

DESERT NEWS.

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - JULY 25, 1883.

GENERAL ELECTION

AUGUST 6th, 1883.

PEOPLE'S TICKET.

For Councilors to the Legislative
Assembly.HEBER J. GRANT,
HEBER J. RICHARDS,
WM. W. TAYLOR,
THOS. F. ROUCHE.For Representatives to the Legisla-
tive Assembly.JAMES SHARP,
JOHN MORGAN,
JOHN CLARK,
DON CARLOS YOUNG,
CALEB D. BRINTON,
SAMUEL FRANCIS.SALT LAKE COUNTY
OFFICERS.

For Probate Judge,

ELIAS A. SMITH.

For County Clerk,

JOHN C. CUTLER.

For Selectman, Unexpired Term,

E. M. WEILER.

For Selectman, Full Term,

EZEKIEL HOLMAN.

For Prosecuting Attorney,

ISAAC M. WADDELL.

For Sheriff,

W. S. BURTON.

For Assessor,

W. S. BURTON.

For Collector,

N. V. JONES.

For Treasurer,

M. E. CUMMINGS.

For Surveyor,

J. D. H. MCALLISTER.

For Coroner,

GEO. J. TAYLOR.

For Superintendent of District
Schools,
JOHN MORGAN.HOW A LADY EDITOR WAS
HOODWINKED IN UTAH.

THE Boston Woman's Journal has been devoting considerable space to the Utah question including polygamy and woman suffrage. One of the editors visited this city a short time ago and gives her view of what she saw and an account of a great deal that she heard, and repeats some of the stories that were told to her by persons who designed to deceive her, and who to some extent at least succeeded. The Journal also contains an appeal from persons interested in the publication of a scandalous monthly periodical in this city, who desire to obtain money for the purpose of purchasing presses and printing material as well as for subscriptions to their paper. We propose to give these matters a little of our attention.

In describing her visit to this city A. S. B. says concerning the company with which she traveled: "The excursionists roamed about with eyes open and ears pricked up seeking information." That is the condition of most of the tourists who spend a few hours in Utah. They have heard so many monstrous things about the "Mormons" that they are not only ready but anxious to get hold of some impressions and prejudices. They are prepared for the tales of the wags

and the maligners. They seek for their information from those who may be expected to speak against the "Mormons" and their institutions. If they go to the Tabernacle or the Assembly Hall, they look around and make a mental note of every coarse face and unintellectual countenance, and conclude that the bright looking people are "Gentiles" and the dull or homely folks are "Mormons," and in their reports repeat the stupid remark that the "Mormon" men look "brutish" and the "Mormon" women "sad" or "soft." It often happens that the very individuals picked out by them as degraded "Mormons" are visitors from the east or west, attending like themselves out of curiosity, and one party describes the other and vice versa. If there are any more homely and unintelligent looking people in this Territory than some we have looked upon hailing from Boston and other Atlantic cities, we should be very sorry for them although, perhaps, they would not be to blame for their appearance. But these casual visitors often jump at false conclusions and make many ludicrous mistakes about the people whom they see in our city.

A. S. B. tells of a "Mormon" woman who after meeting scolded one of the Raymond excursion party for coming to the Assembly Hall "To mock and scoff at our solemnity," and bade her to get out of the building as fast as possible. If the excursionist behaved as rudely as some eastern persons of "culchaw" and "superior breeding" that we have seen during divine worship in this city, we think she was properly rebuked although it is by no means certain that the woman who censured her was a "Mormon." Our people usually pass by these exhibitions of "Christian" refinement and eastern polish with silent contempt, being accustomed to such "civilized" misbehavior from that direction.

The sources to which A. S. B. applied for information on the suffrage and polygamy question were such persons as Mrs. Sarah A. Cooke, Mrs. Jennie A. Froese and Mrs. A. G. Paddock. This would be sufficient for people here, to know the kind of "information" that was received. But abroad little is known of the individuals named, their persistent misrepresentations or the object they have in view. As a specimen of the stories they tell, we give the story told by Mrs. B. W. in the Woman's Journal. Mrs. Cooke, it is said, told the story of her conversion to "Mormonism" and went on to state as follows:

What first really shook her faith, however, was the treatment which the husband of an intimate friend received at the hands of the church. This was Mr. J., a rich Englishman, who became a convert and emigrated to Salt Lake with his family. He had lent Brigham Young a large sum of money, on the promise that it should be repaid him after he reached Utah. The time appointed for payment had long passed. Brigham made no reference to the money, and finally Mr. J. asked him for it. He got only a severe rebuke for wanting anything back which had been "laid on the Lord's altar," and the assurance that he was a very wicked man for dreaming of repayment. There was no redress. But Mr. J. naturally felt resentful, and began to meditate renouncing Mormonism and going back to England. His dissatisfaction became known. The "avenging angels" were sent to his house to kill him. He escaped just in time, and went to the house of a government official, to whom he appealed for protection. The man replied that he was a miserable apostate, and deserved to have his throat cut from ear to ear, as he hoped it would be before morning. Mr. J. managed to get out of the city, hid among the rocks till daylight, and then made his way to Camp Douglas. Meanwhile the emissaries of the church surrounded his house which was adorned with pictures, mirrors, and handsome furniture brought from England—luxuries which few possessed in those early days. They smashed the mirrors and pictures, chopped up the furniture and made a bon-fire of it, set the house on fire, and held his wife so that she could not go upstairs to get her young children out, till they thought the fire was so far under way that she could not control it. They then let her go. She rushed upstairs and succeeded in getting the children out, and afterwards in extinguishing the fire. The next day she showed Mrs. Cooke her hands, burnt black, and Mrs. Cooke began

to suspect that a religion which authorized such crimes was not of God. The Mountain Meadow massacre gave the finishing blow to her faith. Mrs. Cooke was given the charge of the two oldest boys saved from that massacre, and heard the account of it from them. The story is too well known to need repeating here. The emigrant train was the wealthiest which had then crossed the plains. The spoils, amounting to \$30,000, were carried to the livery-yard. Brigham's wives wore the gold watches taken from the dead, and Brigham himself for years after drove the finest pair of horses there had been in the train—a span which had attracted attention when the emigrants passed through the city and were eagerly recognized.

Now we never heard of this rbo-domontade about Mr. J. in all the years that we have lived in Utah, and our inquiries among the oldest inhabitants fail to elicit anything in support of the story. If Mrs. Cooke told that yarn and the stuff about the "Mountain Meadows massacre," she imposed upon A. S. B. most shamefully. Everybody here, "Mormon" and "Gentile," knows that it is grossly incorrect. A woman was introduced as "Sister H., who years ago was excommunicated and delivered over to the buffetings of Satan for attempting to vote the Gentile ticket." If the "pale, nervous, elderly woman, whose great dark eyes have a world of sorrow in them," told that story to A. S. B., her lips are as untruthful as her eyes are dark, and there is no wonder that they are full of sorrow; they ought to be, if justice claims its own. No one should be happy who falsifies the truth and imposes on the unwary traveler, even if the tourist is "eager to learn" something astounding about "Mormonism." People are not so excommunicated and delivered over, etc., for voting any kind of a ticket, and it is impossible under our system for anyone to know what ticket a voter casts. From the description given, we conclude that the sorrowful "Sister" is a woman known as a spiritualistic crank, in the habit of rolling "her large dark eyes" for the purpose of making impressions upon the susceptible, and fond of pouring out imaginary woes in regard to her experiences.

ing to the Mormon faith, an unmarried woman cannot be saved," "that a woman may have been a devout Mormon, a Dorcas for good works, a Theresa for piety; but if her husband does not choose to call her, she cannot rise "in the resurrection; that one can be "even murdered by proxy, if one can get anybody to act as substitute." In support of the latter statement she was informed:

"A wife was accused by the church of a crime which had really been committed by her husband, and was sentenced to death. She appealed to Brigham Young. He told her that even if she were innocent, she ought to be glad to die for her husband. All she could obtain was permission to choose her own mode of death, as that to which she had been condemned was peculiarly horrible. She chose poison, thinking it would be an easy death, but she expired in great agony, begging her sister to let people know, after she was dead, what she had suffered. Again, the wife of a Mormon missionary committed adultery in his absence, and he was sent for to come home and shed her blood for the redemption of her sins. He loved her so much, in spite of her unfaithfulness, that he could not bear to kill her, and offered to die in her stead. The head of the church accepted the offer, but told him he should not be sacrificed until he reached a certain age, when his days of usefulness would be over; and there the matter rested."

It is remarkable that women pretending to any respectability would tell, invent or repeat such falsehoods as the foregoing, and still more remarkable that a lady of the intelligence of A. S. B. could credit and publish them. But we must remember that, as she states, these persons "found her eager to learn all she could," and so accommodated her with sensations.

Now, these women are the creatures making an appeal to the women of the United States for money. One of the chief deceivers in this city as a defrauder of "Mormon" landlords, store-keepers, wash-women, milk-dealers, vegetable-peddlers, hired girls, etc. If the Woman's Journal wishes to help such people to gather up cash, we

have nothing to say, except that it is in very poor business. The paper for which they desire aid is simply a monthly depository for anti-"Mormon" scandals; a mass of unsavory gossip; a collection of stories, many of them manufactured entirely, others worked up from a very small fragment of fact into a large bundle of fiction; the whole for outside use and effect, as it is positively without a particle of influence in this Territory, where its existence is unknown except to a very few.

A. S. B. is a prominent advocate of woman suffrage. She was told by these persons, so she says, that "the minor girls did vote; that in fact the Mormons voted every chick and child they had." In order to impress this untruth upon her, to appear that the Utah statute on woman suffrage was misinterpreted to her, so as to make it capable of authorizing a wife, widow or daughter of a citizen to vote at elections, if under twenty-one years of age. If those "ladies" made the statement charged, they simply lied. This may seem a harsh word, but it is the only suitable one. It was no mere mistake. There is a law that was not cited to A. S. B. which settles the point. It is the registration Act. Under it no one, male or female, can vote who does not swear to being twenty-one years of age and a resident of the Territory and precinct for given periods. The women named know that this is a fact. Further, they know that the last registration was under the control of non-"Mormon" registration officers, and that although no man or woman ever connected with polygamy was permitted to register, yet the lists were not diminished. In the first place the law is so strict on this point that minors cannot register, and in the next place the last registration proves that the charge that minors have registered is utterly false. When they told that story to A. S. B. they said that which they positively knew was untrue. If they did not say so, the question of veracity lies between them and the writer in the Woman's Journal.

And we ask A. S. B., seeing that this voting story told to her is a falsehood, whether it is not quite likely that the sensational stuff to which she was treated by these women who are aching for dollars from the East, is not likely to be equally unreliable? And, further, whether she would not be fair for a lady "eager for information" on the general question of woman suffrage, to make her inquiries of persons bitterly opposed to it in principle and practice and making their living by burlesquing and misrepresenting it? Yet this is the course A. S. B. adopted in relation to "Mormonism." From many of her remarks we perceive that she is one who thinks for herself and draws her own conclusions on many points. In this instance she, like many other travelers, has sought for her information from sources that were in the very nature of things prejudiced and unreliable, and thus placed herself in the position of one who would go to the Pharisees to enquire about Jesus, and ask about His doings from those who urged upon Pontius Pilate to deliver Him unto an ignominious death.

If the Woman's Journal wishes to maintain its high character as the advocate of woman's cause, it should be careful about printing statements concerning woman's status socially and politically in Utah made by the very people who have been trying to take from the women voters of this Territory that privilege, which has become a right by long usage, that the Journal is struggling to obtain for all the women of the nation.

PIONEERS' DAY.

PIONEERS' Day will be celebrated to-day in various ways, but with a common object. Every inhabitant of this Territory whose heart beats in response to proper feelings will hail with joy the day which opened this once sterile region to occupation by civilized humanity, and heralded a new era in the history of these mountains. It is a day when no sectarian feelings should be permitted to mar the general gladness. The brave souls who, led by Brigham Young entered this valley on the 24th of July, eighteen hundred and forty-seven, were the advanced guard, not only of the exiles who had been driven for their religion from the soil of Illinois, but

of millions of free men and women of various creeds and parties, who are to sing the songs of liberty in the vast region of the Rocky Mountains then opened to the advanced races of the earth.

The Latter-day Saints, however, have peculiar and special cause for celebrating Pioneer's Day, cause it was for them the beginning of a time of rest, peace, progress and progress such as they had never enjoyed as a religious society of the day of the organization of the Church. It put at least a thousand miles between them and the untutored and unchristianized hordes of the west. It gave them a new life. It blessed them with the exercise of hope, charity, industry, and peace and unity with the fruits such as have been previously afforded. They have grown into a community. They have their religion in common. No hand has prevailed against them. They have demonstrated their fitness for full political citizenship under the Government of this country. They have shown and the world their devotion to faith. They have laid the foundation upon which their posterity build with confidence. It made it possible for people of all creeds to dwell on this part of the Pacific Slope, and have made the hand of friendship to have come here to mind the business. God has highly blessed them with gifts from heaven beneath, and they would be ungrateful if they neglected the day of their deliverance, praise and thanksgiving.

They will celebrate, then, the object of glorifying God, by the Pioneer, chief of the great leader now deceased, Brigham Young, and inspire upon them the importance of those principles for which the saviors of the people have lived, labored and contended, not on the good of one Church and sect, but for the ultimate benefit of humanity. The flag unfurled in the breeze of the Wasatch mountains in 1847—the glorious stars and stripes, will float to-morrow in the balmy air as the symbol of true liberty, civil and religious, which the Pioneers came to place by the shores of the salt land sea to establish, and every "Mormon" desires to attain and extend to all people every land and clime, of every and party.

COUNTY AND DISTRICT CONVENTIONS.

WEBER COUNTY.

The following ticket was nominated:

Councilman for Weber and Elder Counties, F. S. Richards; Assemblymen, D. H. Peery, Stanford; Probate Judge, Shurtliff; Selectmen, B. H. ham, one year, N. Montgomery, years, R. McQuarrie, three years, County Clerk, O. C. R. Prosecuting Attorney, F. S. ards; Sheriff, Thomas J. S. Superintendent of District Schools, E. H. Anderson; Surveyor, W. J. Jenkins; Coroner, M. Assessor and Collector, H. The vote was unanimous for above, except for the office of Mr. Stevens receiving twelve and William Brown ten. Afterwards made unanimous Stevens.

The nomination for probate officers resulted as follows with position:

Ogden Precinct, Thomas J. P.; M. F. Brown, Co. Lynne, F. A. Miller, J. P. Harrop, Constable; Huntsville, J. P., J. W. Grow, Constable; Harrisville, N. L. Shurtliff, K. Dabell, Constable; Plain Wm. L. Stewart, J. P. Knight, Constable; Slaterville, Hutchins, J. P., A. Hunter, Constable; Weston, H. D. Peterson, P., Robert McFarland, Constable; Uintah, B. L. Bybee, J. P., Hyatt Stoddard, Constable; Hooper, Johnson, J. P., W. J. Belnap, Constable; North Ogden, N. Montgomery, J. P., John Godfrey, Constable; Eden, H. J. Fuller, J. P., M. Heninger, Constable; Pleasant View, W. J. Cragan, J. P., John A. Wade, Constable; Marietta, Thos. Salisbury, J. P., Caleb Parry, Constable.

UTAH COUNTY.

Here are the nominations: Warren N. Dusenberry, Probate Judge;