

## JUDGE CARLETON ON THE MORMON QUESTION.

Judge Carleton was for seven years a member of the Utah Commission, and went to Utah when the commission first began work. He has been reading the evidence on which the Federal Court refused to naturalize Mormons. He says it is a strange mess of contradictions. Men whom he recognized as reputable citizens of Salt Lake City testified that there was no obligation against the Government taken in the secret work of the endowment ceremonies. Others testified that there was such an obligation, and that an oath to avenge upon the United States the deaths of Joseph and Hyrum Smith was administered to all who passed through the secret ceremonies.

"I think," the Judge said, "that I have read about all of the books for and against Mormonism, and also those which profess to take an unprejudiced view. This declaration that the Mormons take an obligation against the Government was made first by John Hyde, I think, who wrote his exposures, perhaps as long ago as in the 50s. Hyde gives what purports to be the oath and a good deal of the ritual. A well-known ex-Mormon named Clarke, a business man in Salt Lake City, once told me that the oath as given by Hyde is purely a fabrication of the author. Mr. Harrison, who apostatized from the Church in the Godbe movement, twenty odd years ago, I observe, says there is nothing in the Mormon ritual against the Government. A degree of discrepancy in the testimony is not to be wondered at. The Mormon ritual, as you perhaps know, is entirely oral. No part of it is in writing or in print. As the Endowment ceremony is about seven hours long, one can easily understand that recollections of what is heard will vary considerably. It may be that Hyde fabricated the oath, against the government, and that many who have read the book really believe that the oath was administered to them in that form. The apostates who testified that there was such an oath, have been out of the Church for a long time, and, having read Hyde's book or seen the oath repeatedly reproduced in the papers, may honestly think that they took such an oath when they went through the Endowment House.

"I had another theory," said Judge Carleton, "to account for this contradiction about the oath, for I had heard of it long before the evidence was taken in the naturalization cases. I thought it was quite probable that in early times, when the recollection of the mobs and of the assassinations of the Smiths was fresh, there might have been such an oath in the ritual. One day, in talking with a prominent Mormon, I suggested my theory to him and said the ritual might have been modified so as to leave out this oath against the Government. He answered that there had never been such an obligation in the secret work of the Church, and that every assertion to that effect was pure fic-

tion. You doubtless know that in the early days of the Church at Nauvoo the leaders got a dispensation from the Grand Lodge of Illinois and established a Masonic lodge. Soon afterward the charter was taken away from them, for reasons which the Grand Lodge deemed sufficient. I have understood that in forming their ritual the Mormons borrowed many ideas in respect to oaths and other material from the work of the lodge. A great deal has been said and written about Masonic oaths. We have never heard of but one man suffering death for revealing Masonic secrets. He was Morgan, and there has always been a good deal of mystery as to his real fate. My opinion is, after a good deal of inquiry and observation, that the obligations the Mormons take are no more dangerous than those the Masons enter into.

"When I went to Utah as a Commissioner to help put the Edmunds law in force I entertained the usual impressions about the Mormons. I had heard of the Danites and the blood atonement and other blood-curdling things. I stopped at the Continental Hotel, and for a few nights I was pretty careful about the fastenings of my door and windows. I didn't go out much at night. After awhile, as I studied the Mormon people, I came to have different ideas about them. I found they were much like other people. I went about Salt Lake City as freely as I do in Washington, and I found that I was as safe, if not safer. We get distorted views of the Mormons and the Mormon question. It is not to be wondered at. Take even the Associated Press dispatches, which are supposed to be devoid of passion and prejudice. Nine out of ten of those dispatches from Utah are colored, or are gross exaggerations against the Mormons. The fact is the Gentiles are so bitterly hostile that they can not do justice to the Mormons even if they were inclined.

"When the Commissioners first appeared at Salt Lake City to put the Edmunds law in operation a committee of the People's Party called upon us. The chairman was John Sharp. He told us the polygamists would abide by the law disfranchising them and would make no attempt to register. He said he was a polygamist, and that he would not try to register. The people in the Territory would be advised to abstain in like manner, and he believed they would give the Commission no trouble. It turned out as the committee had told us. We had no trouble. The non polygamous Mormons registered and the polygamists did not try to do so. We found that there were 12,000 men and women sustaining polygamous relations. Of the seven years I was a commissioner I passed fully half of each year among the Mormons. The appearances indicate that they are giving up polygamy. Mayor Jennings, of Salt Lake, since deceased, repeatedly declared that the Mormons must give up polygamy. It is undoubtedly a fact that the proportion of be-

lievers who hold polygamy to be optional rather than obligatory has rapidly increased and is in the large majority.

"One singular thing," said Judge Carleton, "is the falling off in the number of apostates. During Brigham's time there were notable secessions from the Church, the Godbe movement for instance. But since the commission was appointed and since the government has taken hold of the Mormon question there have been very few apostates—not nearly so many as previously. Our legislation is certainly not having the effect anticipated to disintegrate the Mormon Church. I am not aware of any prominent Mormon who has denied his faith since 1882. As to the liberalizing of the Church there seems to be a disposition on the part of a large majority to take the view that the practice of polygamy ought to be abandoned. But at the same time I am not aware of any changes in regard to their creed. At the election in 1887 95 per cent of the Mormon voters of Utah voted in favor of a State Constitution prohibiting and punishing polygamy.

"But another singular thing in the progress of events is that the nearer the Mormons come to being *en rapport* with the public sentiment of the country the more the Gentiles of Utah want to push them to the wall. This is not so curious, however, when you come to consider the motive. Many of the leading and controlling Gentiles do not want the Mormons to abolish polygamy. They want the Mormons to go on, to increase the amount of polygamy and to afford an excuse for Congress to utterly destroy local self-government and to disfranchise all Mormons. The Gentile leaders in Utah would be shocked if they knew that polygamy was done forever."

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**Silk from Wood Pulp.**—One of the most remarkable of textile materials of recent introduction is the silk made from wood pulp, which was exhibited at the Paris Exposition. The fibre is produced from a nitrated cellulose obtained from wood pulp by a secret process. This artificial silk is said to be perfectly uniform in thickness and perfectly round in section; it can be dyed any color and interwoven with cocoon silk in manufactured goods, giving strength and brilliancy to the fabric.

**Decayed Teeth as Promoters of Tubercular Disease.**—Great stress has lately been laid by the best medical authorities on the importance of looking well to the teeth of patients having a tubercular tendency, and seeing that they keep their mouths in a thoroughly healthy condition. The fact has been established that diseased roots and teeth have a great deal to do in starting tubercular trouble in the lymphatic glands of people predisposed to this disease. Tubercle bacilli gaining admission to the jaw through the diseased teeth speedily infect the structures in the neighborhood.