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A COMMITTEE OF INVESTIGATION.

THE New West Commission is the name of an organization which has for its purported object, "the promotion of Christian education in Utah and adjacent States and Territories." It is composed of professedly pious people chiefly in and around Chicago. By the payment of one hundred dollars any one can become a life member. The Commission has a number of schools in the Territories, Utah being its principal field of labor, and "Mormonism" its prime object of attack. It is hoped that by training the young in the dogmas of modern so-called Christianity, their minds will be perverted from the faith of the Gospel as taught by the Latter-day Saints.

In the sixth annual report of the Secretary, the Commission shows a little good sense which contrasts so strongly with other movements as to exhibit very clearly its own inconsistency. It is embodied in the latter parts of the following, adopted by the council:

"Resolved, That we recognize, with respect, a loyal and intelligent minority in Utah, and that we protest in advance against the admission of Utah as a State, at any time, without the consent of that loyal minority.

"Resolved, That President James B. Angell, L. L. D., of Michigan; the Rev. President William M. Brooks, of Iowa; and John G. Jennings, Esq., of Ohio, be a committee to appoint a commission of five to proceed to Utah and make a careful and thorough investigation of Mormonism—its character, its temper, and its purpose, and especially to examine the condition of Christian schools, and ascertain their fitness as instruments for the overthrow of that gigantic evil; and make due report to the churches, at their discretion and to this Council.

"Resolved, That the Secretary be instructed to communicate to our brethren of the Presbyterian, Baptist and Episcopal churches, our action in appointing a commission to look into the Mormon question, and make report to the churches and the country; and to request them to appoint similar commissions for the same purpose, and to suggest the propriety of co-operation by all such commissions."

The first resolution, in view of the second, is very stupid and unreasonable. The commission of inquiry should, in common sense, precede the protest against Utah's statehood. By the appointment of this committee the Commission virtually admits its ignorance of the very question it assumes to decide upon. Without knowing anything definite about "Mormonism"—its character, its temper or its purpose, the Commission protests against it and against the political liberties of those who believe in it, and recognizes and sustains its enemies. And at the same time the Commission lends its support to the un-American and unjust measure of denying political rights to the very large majority of Utah's citizens until it shall suit the whims of a very small and hostile minority. If there is anything Christian, or wise, or fair, or patriotic in this we fail to perceive it.

The New West Commission, by its resolutions incorporated in its latest report, confesses that for six years it has been making vigorous war upon something that it knows nothing about. And it very naively intimates in the same connection, that the Presbyterian, Baptist and Episcopal churches have been pursuing the same course with equal ignorance. All the bad names which the New West Commission has heaped upon "Mormonism" have been uttered without understanding it. All the money that has been spent in trying to break down its influence has been expended against an unknown and unexamined system. How do the managers of the Commission know that they have not been all this time fighting against God, and abusing and assailing the truth of heaven?

Speaking of the urgent need of pushing the work of the Commission in the Territories, the present report says:

"The evils that ordinarily infest rude frontier populations are aggravated in all this region by the prevalence of Mormonism. This system of organized superstition and misrule is arrayed in deadly enmity against the social order which prevails throughout this country. Between Mormonism and the Christian civilization of America there is no possibility of agreement; the one or the other must be exterminated."

This is only a small sample of New West Commission folly. How do its promoters know that "Mormonism" is "superstition" or an enemy with social order, when they do not understand

anything about it? And even if there is, "no possibility of agreement between "Mormonism" and that spurious sort of "Christianity" championed by the New West Commission, why should either try to exterminate the other? There is no possibility of agreement between Calvinistic Presbyterianism and free will Baptist doctrine; but must one or the other therefore be exterminated? "Mormonism" has existed for over half a century in this free country, where Catholicism, Episcopalianism, Presbyterianism, Methodism and scores of other isms have worked in their own way for their own ends, and there has been no extermination of one or the other.

True, there have been several pious efforts to exterminate "Mormonism" on the part of so-called Christian sects, by murdering, robbing and mobbing the "Mormons." And in the same spirit the New West Commission would lend its aid to the wolfish adventurers who are now plotting against Utah, by recognizing their endeavors to prevent new Statehood and oppress her people. But this kind of extermination does not seem to exterminate, for "Mormonism" flourishes and grows, and in the language of the report:

"Mormonism presents to the people of this country a most complicated and difficult practical question, and there is need of thorough investigation of the whole subject, by intelligent and patriotic men."

Yes, that thorough investigation of the whole subject is the "one thing needful," before any further attempts at extermination are inaugurated or any more endorsements of those who plot for its overthrow are expressed, or any additional accusations and expletives are hurled against it, either by Commission reports or otherwise. Why was not the subject investigated before instead of after the tremendous efforts, hitherto a failure, of the New West Commission and other active anti-"Mormon" agencies?

But what kind of an investigation may we expect, judging from the methods usually pursued in regard to "Mormonism"? The gentlemen selected for the work are the following: The Rev. W. H. Ward, D. D., of New Jersey, the Hon. Nelson Dingley, of Maine, the Hon. Franklin Fairbanks, of Vermont, Wm. H. Wadsworth, Esq., of Pennsylvania, the Rev. E. P. Goodwin, D. D., of Illinois. If these men come to Utah and make up their report from the representations of anti-"Mormons," of what real value will it be, to the Commission or anybody else? The teachers employed by the Commission, and who work against the "Mormons" for daily bread and butter, will repeat the stories that have been told to travelers till their rankness and staleness smell to heaven; and the political adventurers who are plotting to gain control of the Territory will stuff them as they do Congressmen, and anti-"Mormon" books with their horrible and blood-curdling fabrications will be put into their hands; and the hirelings of the pulpit will turn up the whites of their eyes and sanctimoniously vouch for the truth of the monstrous stories; and so the committee of investigation will easily learn "all about Mormonism," without taking the trouble to look for the shining truth which the adage says is to be found "at the bottom of a well."

Investigation is what the "Mormons" have asked for from the beginning. To Church and State, to priest and people, to Jew and Gentile, to Christian and Pagan we have cried aloud "INVESTIGATE!" But to do this fairly, prejudice must be set aside to commune with. Will the committee attempt to do this? Is not the proposition at the beginning, "Mormonism is an evil to be exterminated?" And will not the very object of the inquiry be to find out how it can be best assailed, instead of what it really is and how much truth it contains?

Let the men chosen for this work proceed as they would to dive into the depths of astronomy, geology, philosophy, or any scientific subject. To learn anything of "Mormonism" it must be studied in its own light, not by the colored tints or the deep shadows cast upon it by its deadly enemies. If they will come here with that desire, every opportunity will be afforded them to get at the facts and learn the principles of this great religious system which is the problem of the age, the puzzle of the wise and the stumbling block and rock of offence of all who blindly rush forward for its overthrow. Welcome to all investigators who will really investigate!

WHOSE CASE IS THIS?

THIS morning William J. Crackles, a house painter who resides in the Twenty-first Ward, was the victim of the anti-cohabitation crusaders. A warrant based on one of Ranch's machine-made complaints, accusing him of living and cohabiting with more than one woman as his wives—was fired at him, and by virtue of its authority he was trotted down to Commissioner McKay's office. The case was postponed for nine days for three reasons. (1) All the witnesses wanted for the prosecution were not present, a contingency for which the accused was in no way responsible. (2)

It was Deputy United States Marshal Arthur Pratt's case, and he was not there. In this class of suits it is not easy to decide whose they are. Ordinarily one would suppose that "the United States," etc., had some stock in them, and that they were not devoid of interest to the parties prosecuted. Under anti-"Mormon" official tactics it has looked as if they were the special property of one D. W. Ranch, the hired official swearer to what he knows nothing about. Now it appears that the proprietary right is vested in some particular deputy U. S. Marshal who happens to have worked up the points against the special victim, and that in his absence its progress must be stopped. (3) The defendant had no attorney. Perhaps he didn't want one, deeming the article an unnecessary ingredient of the case. The probability is, ninety-nine chances to a hundred, that Mr. Crackles has only one wife, and he will be discharged. Just about that time there will not be a great many officials, executive or otherwise, rushing around vehemently claiming it to be their particular case. Nobody wants to make a claim of that kind conspicuous after the suit "fizzles." A bill of expense being piled up against the government for nothing, besides an unoffending man being persecuted by needless trouble and trepidation. By the way, in cases of that character doesn't Ranch's part of the programme have the color of perjury about it? If so, why shouldn't Mr. District Attorney Dickson give him one of his furious blasts about systematic falsification?

PHARISAIC ASSUMPTION.

As a reason for appointing a committee to investigate "Mormonism," the New West Commission asserts that, "This system of organized superstition and misrule is arrayed in deadly enmity against the social order which prevails throughout this country." It must be remembered that this accusation was made and published in Chicago. Could there be a more striking illustration of the Savior's parable of the mote and the beam?

The relative conditions of Salt Lake and Chicago offer perhaps as striking a contrast as can be furnished by any two cities on this continent. One is a "Mormon" the other a so-called "Christian" city. The peace, order, sobriety, industry, and general immunity from crime of the former, are the subject of favorable comment the world over. While the reputation of the latter for violence, intemperance, gambling, prostitution, swindling, burglary, garroting, sandbagging, jobbery, trickery, divorce, adultery, perjury, murder and every offense in the criminal calendar, is universally notorious. Its life and property were half as safe in Chicago as in Salt Lake City its inhabitants would think they had moved into "a social paradise."

What does the Commission mean by "the social order that prevails throughout this country?" Is it the kind that "prevails" in Chicago? Take its record from the daily papers, and what kind of social order is it that the Commission labors to sustain and introduce into quiet Utah? It is to a large extent the "social order" that one might expect to "prevail" in hell. If the seething, festering mass of pollution that smells to heaven from the Illinois city by the lake is a sample of the social order that prevails throughout the country, we admit that "Mormonism" is arrayed against it.

"Mormonism" is arrayed against the corruptions of the age, social, political, civil and religious. It is a living, potent force on the side of true social order and against vice and disorder in every form. It is a standing protest against the social evils that are eating into the heart and poisoning the life-blood of the nation. And the people who have come under its influence, with all their faults and all their failures to reach up to its standard of personal and social excellence, are comparatively free from the filthy vices and sexual impurities that render cities like Chicago an offense to heaven and a reproach to the civilization of the century.

But against the social order that prevails in pure homes anywhere in Christendom, "Mormonism" is not arrayed. It supports and encourages it. The relations of husband and wife, of parents and children it aims to maintain and make permanent. It regards home and the family as the foundation of social order in this world, and of endless increase and glory in the world to come. It forbids any desecration of the marriage bond. It regards all commerce of the sexes outside of the matrimonial relation as deadly sin. If the committee of investigation to be sent here will only try to find out the facts, they will discover that "Mormonism" is the strongest friend to social order that exists among the various systems now extant. It is not only so in theory but in practical effect. Those of its professed adherents who do not live in true social order, harmony, purity and peace, are not submissive to its teachings or guided by its influence. And where "Mormonism" is practiced according to its spirit and letter, there will social order be found in its fullest perfection and most admirable beauty. For this is its very stronghold, its grand object, its true ideal.

It is a common error to suppose that because "Mormonism" inculcates the right, under given conditions, of some men to have more families than one, it countenances looseness of life or opposes the monogamic form of social relations. Pure monogamy and "Mormon" polygamy are not antagonistic. They are parts of the same Divine matrimonial system. If God gives a good woman to a good man, and they preserve their purity, the marriage is holy. And if God gives a good man more than one good woman, and they all abide in the covenants they make with Him and each other, that is an enlargement of the sacred family relation and is also holy. If persons raised in the atmosphere of Chicago or similar centres of modern civilized corruption, cannot comprehend the purity of a man's matrimonial relations with more than one virtuous wife, the fault is not in the system but in the mind and sensuous imaginations of the objectors, who probably see little or nothing in matrimony at all but a respectable method of gratifying carnal appetites. To such animalized individuals, chaste plural marriage is, no doubt, altogether incomprehensible.

As "Mormonism" is not a foe but a champion of that social order which is the product of the marriage relation when observed in fidelity, so also it is not a supporter of superstition or misrule. It inculcates living faith in the Supreme Being and confidence in His promises. It regards Him as a present Father, ready now to answer to help and commune with His children. And wherever it prevails, the order and peace which are its effects protest against the charge of its misrule. The New West Commission, amid the fumes and fends of Chicago abominations and disorders, accusing "Mormonism" in placid Utah of misrule and impurity, is the very acme of Pharisaic arrogance and assumption. And when that is coupled with the ignorance of the situation, self-confessed in its order for a committee of investigation, it falls little short of the sublimely ludicrous.

Is there no opening in the slums, and alleys, and hell holes of Chicago, for the Christian effort of those good people who want to put down that which is opposed to "social order?" Is there no "superstition" in the East? Is there no "misrule" except in Utah? Thou pious and wealthy life-member of the New West Commission, hast thou no sight for the sorrows, villainies and crimes that abound and swarm up all around thee, but must stretch thy neck to discover imagined evils afar off? "And why beloddest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" And if thou wilt persist in thy self-righteous course, shalt thou not be numbered with the foolish and the hypocrite?

ANOTHER RAILROAD HORROR.

THE railroads are bidding fair to equal famine, pestilence and the sword in the work of destruction. The telegraphic tidings which appear elsewhere in today's News, of the fearfully fatal disasters on the Baltimore and Ohio and Boston and Albany roads, added to the Texas horror of yesterday, are sickening in their ghastliness, that on the Baltimore road, surpassing in the loss of life and property and terrifying details anything of the kind since the Ashland disaster of 1877. At this writing complete details are wanting; but sufficient is at hand to give an idea of the magnitude of the holocaust. "The reaper on rails" is a very apt designation for modern trains; for certain it is that of late one horror almost treads upon another's heels, so fast they come.

ANTI-"MORMON" "KNOW NOTHINGS."

A RECENT article on the "Mormon" question in the Washington Sunday Gazette occasions considerable wrath in the bosoms of the local defamers of the people of Utah. The writer compares the clique whose anti-"Mormon" sentiments are voiced by the frisky Kate Field, to the Know-Nothing whose name is now only known in history. They declared that it was impossible for a Catholic to be a good citizen of the United States, just as the anti-"Mormons" now try to make it appear that no "Mormon" can be a good citizen. To this the Gazette responds as follows, and though the scribes who support the would-be plunderers of Utah hurl their customary abuse at the writer, decent people everywhere will endorse the truths that the article contains:

"That answer is written in the honorable career of Gen. Wm. S. Rosecrans and thousands of other Union Catholic officers and soldiers. It is taught in the efforts of Bishop Rosecrans (brother of the General) and Hughes and hundreds of other Catholic priests who stood loyally by the Union."

"Now, if for the Pope be submitted President John Taylor, and for the Catholic there be read the Mormon Church, it will be seen that this part of Miss Field's lecture is but a revival of the Know-Nothing argument of

thirty years ago. The animus and injustice of the attack are too manifest to escape the fate of its prototype—Know-Nothingism. It is humiliating for sixty million people to confess their pusillanimity is so great that they are frightened at two hundred thousand quiet, peaceful, industrious people. The note of alarm thus sounded has too absurd a ring. The American people are neither fools nor cowards to become alarmed at the possible dangers threatened them by such an insignificant handful of people as the few who profess the Mormon religion. Even if Miss Field's charge of treason were true, the whole body of Mormons is not half so dangerous as a dozen dynamite anarchists. As Governor West said in his report, "a conflict may be provoked," but if one ever brought about, it will most certainly not be "provoked" by the Mormons. They realize their numerical insignificance too well to ever "provoke" a conflict with the giant power of Uncle Sam.

A glance at Mormon history will give some interesting reading. The Mormon movement began in Western New York and passed quickly into Ohio. From there these worshippers were driven to Missouri, whence they were expelled by force and settled at Nauvoo, Illinois. Here they were attacked by an armed mob, their prophet murdered, and themselves compelled to "move on." They went to and remained at Council Bluffs, Iowa, about a year and began their great pilgrimage across desert and mountain to sterile Utah. Here they have remained, making that desolate country a very land of promise. Their prosperity has engendered envy, and, as of old, a handful of greedy anti-Mormons, unable to rule Utah by legitimate means, seek to induce Congress to pass laws which will enable them to despoil the objects of their cupidity.

Yet, despite all this, the Mormons are loyal to the Government and the free institutions of the United States. That they are so is as wonderful, however, as that the negro slaves of the South during the war did not, while fighting men are away, rise in rebellion against the whites. Instead of this the slaves remained faithful, patiently toiling, waiting and praying for freedom. So with the Mormons. They continue loyal to this Government, but they hope and pray that the evil days which have befallen them may speedily pass away never to return."

A CONSPICUOUS NUMBER.

CARRERING through space at almost incredible velocity, we have just shot past another mile post on our journey to the ocean of eternity. It is marked 1887. This changes the last figure on the dial of time from 6 to 7—a number which in all ages and amid all nations has been held to be one of mystical significance. The Bible, that book of books, is full of instances of the prominence given to this number, even from the earliest dawn of sacred history down to the latest record of the vision of St. John.

In the second chapter of Genesis we read that "on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work. And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which He had created and made." And in the New Testament we have the seven churches, the seven candlesticks, the seven stars, etc., then there were the seventy Elders, and at a later period there were said to be seventy nations and seventy languages on the earth.

The Jews, we are told, observed this day as commanded in the decalogue, and after the lapse of seven times seven years, came the year of jubilee, when the debtor was released from his obligations and the bondsman set free. Instances might be multiplied, almost without limit, of the use of this number in sacred history. Again, who has not heard of the "seven wise men of Greece" and of the "seven wonders of the world," The "seven sleepers," etc.

Among the Greeks the number seven was sacred to Apollo and Dionysos and was particularly sacred in Euboea, where the number was found to pervade almost every sacred and private relation.

The reason given by astrologers for the preference of this number is the fact that it consists of three—the number of the sides of a triangle—and four—the sides of a square, those being the simplest rectilinear figures. Another reason is also given, viz., the observation of the seven planets and the phases of the moon—changing every seventh day.

We are living in times pregnant with startling events. We know not what a day may bring forth, much less the year upon which we have just entered. There may be a significance in this number of which we do not dream. We do not wish in writing this, however, to attach undue importance to this number. We simply record the facts which are borne out in the history of all nations, sacred and profane.

It will be remembered that the first day of the year opened cloudy and gloomily, but early in the day the mists cleared off and the sun shone out in all its splendor. Let us hope it was typical of the year, and that so (in 1887) all other clouds may roll away from our horizon.