

CRIMINAL POLITICAL TRICKERY.

THE Chicago Times states that it had been suspected for some time that a number of postmasters in Indiana had been interfering with the circulation of democratic newspapers. The *Telegraph*, a German democratic journal published in Chicago had been so annoyed in this respect that the proprietor put a detective to work to ferret the rascals out. He did his work intelligently and effectively.

With the issue of August 30, The *Telegraph* people sent their detective to Garrettsville, and he swears the papers went into the office, but were never delivered to the subscribers. After a few days, as the evil did not cease, he disguised himself as a ragged old man and went to the postmaster, telling him he was buying old newspapers. Postmaster Phillips fell into the trap and turned him out a batch of newspapers that had never been taken from their original wrappers, and among them thirteen copies of The *Telegraph* of August 30.

The necessary affidavits were prepared and presented to the Federal officers at Chicago, and the arrest of Phillips was ordered. The complaint charges him with the embezzlement of each of the thirteen papers, which involves a fine of \$50 and one year's imprisonment for each offense. It is stated that more postmasters will be arrested on a similar charge.

We presume that this method of the tools of one party spiking the journalist guns of the other, so they cannot be fired into the rank and file of a State not likely to be carried by fair means forms, in these days of political degeneracy, an essential feature of an "aggressive campaign." Such dishonest tactics should operate detrimentally to those who resort to them. The public can only fittingly rebuke such proceedings by a sweeping reduction of the vote for the party whose minions are the offenders.

ANOTHER EXPOSURE OF SLANDER.

On the 8th of September a correspondence from Elder William M. Palmer appeared in this paper. The writer showed that the Salt Lake *Tribune* was responsible, because of the constant stream of anti-"Mormon" scandal that flows through its columns, for many of the murderous assaults made upon the Elders. As evidence, he related his own experience while on a mission in Michigan, in 1876-7, when he was mobbed and abused on account of a vile and slanderous personal attack upon himself, which appeared in that paper. One of the onslaughts to which he referred appears to have taken place, however, before the abusive article was sent to his field of labor, and Elder Palmer being now in the city, we concluded to interview him upon the subject, which we did, as follows:

Question—In your letter to the News a short time ago, in showing the effects of the vicious libels of the Salt Lake *Tribune* in mobocratic outbursts against the Elders, there appeared to be some discrepancy; some of the persecution to which you were subjected at Westville having evidently occurred shortly before instead of subsequent to the paper named containing a villainous scandal about you reaching that part of the country. Can you explain this?

There was so much opposition immediately before and after the sending of the copies of the Salt Lake *Tribune* containing the scandal in relation to me that circumstances occurring then subsequently got intermixed in my memory. This was in consequence of my having no written data to refer to, my journal, which contained all the particulars having been destroyed with the other contents of my trunk when Enos Root's house was burned to the ground by anti-"Mormon" incendiaries. It is true that the mobbing described in my letter to the News as having occurred at Westville, took place before the copies of the *Tribune* reached my field of labor, but the other acts of violence were committed after that, and were largely caused by the falsehoods of that paper. The Wheatland outrage was a direct result of the slanderous article regarding me, and as proof of this the paper was quoted by the mobocrats, who exclaimed, "You need not deny these charges for they came right from your own Territory, in the Salt Lake *Tribune*." Many times the scandal was thrown at me at different places both by men and women.

In February following the reception of the paper containing the malicious lies regarding me, I was joined by Elder Orson Eggleston, of Weber County, and while we were together we were insulted frequently by having the scandal flung at us, and after that when I was alone, from the same cause, a party who had read or heard of the report, set a large dog upon me, which came at me savagely, as if it would tear me to pieces, but became subdued when I spoke to it. At Sylvester, a short time after the *Tribune* scandal reached there, I was forced into a discussion with a minister of the Adventist Church, the only source of reference made by my opponent being the lying statements of the *Tribune* and an anti-"Mormon" book. The same clergyman, however, after-

wards changed his attitude to me personally and became very courteous. In fact I may say that, in a general sense, I outlived the *Tribune* assault, many of those who had been influenced by it to become very bitter, subsequently becoming my friends and treating me with marked kindness. In proof of this change of sentiment I may add that the headquarters of the mission were established after these occurrences, near Westville, continuing about three years with but few manifestations of opposition.

Q.—What ground had Samuel W. Rose for saying you claimed to have received the white stone spoken of in the Bible?

A.—None whatever. I never made such a statement at any time or in any place. The *Tribune* asks:

First—Is it not true, Mr. Palmer, that you had, previous to the persecutions which you charge upon the *Tribune*, persuaded Mrs. Rose, the wife of "Sam Rose," (who wrote the above letter), as you style him, to believe that it was her duty to leave her husband and follow you to Utah?

Answer—I never attempted to persuade Mrs. Rose to do any such thing. I never told her or any other woman that it was her duty to leave her husband.

"Second—Is it not true that 'Sam Rose' merely did just what any father would have done; kept the children and drove the destroyer from his home?"

Answer—"Sam Rose" never drove me from his home.

"Third—Is it not true that for several years you solicited money from your friends to bring this 'poor disconsolate widow' to Zion?"

Answer—I never solicited money at any time from my friends anywhere to bring this woman to Zion.

"Fourth—Is it not true that you were married to this Mrs. Rose—that kind of a Rose by any other name would smell as sweet—in 1881?"

Answer—I never married Mrs. Rose then or at any other time, in any place or by any form or ceremony whatever.

"Fifth—Was not your poor faithful first wife nearly crazed at that event?"

Answer—No such event having taken place, my wife had no occasion to be nearly crazed.

"Sixth—Was not your first wife then living with her children in Glenwood, in a miserable hovel with a roof made of willows and earth thrown over them, through which the water dripped when it rained?"

Answer—At that time the time I was on that mission, my wife was in Glenwood, Sevier County, and lived in a good log house with a lumber roof.

"Seventh—At that same time was not your real wife destitute of suitable food for a woman in her delicate condition?"

Answer—My wife never saw the time that she was not fully supplied with the necessities of life, as well as missionaries' families usually are, whose heads are abroad preaching the gospel without salary.

"Eighth—Are you not at this time more than forty years of age, and if so how was it that you 'were but a poor obscure boy' only eight years ago?"

Answer—I am not forty years of age.

"Ninth—Were you not sent away on that mission because you were of so little account, that the chiefs of the church determined to make you earn your bread as a missionary?"

Answer—I never heard of anything of the kind, and the chiefs of the church were not acquainted with my circumstances at all so far as I know.

"Tenth—Finally when you think back on all the things you did in Michigan are you not glad you were sent there instead of to Tennessee?"

Answer—Whatever I have done in Michigan I am not afraid to meet, and in every place where I labored then I have been repeatedly since. Many in such places who were enemies through the lies of the *Tribune* are now my friends.

Question by Ed. D. N.—Will you state the facts in regard to Mrs. Rose?

A.—In the first place Sam Rose attended all of my meetings with his wife. After a time he quit coming but his wife continued her attendance in company with her brother Henry Thompson and his wife, and by and by she was baptized. I never was at Sam Rose's house except by invitation. I went twice to dinner, accompanying him each time. He always was and can be proven to be, a poor worthless man, addicted to drinking. Previous to this time his wife had left him twice, but afterwards she went back to and stayed with him. After he had become bitter I never went near their house. Just before this came out in the *Tribune*, she was at the time still living with him; he became so brutal, and treated her so badly that she left him. This was in the winter after the fall of 1877 when I returned home to Utah. She went to Millbrook, and there kept boarding house and went out washing to support her children, Rose not doing anything for them. During the time that I was home, some other Elders went out there and visited her, finding her strong in the faith. I returned again to the mission and saw her only once during the time of that

second mission. She had left her husband during the time I was here in Utah, and on my return to Michigan I went to visit her once at her mother's and stepfather's house. I came home to Utah again after staying nearly two years. While I was at home in Utah she was married to a non-"Mormon," and is still living with him near Millbrook, Mecosta County, Michigan. I have heard the name of her present husband but have forgotten it. I can further state that John Herrington, who is mentioned in Sam Rose's letter, which states that he and Henry Thompson were dragged into "Mormonism" by their wives, now lives at Glenwood, Sevier County, in this Territory, can certify, and is prepared to do it, to the fact of the *Tribune* sending its papers into that neighborhood, and to the violence caused by them. Henry Thompson, a brother-in-law of Rose, came with his wife to Utah in 1878, lived for a time on Cottonwood, and this spring moved to Arizona in response to a call made upon them to take a mission to that country. Both these families are strong in the faith to-day, and their affidavits to support my statements can doubtless be forthcoming at any time. Herrington, Thompson and Mrs. Rose were all baptized at the same time, and did go twelve miles from their homes to attend a meeting which I was holding with a branch of the church, after which they requested baptism.

The foregoing is a complete refutation of the slanders of the *Tribune*.

Not only has the infamous course of that paper contributed to the creation and swelling of the tide of brutal persecution in Elder Palmer's case, but in hundreds of other instances, leading even to the shedding of the blood of innocence. Its slanders have not only been infamously false, fabricated for outside effect and the accomplishment of ulterior purposes, but they have been of the most cowardly character.

Look, for instance, at the array of questions put by that sheet to Elder Palmer, every one of which can be truthfully answered in the negative. The effect intended by these interrogations, to be created abroad is that Elder Palmer is guilty of the offenses referred to by them. And just look at the character of the innuendoes, resorted to by the journalistic bushwhacker.

They were formulated for the purpose of conveying the impression that the object of the scurrilous attack had seduced a wife from her husband and family and taken possession of her; that he had destroyed the peace of his own family thereby as well as of the one upon which he is alleged to have committed the trumped-up outrage; that he kept his wife in a condition of perpetual destitution under the most aggravated circumstances; that he was sent on a mission because he was of no use at home; and that while abroad he conducted himself so disreputably as to be deserving of death.

Surely neither pen nor tongue could be prostituted to greater depths of infamy than to be used with such unsparing malignity against an unoffending, well-conducted man, in order to create prejudice abroad against him and the community with which he is connected. Not only are these interrogatories false and brutal, but they illustrate the old adage that "any fool can ask questions." Elder Palmer was not aware that they had been published until he reached this city on Monday last.

The perfidy of the person who penned these questions can perhaps be aptly illustrated by addressing a few to himself:

1st. Is it not true that when you lived at Virginia City, Nevada, you secretly associated with a gang of thieves and robbers, and helped them to lay a plan for murder and robbery, resulting in the assassination of the paymaster of a certain mine, and can you deny that you received a considerable portion of the spoils obtained from the perpetration of that dark and bloody deed?

2d. Is it not true that you are now living in adultery with a notorious woman?

3d. Is it not true that you were connected with a bank robbery in Nevada, and that you only escaped the punishment you deserved by the free use of the money you obtained by that transaction?

4th. Is it not also true that you have, in the most cowardly and inexcusable manner, together with your associates, dispensed the most false and malignant slanders about innocent people who have never harmed you, and that you consequently ought to hide your head in shame?

Were we unprincipled, like the "American gentlemen," who conduct the Salt Lake *Tribune*, we would let such questions go out unanswered, that a false impression in regard to the character of an individual and class of the community might be made. Did we resort to such a dishonest and villainous practise as this, as illustrated by the animadversions upon Elder Palmer, we would neither be entitled to our own respect nor that of any decent people.

This being the situation we state that to our best information and belief the first three of these questions could be correctly answered with a decided negative, but the proof, which shows that an affirmative should be given to number four, is furnished almost daily, with nearly every issue of the sheet to whose mendacity we have referred. But our illustration ought to be sufficient to show how wide a de-

parture its conductors, in their diurnal course, have taken from the "golden rule."

FIFTY-FOURTH SEMI-ANNUAL CONFERENCE.

THIRD DAY.

Afternoon Session, April 6th, 2 p.m.

Singing by the choir;

Earth with her ten thousand flowers,
Air with all its beams and showers.

Prayer by Apostle Heber J. Grant.

Arise! arise! with joy survey
The glory of the latter day.

Was sung by the choir.

President George Q. Cannon submitted a report showing the amount of donations to the Manti Temple.

A report of the auditing committee to the effect that they had examined the accounts of the Trustee-in-Trust was submitted. On motion it was accepted and ordered placed on file.

A list of missionaries called to various parts of the world was read, the vote to sustain the brethren selected for this labor being unanimous.

PRESIDENT JOHN TAYLOR

addressed the assemblage. He delivered an elaborate and comprehensive discourse, taking up the thread of his remarks given at the Priesthood meeting last evening. He dwelt upon the designs and purposes of the Most High in the redemption of the earth and the human family. The sentiments and principles he enunciated were of a lofty and exalted character, and as an adequate idea of the nature of the discourse could not well be conveyed in a brief synopsis, we prefer not to present one, but to await its publication in full, in which form it will be presented in due time. A subsequent part of President Taylor's remarks was devoted to a detailed description of the order and organization of the Church of Christ, and the duties, rights and privileges of the Priesthood, whose operations must be in accord with the principles of righteousness; otherwise the Heavens withdraw themselves and the authority and force of those who deviate from the line of uprightness depart. He also spoke upon other topics of vital importance to the Latter-day Saints and incidentally to the world at large.

The choir sang, the congregation joining:

The Spirit of God like a fire is burning.

Adjourned till 10 a.m. to-morrow.
Benediction by L. John Nuttall.

FOURTH DAY.

Monday, Oct. 7th, 10 a. m.

O say what is truth! 'Tis the fairest gem,
That the riches of worlds can produce.

was sung by the choir.

Prayer by President John D. T. McAllister.

The choir sang,

Praise to the Man who communed with
Jehovah.
Jesus anointed that Prophet and Seer.

PRESIDENT GEORGE Q. CANNON

Read the names of missionaries in addition to those called yesterday, the vote to sustain the brethren selected being unanimous.

Following is the full list of

MISSIONARIES

Whose names have been presented during the Conference.

Names of missionaries who have been called since the April Conference, 1884, and now in their fields of labor, and whose names are now submitted:

GREAT BRITAIN.

Reuben Carter, Sr., Fountain Green,
Robert Marshall, Toquerville.
Heber Sutton Goddard, 13th Ward.
Joseph Spendlove, Littleton.

SCANDINAVIA.

Hans Christensen, Richfield.

UNITED STATES.

Samuel Witwer, Santa Clara.
Richard Rawley Fry, Morgan.
John Zimmerman, Lehi.

SOUTHERN STATES.

Samuel Chandler Parkinson, Franklin.

NEW ZEALAND.

William Gardner, Pine Valley.

HINDOOSTAN.

William Willes, 20 Ward.
Milson R. Pratt, 16th Ward.
Henry F. McCune, Nephi.
George Booth, Calcutta.

Names of Missionaries, October 6th, 1884:

GREAT BRITAIN.

George Osmond, Bloomington.
Peter Winward Payson.
Thos. Butterfield, Herriman.
Joseph H. S. Bodell, Herriman.
Jesse B. Martin, Jr., Scipio.
Wilmer D. Thompson, Scipio.
William Horsley, Brigham.
George Gidney, Brigham.
George H. Fowers, Hooper.
L. L. Hatch, Franklin.
John Rowley, Nephi.
William Rex, Randolph.
Thomas Slight, Paris.
Robert W. Sloan, 18th Ward.

SWISS AND GERMAN MISSION.

Gustave Henroid, Nephi.
Gustave G. Fuhrman, Providence.
Conrad Faterlouise, Paris.
Joan Kunz, Jr., Bern.
David Kunz, Bern.
Arnold Henry Schulthess, 1st Ward.

SCANDINAVIA.

Jeppa Jeppsen, Brigham.

Niels Hansen, Manti.
Rasmus Borgquist, 10th Ward.
S. A. Wannberg, 24th Ward.
Christian Nielsen Lundsteen, Levan.
Matts S. Mattson, St. Charles.
Thomas C. Petersen, Ovid.
Niels C. Christensen, Levan.
Christian Christensen, Levan.
Thomas R. Schroder, Nephi.
Mads Peter Madsen, Ephraim.
Andrew C. Anderson, Redmund.
Christian Anderson, Ogden.
Nephi Anderson, Petersen.
Johan Peter Mortensen, 8th Ward.
August K. Anderson, Grantsville.
Chas. J. Stromberg, Grantsville.
Peter M. Anderson, Grantsville.
John Alfred Eliason, Grantsville.
Anders Gustaf Sandberg, Grantsville.
Erasmus P. Marquardson, Elsinore.
N. P. Peterson, Pleasant Grove.
Carl G. Anderson, 19th Ward.
John J. Johnsen, Logan.
Andras Olsen, Gunnison.
Lars Foolson, Smithfield.
Peter W. Peterson, Smithfield.

UNITED STATES.

John D. Chase, Nephi.
Joseph Shipley, American Fork.

SOUTHERN STATES.

Wm. P. Camp, Samaria.
Thomas E. Harper, Call's Fort.
James W. Quayle, Logan.
Richard Thorne, Three Mile Creek, Box Elder Co.
William M. Daines, Hyde Park.
W. M. Webster, Franklin.
Wm. H. Gibbs, West Portage.
Elisha D. Clapp, Chester.
Frederick Rich Lyman, Oak Creek.

NEW ZEALAND.

George S. Taylor, Fourteenth Ward.
James A. Slater, Slaterville.
Edwin L. Davis, South Cottonwood.
Ezra F. Richards, Farmington.
Franklin Hill, Fayette.
William C. Mellor, Fayette.

SANDWICH ISLANDS.

Robert B. T. Taylor, Sixteenth Ward.
Hyrum S. Harris, Provo.
Enoch Farr, Ogden.
Alberto J. Merrill, Smithfield.

MEXICO.

Isaac J. Stewart, Draper.
Alvin Vickery Robison, Fillmore.

PRESIDENT JOHN TAYLOR

Addressed the Conference in relation to the accusations made against the Latter-day Saints by their traducers, to the effect that they are immoral and corrupt. He stated that he would not dwell upon the crimes of the accusers of the Saints if we were not on the defensive, but they made it imperative that they should be exposed. At the President's request President Geo. Q. Cannon read criminal statistics of Utah, taken from the official records, showing that over ten times the amount of crime is committed in the Territory proportionately by non-"Mormons" than by people professing to be "Mormons." He continued to speak for some time upon the corruptions, chicanery and perfidy practised upon the Latter-day Saints by designing schemers. He asserted that great numbers of honorable people despised these outrageous doings as much as we do.

President Cannon, at the request of the speaker then read statistics from papers published by notable Eastern authorities, showing the horribly immoral condition of society in the New England States.

Resuming, President Taylor said these people described by the statements read are those who are so horrified at the immoral situation in Utah, and from whom come our would-be reformers. He was gratified that men could be found who are ready to denounce such abominable practices. His purpose in having those statements read in relation to infanticide and other crimes was two-fold. One was to exhibit the true character of those who perpetrated them, and the other was to warn the Saints against such characters, some of whom were endeavoring to insinuate themselves into the society and houses of the people of God. No such persons could have any lot or place among the Saints, and on no consideration could they be permitted to enjoy the privileges of the Gospel. He warned the officers of the Church against giving recommendations to adulterers, murderers, or either men or women who are guilty of the unnatural crimes which had been defined in the extracts which had been presented. He directed that those guilty of such practices be cut off the Church, and requested that all who favored this view should say aye. The response was a shout of ayes that seemed almost to make the building tremble.

President Taylor then changed the tenor of his discourse, branching upon the temporal affairs of the Saints. He gave an interesting review of the experiences of the Saints in this connection in the past. There had been a depression of late in monetary affairs, and improvements in the shape of new buildings had not been so numerous recently as some time ago. He described a visit by himself and associates in the Priesthood to what are now known as the Bannock and Oneida Stakes, where the land and other facilities are good and settlements are growing up. More people are wanted to help develop those portions of the country, and a similar situation exists in the south. Those who are out of employment are wanted to go to such places, where there is plenty of room. There are room and opportunities for all kinds of mechanics, especially in the building lines, as well as other branches of business in Bannock and other outlying Stakes, and those who had no work in the older settled parts should make their way to the more sparsely populated portions of the country. The speaker had advised, in the newly formed settlements, that when the