

revenue accrues to the penitentiary from those laboring, otherwise than producing some vegetables, etc., which are used by the parties fed on the premises, and the saving of some cost for necessary labor.

The prisoners are amply provided with plain, wholesome food, and we firmly believe are treated humanely by the warden and his guards.

The warden has the least possible opportunity to effect the needed improvement of the prisoners, on account of the unfitness of the place, and having neither means nor appliances to set the prisoners to work.

The prisoners are merely detained and deterred from further crime during their terms. They mostly pass their time in idleness, forming, we fear, even more pernicious, thriftless habits and dissolute manners than they had before their incarceration. From this state of things it is painful to think that, in this absence of proper discipline, they will be returned to society worse, less able to be worthy, useful members of the community than when they were sentenced.

Even with the limited means now available by the United States Marshal, who has control of the penitentiary, he might set the prisoners to work and form in them industrious habits. With the aid of prison labor he could create more room and means to be used for the prosecution of some industry. Such callings as require few tools and little outlay in material he might adopt at once, such as basket making, broom making, stone cutting, wood turning, whip, cinch and bridle making, etc. Indeed many industries requiring little outlay might be introduced, and from the revenue thus obtained, other callings requiring more outlay might be started. If only the will and interest is elicited, devices will not be wanting that will even profitably employ the prisoners. But revenues should only be a secondary consideration, as forming moral, industrious habits, and the reformation of the prisoners should be the primary object.

Your committee believe that if the marshal properly represents the state of the prisoners and the penitentiary to the department of justice, he will obtain the necessary appropriation to effect the needed reforms.

The commingling together of the young in crime and years with the veterans in villainies will hardly fail to have a baneful influence on the former. Even those who are awaiting their trial, who are presumed in law to be innocent, have for their associates the criminally convicted.

This is manifestly wrong and unjust. It is so contaminating and debasing to those not yet sunk in crime, that it must forcibly appeal to all right-minded persons for an entire change of this deplorable state of affairs, which cannot be effected without suitable buildings in which the prisoners can be classified, and your committee urge that the importance of this subject be properly brought to the attention of the government, that these evils may be removed.

Criminals are the wards of the government, whose duty it is to elevate and better their condition as much as possible, and many prisons in the United States have a wise discipline to this end, nor should Utah be denied them.

By the advance of prison reforms the criminal both in Europe and America, is now viewed and treated as one morally diseased, and society is charging itself with the obligation to have them morally cured, as well as the patients in our asylum, mentally, and those in the hospital physically.

Governments now concede that they have not wholly done their duty in detaining and punishing the criminal, but for the good of society aim to reform him, so that after his release he may not be dangerous and expensive to the community by unsettling security to persons and property. Society should not be vindictive, but compassionate to its criminals. The best ends of the community are answered by this policy. Your committee would not have you infer that criminals should not be punished, but rather that they should be punished with the reformation of the criminal in view.

Though not belonging to our report, yet we cannot close it without the expression of regret that Utah has none of those agencies for the prevention of crime known variously under the names of schools

of reform, industrial schools, etc. Though these societies are usually conducted by the benevolent, yet the government would save much expense in prosecuting criminals by aiding these institutions to prevent crime.

It is not a little surprising to your committee that there is neglect and indifference by the Christian societies and the philanthropists in our community, who utterly ignore the tenants of our prisons and jails, as we are not aware that any voluntary ministrations are tendered them. This probably is owing to their attention not having been brought to this important missionary labor. We recommend that the warden allow suitable persons, under proper restrictions, to read, preach and advise with the prisoners, and circulate among them tracts, books, etc. Such ministrations are usual in prisons, and are conducted with marked moral improvement to the prisoners.

Your committee recommend that with as little delay as possible every agency and means be applied to bring the attention of the government to our urgent needs and requirements with regard to the penitentiary.

We should have a new building, a disciplinary code inaugurated, with high aims of the public weal, and the moral elevation of the prisoners, worthy of a great republic.

All of which is respectfully submitted.

S. J. LEES,
JOS. S. MARSTON.

Committee on penitentiary.
March, 1879.

SALT LAKE CITY, Nov. 3, 1877.

Received as a loan of A. P. Rockwood, for the security or use of the convicts committed to the United States penitentiary in the Territory of Utah, the following named articles, to wit:

Five iron cells, one block cell, three shackles, each with chain and slug; two iron wheelbarrows, they being the property of the Territorial government of Utah, in the custody of said Rockwood and subject to the direction of the Legislative Assembly of said Territory. All of said articles I agree to return, in the like good order and condition, to him, on ten days' notice, at any point he may designate within one mile of the Salt Lake County Court House.

WM. NELSON, U. S. Marshal.
Attest: A. P. ROCKWOOD.

Copy of receipt in the journals of the Legislative Assembly of the Territory, Twenty-third session, for the year 1878.

STATEMENT OF WARDEN.

Samuel Allen; 1st district; larceny; 3 years; confined Nov. 21, 1877.

Archaulaus Barrett; 3d district; murder; 10 years; confined Jan. 3, 1875.

Eugene Bacon; 2d district; larceny; 3 years; confined Aug. 7, '77.

Marshall Bailey; 3d district; larceny; 3 years; confined Oct. 19, '77.

George Burger; 3d district; larceny; 6 years; confined Oct. 5, 1877.

John Brown; 1st district; larceny; 3 years; confined Feb. 20, 1878.

Jessie Butler; 2d district; larceny; 1 year; confined May 14, 1878.

John Bogan; waiting trial; mayhem; confined June 26, 1878.

G. W. Beck; waiting trial; assault intent to kill; confined Sept. 28, 1878.

Joseph Bush; 3d district; grand larceny; 1 year; confined Feb. 19, 1879.

Alonzo Colton; 2d district; lasciviousness; 5 years; confined Dec. 13, 1877.

Jas. Carter; 3d district; grand larceny; 3 years; confined Oct. 26, 1877.

Charles Colton; 1st district; grand larceny; 2 years; confined Oct. 8, 1878.

Frank Duncomb; 2d district; larceny; 3 years; confined Sept. 14, 1878.

G. W. Dearn; 1st district; grand larceny; 1 year; confined Oct. 8, 1878.

Jos. S. Dudley; waiting trial; murder; confined Feb. 25, 1879.

Charles H. Evans; waiting trial; murder; confined Dec. 2, 1878.

Richard Fleece; 3d district; rape; 10 years; confined Feb. 24, 1877.

Michael Freck; 2d district; larceny; 3 years; confined Sept. 14, '78.

James Fletcher; 1st district; burglary; 5 years; confined Oct. 8, 1878.

Aron Forsberg; 3d district; larceny; 6 months; confined Dec. 6, 1878.

Michael Fitzgerald; 3d district; burglary; 1 year; confined March

20, 1878; pardoned by the governor Feb. 12.

D. W. Grant; 3d district; grand larceny; 2½ years; confined Oct. 11, 1877.

Charles Gifford; waiting trial; larceny; confined Nov. 30, 1878.

Samuel Gaines; 3d district; larceny; 4 years; confined Feb. 18, 1879.

John Hawkins; 1st district; larceny; 2 years; confined Nov. 21, 1877.

B. W. Kelley; 3d district; murder, 2d degree; 15 years; confined April 29, 1876.

Frank Kellot; waiting sentence; larceny; confined June 27, 1878.

J. S. Lee; 3d district; highway robbery; 9 years; confined April 23, 1877.

Ell Lee; 3d district; highway robbery; 10 years; confined April 23, 1877.

Charles Miller; 2d district; larceny; 3 years; confined July 21, 1877.

Thomas Motley; 3d district; rape; 25 years; confined Oct. 26, 1877.

Wm. McCracken; 2d district; grand larceny; 3 years; confined Sept. 28, 1878.

John H. Miles; waiting trial; confined Feb. 20, 1879; released on bail Feb. 25.

Thomas Oucil; 3d district; burglary; 4 years; confined Dec. 2, 1878.

Edward Pickup; 1st district; grand larceny; 1 year; confined Feb. 22, 1878.

Joseph Reynolds; 3d district; highway robbery; 6 years; confined April 13, 1877.

Joseph Smith; 1st district; larceny; 13 years; confined Nov. 17, 1875.

Philip Shaffer; 1st district; murder, 2d degree; 10 years; confined May 25, 1876.

Andrew Swanson; 3d district; highway robbery; 5 years; confined April 13, 1877.

Peter Stockfish; 3d district; burglary; 3 years; confined Dec. 26, 1877.

Andrew Smith; 3d district; larceny; 5 years; confined Oct. 1, 1877.

Manuel H. Siler; 1st district; grand larceny; 1 year; confined Dec. 12, 1878.

Frank Treseder; 3d district; larceny; 3 years; confined Oct. 16, 1877.

Wallace Wilkerson; 1st district; murder; death; confined Sept. 30, 1877.

Hiram Whitehead; 3d district; grand larceny; 3 years; confined Aug. 7, 1877.

Lawrence Walker; 3 district; grand larceny; 2 years; confined Oct. 2, 1877.

W. G. Williams; waiting trial; embezzlement; confined July 10, 1878.

G. A. Wilson; 1st district; grand larceny; 1½ years; confined Oct. 26, 1878.

Correspondence.

BRASSTOWN, Cherokee Co.,
North Carolina, April 1, 1879.

Editors Deseret News:

Agreeable to release and appointment, on February 1st, I left Liverpool for the Southern States Mission, to spend a few months here in promulgating the principles of the gospel. After an agreeable trip I arrived in Rome, Ga., on the 16th of February, I met Elder Ralph Smith, of Logan, and we spent a few weeks very pleasantly and profitably in visiting the branches of the Georgia Conference, visiting and making friends among strangers as we went along. We baptized three persons, and blessed several children. I found among the Saints some very good people, manifesting, to a strong degree, the "first love" of the gospel, abounding in good works and feelings toward each other.

The prospects of the work in Georgia are good. There are many more openings and calls for preaching than there are elders to fill them, our missionaries, in some instances are, in a manner speaking, almost "talked to death." Imagine his feelings when the cry still comes—"Come over and talk to us." And when they comply, the Elders have to talk all day and often till after midnight. There was a time when our young Elders at home imagined ease to themselves while in Zion, and reckoned on having plenty of time to "study up doctrine" after being called to go on a mission. But that day is past; when they come out to the world they are expected to talk to the

people, and tell them something that will do them good. And moreover, our Elders are expected to tell the people that which we know of a surety to be of God. If we are filled with knowledge, opportunities to do good will not be wanting.

After visiting the Georgia Saints for a month, I met our energetic President, Elder J. Morgan, in general good health and spirits. He appointed Elders Edlef B. Edlefson, Thomas S. Higham and myself to labor for the summer months in the mountains of western North Carolina. A great extent of country, inhabited by a liberal, free-hearted people, who never before heard the gospel. After a lengthy and tedious journey of some 90 miles through the mountains, mostly performed on foot, myself and companions arrived here in Brasstown—our headquarters and present address—yesterday evening. We found a few good Saints here, a branch of some 11 members, that Prest. Morgan organized about a month ago, when he first came up here to open up this new field. From this point we will advance in all directions as fast as we can make fit openings. The prospects for a good work being done here is promising. We made many good friends, and effected several good openings on our way up here. For myself, I feel more encouraged to go on in the good work, than I ever did. On Sunday evening last, we held a good meeting at a place called Nottla, some 15 miles back, in the house of an acquaintance of Elder Morgan's, named Jas. Collins. He invited the neighbors, and we had a good turnout of people. A gentleman told us next day, that when we came again he wished to be baptized. We expect by the help of the Lord to do a good work there, and raise up a thriving branch. After a lengthy and agreeable talk with a Baptist minister here, yesterday, he invited us to come and visit him at his home, some ten miles away and talk with him on the gospel. He is reading up and investigating our doctrines very earnestly. President Morgan received many invitations which he had no time to fill, which we will have to fulfil. The field is so wide and extensive that we hardly know where to begin. But we are expecting some help soon, and we have room for all that will come; they will find it too, one of the best fields of labor that is now opened, that is, for plenty of work. The people, however, are poor, but are very kind-hearted and liberal, and an Elder will seldom go hungry or sleep without shelter. The nearer he complies with the law—"going without purse or scrip," the better he will feel, the greater blessings will he reap, and he will find himself thrown in the way of the honest and upright of tender, and he will receive better treatment than if he had money, if he goes forth with implicit faith in the Lord.

We had not come many miles into the State before the rumor spread that three "Mormon" Elders had advanced into the country and were going to take the State. Other wild rumors are spreading like the wind. We hear of threats to mob and drive us out, uttered by some of the people, particularly from the religious classes. The ministers themselves incite the people from the pulpit to do us violence, some threatening to tar and feather us if we do not quit the country. But [the Lord being our helper we will not move, but as the spirit directs, and then it will be a move after some of the honest in heart, who are scattered through this mountainous country. We fear not what man can do. If the Lord has a few of Israel's blood in this district, and if he sustains us in our calling, we will gather them into the true fold, and leave the rest in the hands of the Lord, and will clear our skirts of the blood of this people—till then we won't be driven.

The climate of this part of the south is very healthy. It is much cooler than the lowlands and flatwoods of Georgia, and I think it will agree with our boys quite well. The soil, as a general thing, is very poor here, but is better than in Georgia. What would our farmers think if they could get but from 3 to 12 bushels of wheat to the acre, and other crops in like proportion? Yet this is all they make here, year after year, till the soil wears out; then they will take in another piece.

Ever praying for the welfare of the work of the Lord, I am your brother in the gospel.

JOS. HYRUM PARRY.

P.S.—April 2nd.—Respecting the liberality of this people, I think I ought to qualify an expression I made in the first part of this letter. They are not all liberal. In the evening Elder Edlefson and I went out for a walk, and met a committee of nine armed men, headed by a Methodist minister, named Henry Green, who read to us the following resolution—"We, the undersigned, have decided that we will not put up with the doctrines of a class of men called Latter-day Saints; and it is decided that if they don't get out within 24 hours of this date, we will put them out. Given under our hands and seals this 1st day of April, 1879." This "Christian" document was signed by the minister and 20 others, but he was ashamed to read the names, but I have nine of them. They said they did not want to hurt any of us, but we must go, and hence this warning. We then "let in" on them, and gave them such strong testimonies, and such a powerful preaching as they seldom or ever heard before, showing from the Scriptures what men they were and of whom they came. The picayunish minister said, "That's just what I knew they would do—quote Scripture for it; for they are so well educated and versed. But we won't stand it, gentlemen; you must leave us in peace, you must be off; you are disturbing the peace with your strange doctrine of laying on of hands; of apostles, prophets and revelators, which we will not believe in. Will you go?" We then told them our business and calling, our duty to God and our fellow-man, and answered them calmly and emphatically, "Gentlemen, we cannot and will not leave. We are here on the Lord's errand; he sent us here, and we will stay here till he tells us to go hence. We fear not what you can do; the God whom we serve will see us through." They fairly quaked when we answered them thus. After relieving themselves of a few oaths, they left us, and we went our way rejoicing, and held a good meeting.

Yours,
J. H. PARRY.

Christianity in India.

Following is an extract from a letter we have received from Mr. John Coggle, of Newport, Monmouthshire, who says he is a frequent reader of the DESERET NEWS:

"I spent some years in Bengal, East Indies, and have observed these noble, sacrificing missionaries walking with a big whip and a dozen natives at his heels to show his importance to advantage. They cry polygamy here against the Mormons; I wonder what they would say to see as I have seen, about 200 women, and all the wives of one Rajah, the Rajah of Cawnpore, and yet protected by the English government. Let any man dare to interfere with one of them and the English law would punish him for the offence. But though polygamy is very extensively practised there among the heathens, not till the Christian-introduced dogmas could you see whoredoms or drunkenness practised among them. A native once said to me in Lucknow, 'Sahib, how is it that the Christians are such a drunken lot of men, and cruel with it, polluting the women, and even children of our country? This was not practised among black people till the Christians came among us. We don't get drunk, nor take our neighbors wife. We have wives, it is true, of our own, but we keep them and don't abuse the law of Allah by going after strange women.'

I have traveled thousands of miles in Bengal and seen all this and much more. It seems as though the touch of Christianity to the heathen is like the shade of the upas tree, it poisons and pollutes all that come within its touch or under its influence. Where the native enjoys unmolested their own native instruction, and practises—shall I say it; yes, I will venture it—practice polygamy, he is happy, and is a stranger to drunkenness and whoredoms; he is only made acquainted with those accomplishments through vaunting Christianity, and yet the Christian ministers try to teach him to sing 'Dare to be a Daniel;' 'Safe in the arms of Jesus;' 'Sweet Bye and Bye,' Etc.