

# DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - SEPT. 26, 1883.

## THE SPRING CITY DISTURBANCE.

We publish to-day the minutes of a mass meeting held at Spring City, Sanpete County, the object of which was to refute the falsehoods published at the instigation of one Jacob Johnson, which have already been noticed in this paper. The statement of that specimen "Liberal" would not have been noticed, either by the Commission or the public, but for the certificate of the Judges of Election. That is an official document that requires something more than a mass meeting to answer.

We have no doubt whatever that the statements about "polygamous bullies," "blockading the polls," "stabbing ones of the judges in the back "with a sharp instrument," and all the rest of Johnson's tirade, are wilful falsehoods. They are not worthy of serious consideration. But that certificate needs explanation, and in our opinion there should be an official inquiry into its allegations. We reproduce it here:

"We hereby certify that we were unable to conduct the city election in the manner prescribed by the Utah Commission, by reason of certain parties forcibly taking the matter into their own hands, going so far as to both threaten and commit violence upon some of us, and depriving the people of their liberties in general at the polls.

JAMES COMMANDER,  
DANIEL BECKSTROM,  
Geo. W. BROUGH.

Now these charges are serious. But they are also too loose and general. If an official investigation is had—and it should be made, we think, by the authorities of Spring City—let these persons be required to make their accusations specific, stating what was done to prevent their discharging the duties imposed upon them, and who were the persons that interrupted and threatened them.

From the resolutions passed at the mass meeting, it seems just as likely as not that Jacob Johnson himself was the individual who interrupted the election, made the threats of violence and perhaps "stabbed the veracious commander in the rear with a sharp instrument," to wit, a ferocious pin. Let those election judges speak out, tell who assailed them, and in what manner they were prevented from conducting the election according to the Commissioners' rules, and let the whole proceedings be inquired into and certified to officially.

This ought to be done on the spot, within the municipality where the alleged disturbance occurred. The Spring City charter gives the City Council authority to "judge of the qualifications, election and returns of their own members." Ordinances have doubtless been passed in pursuance of this power, and also "for the peace, good order, benefit and regulation of the city." Such investigation as is necessary may be had in accordance with municipal law. It belongs to Spring City to do this, rather than to the Commissioners, who seem, in some people's minds, to be endowed with all the powers of government, legislative, judicial and executive, and to be able to settle every difficulty that may arise in the affairs of this Territory. This is a great exaggeration of their authority, and the misunderstanding in some quarters as to the extent of their jurisdiction is really ludicrous.

We hope this matter will be fully and completely investigated, and shall be much surprised if it does not turn out to reflect much more discredit upon those "Liberal" agitators who have made the complaint than anybody else connected with the election at Spring City.

## THE LATEST COMPANY OF IMMIGRANTS.

The company of immigrants which arrived to-day created some commotion on landing in New York. They were described in the *Herald* of that city as "Swedish converts," and on the alleged authority of Health Officer Sanborn, as "one of the foulest crowds he had ever examined. Some of them were crippled, at least one was blind, and all were dirty." This libel, was of course, telegraphed all over the country; anything that seems to be to the disfavor of the "Mormons" in any way is too good to be kept private, it must be sent upon the wings of the wind or the shafts of lightning to the ends of the earth, that all may know it and that the pious may gloat over it.

The *New York World*, however, has the following concerning this same company:

"The Galion steamer *Nevada*, which arrived yesterday, from Liverpool, brought in her steerage 682 Mormon converts, who are to settle in Utah. They are under the care of Mr. P. F. Goss, who is assisted by twenty-seven Mormon elders, all of whom left Salt Lake City about two years ago as missionaries to Europe. About 400 of the party are Scandinavians, and the remainder come from Switzerland, Germany and the British Isles. The majority of the converts are in families, but there is also a number of single men and women. The converts, as a rule, are of a better class than have arrived for many years. The heads of families are all moderately supplied with money, with which they intend to purchase land and farming implements, as they are all agriculturists, but the single men are mostly expert mechanics.

The *World* also publishes an account of an interview with Elder Goss, in which he showed that these persons have not been persuaded to gather to Utah, but have desired to do so themselves. He said:

"They come to us. We have lived among them, have explained our religion to them, and they have asked us to take them to our homes in Utah. They have paid their own passage money, none of them receiving any assistance from us. Many of them have been converts to our faith for many years in their own homes, and have at last determined to visit the great center of our religion."

"But," said the reporter, "they could not enjoy a plurality of wives in the old country?"

"No one said they could," replied Mr. Goss, "No one said they wished to do so. Young man, you have an altogether erroneous idea of Mormonism. It is not on the doctrine of a plurality of wives that our faith is founded. People come to us to enjoy our liberty, our peaceful mode of living and our happy union. They come to us because it is the only true religion."

The *New York Sun* describes the children among the immigrants as all having "rosy cheeks and laughing eyes," and gives a favorable description of them, but says nothing about their being "dirty."

The company of "Mormon" immigrants whose landing a few months ago some officious persons endeavored to prevent, was described by the Emigration Commissioners as "superior in every way to the general class of immigrants." This present company the *World* says "are as a rule of a better class than have arrived for many years." How, then, in the light of these two statements can they be truthfully denominated a "foul lot?" Probably Mr. Sanborn has a strong aversion to "Mormonism" and is therefore unjust in his description of those who believe in it. His language is quite improper and his charges are certainly untrue.

Another misrepresentation in regard to this company is concerning a young woman who came on the *Nevada*. It was stated in the *Herald* and telegraphed to Chicago that her name was "Regina Anderson, a Swedish woman 35 years of age," that her brother Leander and sister Anna, who live in Philadelphia, persuaded her to abandon the "Mormon" proselytes," but

"The Mormon missionaries were strongly opposed to the woman leaving the party, but the matter was brought before Superintendent Jackson, and the woman was persuaded to go to Philadelphia with her brother. She had prepaid her

passage to Salt Lake and did not receive her money back."

The *New York Sun* says:

"All the morning a young man and a young woman, brother and sister, had awaited the coming of the converts in the Garden. They were expecting their sister, Regina Johnson, a Swedish girl. They were not Mormons, nor did they propose that she should become one if they could prevent it. They had journeyed from Philadelphia to meet her, and when they saw a pretty, neatly dressed young woman come into the Garden with the others, they threw their arms around her and embraced her warmly. She returned their caresses, burst into tears, and expressed her willingness to go home with them at once. Nobody tried to hinder her, and Mr. Johnson and his two sisters started for Philadelphia in the afternoon."

Some of the *New York* papers attempt to find fault because the passengers on landing at Castle Garden were "jealously guarded from Gentile contamination." The *Herald* describes how they were "kept together on one side of Castle Garden, and conversation with visitors and outsiders strenuously discouraged." And yet the same paper gives particulars which convey a very good reason why this vigilance on the part of the Elders is wise and necessary. In an article headed "Missing Immigrant Girl" it states that including two recent cases therein described, there have been no less than "seventeen immigrants—nearly all young women—who have unaccountably disappeared from Castle Garden since January 1st." Entering into conversation with visitors they have been persuaded to take a walk or go somewhere for refreshments, and have been "inveigled into some infamous resort," when all trace of them has been lost.

Our emigration is conducted carefully, and with regard for the best interests of the people who leave their homes to gather with the Saints because of their faith in the Gospel. They are not from the low and degraded class, but from the working portions of the old world populations. They chiefly pay their own way to Utah, having saved the money from their hard earnings by thrift and self-denial, which are evidences of their worth and their value to this country. Their object in coming here is not marriage, either plural or monogamic, but to dwell with their co-religionists, build up Zion, serve God and attend to those ordinances and requirements of their religion which could not be fully observed in their own lands.

Evil-minded persons may malign and misrepresent them, but they are with but few exceptions the Saints of the Most High God, the "elect," gathering in from the "four quarters of the earth," in fulfillment of prophecy and in accordance with the purposes of the Almighty. And they are an acquisition of which any new country might be proud, for they help to form a permanent commonwealth, become stable citizens and greatly aid in the material development of the resources of any region in which they make their homes.

## INDIGNATION MEETING AT SPRING CITY.

SPRING CITY,  
September 15th, 1883.

Last night a mass meeting of the citizens of Spring City was held in the meeting house to take measures to refute the slanderous lies of one Jacob Johnson, published in the *Salt Lake Herald* and *Territorial Inquirer*.

I. M. Bahunin was appointed chairman and John R. Baxter secretary of the meeting. The letter of Jacob Johnson was read, also the certificate of the Judges of Election.

A committee of five persons was appointed to draft resolutions expressing the views and sense of the meeting, viz: Louis Christianson, Robert Blain, N. B. Adler, Henry Pusey and E. A. Billington. The committee retired.

Speeches were made by quite a number of the citizens, which were very spirited, indignantly protesting against the lying and slanderous course of Johnson, and the false statements of the Judges of Election in their certificate to the Utah Commissioners. They also declared they had liberty to vote without let or hindrance.

The committee came in and pre-

sented the following resolutions, which were unanimously adopted:

### PREAMBLE AND RESOLUTIONS.

Whereas, At sundry times Jacob Johnson has wantonly misrepresented the citizens of this place, and his vile accusations have been passed un-noticed in the past, it now ceases to be a virtue to withhold any longer from refuting his vile slanders and falsehoods.

Therefore, be it Resolved, As the sense and expression of this meeting that the said letter of Jacob Johnson is a tissue of falsehoods, as no fraud or outrage was committed on the legal voters of this city only the one committed by the said Jacob Johnson entering the room where the Judges of the election were, and taking the People's Party tickets, and scratching them, and inserting thereon names to suit himself, which was objected to by some of the citizens present, and the tickets were taken possession of by legal voters of the People's Party and held by them so they could be had all the time the Polls were open.

Resolved, That it is a base falsehood that Joseph T. Ellis ascertained how any one voted, as he never interfered with any tickets but simply tallied the number of votes cast. It is also false in regard to the polygamists blocking up the Polls or preventing any one from voting; neither did they threaten the judges or any "Liberal" voter.

It is also false in regard to the officers of the peace refusing to interfere or preserve order, as there was no occasion requiring interference.

Resolved, That it is a gross libel on the community as regards the stabbing of James Commander, as no such thing as stabbing took place; but according to his own statement at the time of canvassing the votes, he was pricked with a pin, but this we cannot vouch for.

Therefore be it Resolved, That it is the sense of this meeting that the said Jacob Johnson is a wilful and malicious maligner and slanderer, and as such totally unworthy the respect and fellowship of the citizens of this precinct.

Resolved, That it is the sense of this meeting that the certificate sent by the Judges of the Election is a base and unscrupulous falsehood, got up to invalidate the election, and bring the citizens of Spring City into disrepute with their neighboring cities.

ISAAC M. BERUNIN,  
Chairman,  
JOHN R. BAXTER,  
Secretary.

## AN OMAHA MINISTER'S VIEWS OF "ZION."

AMONG the numerous visitors to this city who have recently spent a short time investigating the "Mormon" situation and taking notes of what they could see and hear, was Rev. W. E. Copeland, of Omaha, who we believe, addressed one of the Sabbath congregations here on the doctrines of Unitarianism. After his return he delivered a discourse on "A Few Days With the Latter-day Saints," which was published in the *Omaha Bee* and must have startled some of his hearers and surprised a great many anti-"Mormon" fanatics.

It appears from the gentleman's remarks that he spent as much as a month "in Zion," and, to his surprise learned that "credulity will not explain Mormonism," for he found here "men and women of unusual intelligence who are now or have been Mormons." He learned also that the beginning of this Church was "a revival of primitive Christianity." We copy from his discourse as it appears in the *Bee*:

Many of the early missionaries were men of eloquence and distinguished for their lives of self-denial, they literally started out without purse or scrip, depending on a power outside of themselves for guidance and support, they were undoubtedly honest and earnest, and in the early history of the church there was a spirituality and brotherly love unknown in the church, this attracted many persons of intelligence and drew them away from the various sects. Then the Mormon church is founded upon a literal interpretation of the Bible, and avoids the forced meanings given by sectarians to various portions of the Scriptures; what was written in plain black and white was accepted, and the most ignorant could understand the new religion. Mormons believe neither in a trinity or end

less misery; by their custom of baptism for the dead they propose to fulfill all the ordinances and thus save even the heathen. They have steered clear of many of the hardest dogmas which have been stumbling blocks in the way of so many. And I must confess that the notions which I heard in the temple were the most entirely consistent biblical sermons that ever I heard—every practice, even the plural marriage, was supported by numerous passages from the Scripture, and on Bible grounds it is impossible to disprove Mormonism, as many distinguished preachers have found out to their sorrow. I have seen a people who had a more abiding faith in God and in His guidance and protection. Indeed that journey over the plains under the guidance of Brigham Young was the most remarkable instance in history of a complete trust in God. Not the sojourn in the wilderness of the children of Israel or the Hagar of the Mohammedans evidenced such entire confidence. A great army of men, women and children, starting out on a journey of over one thousand miles, through a trackless wilderness to seek a home in an unknown country, with scant provisions for their journey, death so frequent, suffering constant, and yet with no longing for flesh-pots of the Gentiles, pressing forward to the end. All the early history of the church abounds in similar examples. Almost any of the early settlers will tell you instance after instance of divine interposition in their behalf.

The result is equally wonderful with the hebra. Salt Lake Valley is a great garden; Zion a charming city. The Saints have prospered; plenty and comfort is on every hand. Pleasant homes, orchards and gardens, temples and elegant residences, are to be seen everywhere. Whatever of wretchedness and misery is concealed in these homes, and there is doubtless much, is not to be seen on the outside. Mormonism is pleasant to look on. All the external evidences of prosperity abound, so far as a stranger can detect. There is no vice and crime and poverty there in other communities of a similar size; to all this the Mormons point and say, verily, God has blessed us."

Mr. Copeland next indulges in some reflections on the Priesthood, in which he says: "If everything be not done decently it is done in order," but repeating what some of those "apostates" told him, in doubt, of whom he says he "saw the most while in Zion," "the people have absolutely no mind of the own; men and women; they are puppets in the hands of the priests. And he thinks this must be so because: "A theocracy overtops all governments. God's will must be superior to man's will." Mr. Copeland did not go far enough in his investigations, or he would have found that the democratic principle is incorporated in the "Mormon" system of church government, and that "all things" therein must "be done by common consent," the voice of the people being as essential element in this perfect system the voice of Deity. And he would have found that the people have very much "a mind of their own," and that it is not always to their advantage, because sometimes it is not harmonious with *Vox Dei*. But notwithstanding his remarks on this subject, he says:

The Saints are for the most part satisfied; this much is seen in the emigrants taken charge of by the Mormons, are better off than they ever were before. They have more freedom and far more comfort than they ever dreamed of.

Concerning the two opposing elements in Utah society he remarks: "I do not much wonder that the Mormons hate the Gentiles. They have labored hard and long to get a wilderness into a garden. They have come thousands of miles to establish what they believe a true church and a true government, and now the Gentiles threaten to take away their inheritance, and do so far as possible seize upon the government. On the whole, I think the Mormons bear with exemplary patience the abuse heaped upon them and the attempts made to overthrow their church, for the civil and religious government are all the same."

The shoe should go on the other foot. The "Mormons" do not "hate the Gentiles." They do not interfere with them in any way. Their