

## AN ERROR REFUTED.

The New York *World's* issue of May 4th, contained the following paragraph:

"I was shown the other day a copy of the original Book of Mormon, for which, they say, the Latter-day conference of Salt Lake Saints are paying great sums, whenever they can lay hands on it. Their purpose is to destroy the early edition of the book, which contains very distinctly an edict levelled at the practice which is of all others nearest and dearest to them. The Mormons are even more determined on the advantages of revised editions than are their more morally reared neighbors—the common, everyday Christians. They certainly have good reason to be if they purpose going on in the cause of polygamy. The Book of Mormon, which was shown me is an old, yellow-leaved, calf-bound affair, and it contains some inconveniently rigid laws of morality. In one instance it comes down flat-footed, and commands the followers of the faith to take unto themselves, under penalty of severe retribution, no more than one wife. This admonition is several times repeated in terms so unmistakable that nobody who reads it can very well wonder at the anxiety of the Mormons to get the book out of sight. It is rather odd that what has now become a main feature of their faith, and certainly the only feature that brings converts to their cause, should have been the point to which the original 'boomer' of the faith was most persistently and emphatically opposed. It is quite likely that the Mormon religion dwindled until a feature was introduced into it which enabled believers to adopt at least one practice allowed by no other sect and forbidden by all civil laws.

The following response, which covers the ground of the *World's* error, appeared subsequently in the same journal:

To the Editor of the *World*:

In your issue of Sunday, May 4, under the caption "The Town Listener," the writer magnified the importance of "an old, yellow-leaved, calf-bound Book of Mormon," for which, he claims, to have heard, the Latter-day Saints are paying great sums in order to destroy the early edition of the book, because it comes down flat-footed and commands the followers of the faith to take unto themselves, under penalty of severe retribution, no more than one wife. Now, as a matter of fact, the first edition of said book and the last are precisely alike, word for word. And the Latter-day Saints have no more interest in destroying the first edition than they have in destroying the many subsequent editions. They all contain the same prohibition against plural marriage, but that prohibition was to a people who lived over 2,000 years ago, and connected with said prohibition is the following provisional clause, which is found in every edition of said book—page 133, last edition: "For, if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken to these things." Yours very truly,

JAMES H. HART,  
Grand Central Hotel.

## A PREDICTION FULFILLED.

AMERICAN FORK, Utah,  
May 19, 1884.

Editor *Deseret News*:

As the details of the earthquake at Colchester, England, come to hand, I am forcibly reminded of a prediction which was uttered in my hearing seventeen years ago.

I was residing at Colchester, Essex County, England, and was visited by two travelling Elders, who spent the evening with me. One of them, as we were seated around the fire, suddenly broke in upon the conversation by saying, "there will be an earthquake in this place, which will shake it from centre to circumference." This was in the spring of 1867.

The seeming improbability of such an occurrence caused me to pay a little more heed to it, and as I have seen so many prophecies fulfilled that were uttered by Elders of this Church I subsequently very naturally began to watch and look for its verification, which I felt sure would come in due time.

In these momentous times such events only engage serious attention by the amount of horror that may be connected with them. It is possible that the earthquake at Colchester may attract very little attention at this distance. But it shows plainly to me that foreknowledge of events is possessed by Elders of this Church and that other predictions will be as surely verified as this one has been, 17 years after utterance.

Respectfully,

HENRY CULLUM.

## MISSIONARY EXPERIENCES.

A COOL RECEPTION.

ROCK HILL, York Co.,  
South Carolina, May 10, 4.

Editor *Deseret News*:

It was one year the 10th of April since I left my "Mountain Home," in Bountiful, Davis County, Utah. On arriving at Chattanooga, Tenn., Elder C. E. Robison, from Idaho, and I were

assigned to South Carolina, where I labored with President J. M. Easton two months, in Spartanburg County, trying to effect a new opening, but with no success. I was then appointed to labor with Elder Angus McKay, to open a new field. We traveled through six counties in North Carolina, distributing many tracts, but in so doing the people generally preferred "The heels towards the door," on finding out who we were. They would say they had heard enough about the Mormons through the press. On one occasion a gentleman in good standing in the Baptist Church, on enquiring who we were, asked if the people of Utah were all heathens, and said on the previous Sabbath they got up a collection to send a missionary to Utah to labor among the heathens.

## AMONG THE CHEROKEES.

We arrived in Swain County, North Carolina, August the 13th, among the Cherokee Lamanites, who are situated on the Oconaluftee River, where an Elder of the Church of Jesus Christ had never been. The Cherokees number about 2,000, own a large body of land and live as the whites. We appointed two meetings but they would not come out to them as the Baptists, Methodists and Quakers had made it their business to tell them we were bad men. We stayed in that vicinity about one month but as only a few of the Lamanites could talk the English language we could accomplish but little good. We had several interviews with the chief, who seemed to be much interested. He had a limited education. We left with him a Book of Mormon and Voice of Warning. He said he calculated to visit Salt Lake City.

During our stay we attended a protracted (distracted) meeting composed principally of Baptists. They took for a text "Beware of false prophets," and said, pointing to us, "They are among us now and will devour the very elect, for they have the Scriptures on the end of their tongues." We prayed in our hearts that they might be confounded. Suddenly two men in the congregation began fighting, and the meeting was broken up.

## THE MEMORY OF ELDER ROBISON.

We returned to headquarters, where we learned that Elder C. E. Robison was very sick. Elder J. M. Easton, J. J. Humphreys and myself went and assisted his companion, Elder H. Miller, to bring him to headquarters as he had been laboring among the Catawba Indians. He was beloved by all that knew him and sowed seed in his last days that since his demise has taken root. He departed this life at 10 minutes to 2 p. m., Sept. 26th, 1883.

## CATAWBA INDIANS AND WHITE PEOPLE BAPTIZED.

I was then appointed to labor with H. Miller. The Catawba Lamanites are situated on the Catawba River, York Co., S. C., many have forgotten their mother tongue. They all talk the English language. Many of them have light eyes and hair. They married and intermarried with Whites, which accounts for the light eyes and hair. They number about ninety and are healthy, industrious and law-abiding citizens. They own 666 acres of land. We baptized, on the 11th of Nov., 1883, five of the Catawbans, these being the first to receive the Gospel.

Elder H. Miller was now released to return home on account of sickness. Then Elder J. J. Humphreys and I were appointed to labor together, and on one occasion we went to Fort Mills after our mail and were followed through the town by a crowd of men who were under the influence of bad whiskey. They made many threats, but kept their hands of us. Since then we have baptized 17 Lamanites and four whites, and organized a Sunday School which is in a prosperous condition. We have blessed eight children and think the good work will continue among the Catawba's until they are all "born again." Those who have been baptized are the leading men, and they have Spirit of Gathering. On the 17th of April, Elder R. M. Humphrey arrived and is now my companion. We are holding meetings every Sunday talking by the fireside every night, and have the promise of a coat of tar and feathers. But as corn-dodger and genuine buttermilk are plentiful, and have made our backs broad, we hope by the help of the Lord to endure if put to the test.

Wherever the News is read it helps to put down prejudice.

JOSEPH WILLEY,  
R. M. HUMPHREY.

## THE REPORT OF THE COMMISSION.

We publish to-day the full text of the report of the Utah Commission to the Secretary of the Interior. When viewed in the light of comparison with the generality of political statements in relation to the "Mormons," it may be termed a temperate document. We use the word political in this connection, because there does not appear to be any other status either in its base or body; besides its entire tenor indicates not the slightest haste to produce any effect that would depose the commissioners from office.

It starts out with the assertion that the last Legislature adjourned without enacting laws in conformity with the Edmunds act. It would have been the gentlest thing for the authors of the document to have inserted at this point

the fact that between the making of such legislation and the Legislative Assembly, stood a Governor whose declared official policy is in direct opposition to its enactment. Such a law would interfere with his scheme for the abolition of the Legislature, and the appointment of a legislative commission. The Legislative Assembly passed the contemplated law, but it was vetoed by Governor Murray. Judging from the drift of the report, the Commission is not likely to have lost much sleep over his unjust exercise of gubernatorial authority, by which he thwarted the will of the people.

The Commission have done the Legislature and people the justice of appending a copy of the vetoed election law to the report, but have been guilty of a superfluity in stating that it evades the national law, as it does not do so. But this is a sop to the official who killed it, being in the nature of a justification for the veto. It would have been more sensible to have left the officer to whom the copy of the law was submitted to judge by personal examination and comparison whether it was a proper and harmonious enactment. As to the remark about the vetoed law coming up to the "demands of the country," it is undignified nonsense. If in the making of laws for the government of different localities the demands of the unthinking multitude were acted upon this Republic would soon be standing upon its head in a state of helpless inaction so far as real progress in concerned, or in a condition of hopeless confusion. The majority of the people of Utah are in a much better situation for knowing their own legislative wants than the country at large. Besides, what is it in the way of local legislation that the country does want for Utah? If it were possible for the question to be put in plain terms to the country, the answers would be so multifarious and varied that it would be difficult to select the predominant idea of the dear public. This is demonstrated in the numerous measures, mostly conspicuous for their incongruity and unconstitutionality that are offered for the solution of the alleged "Mormon problem."

The Commissioners make a knob out of a couple of lectures delivered in this city, not long since, on the subject of plural marriage. The intent is to show that strenuous efforts are being made to induce people to politically sustain those who have entered into that relation. The sole object of the addresses was to give explanations of the views of the Latter-day Saints in regard to the marriage institution, that erroneous ideas which have been palmed off upon the public by the traducers of the majority of the people, of Utah might be corrected, so far as the influence of the lectures might extend.

"Candor compels" the Commission to state that life and property are as secure here as in any other part of the country. We are pleased to observe that the gentlemen are open to the compulsory processes of candor, it is further than many people will go when speaking of the "Mormons," but the fact of security is so apparent as to be self-evident to all who are properly informed, as lawlessness with the majority of the people of Utah, is not an element of their social structure.

In speaking of the change that time has wrought in the condition of affairs in Utah, the Commission fail, probably from lack of time and inclination, to make the comparison between the earlier days of the Territory and the present historical phase complete. In early times immoral dens, drunkenness and other worldly institutions had no existence. Since the later "contact with the outside world," however, these adjuncts of common civilization have been, in consequence of the broader and more extensive outside communication, established, sustained and pampered, by those who appear to consider it their special mission to regenerate the "Mormons." As the report states, the operation of the outside leaven has been and must be a "gradual work," but it is a progress in retrograde morality that travels a great deal too fast. And as for the larger freedom enjoyed now than formerly, there never was a time in the Territory when every individual residing within its confines was not at liberty to do right.

It is presumable that the fund whose establishment is recommended by the Commission to aid in enforcing the punitive provisions of the Edmunds act is intended for the payment of sneaks and informers who might undertake to glean information in various questionable forms, such as intruding upon the privacy of families, whose sacredness should be sustained by the State instead of its destruction, which appears to be aimed at. We are doubtful, however, that Congress will appropriate for any such purpose.

The report is non-committal in regard to the question of the constitutionality of a legislative commission. It is evidently not in favor of such a measure, but advocates a considerable stride in the same unconstitutional direction, by recommending that certain County and Territorial offices now elective be taken from the people and the power to fill them, put into the hands of the Governor or District Judges. Thus the destruction of republican institutions by piecemeal is favored, the wholesale method being considered too sweeping. It is an advocacy of the policy of cutting off the dog's tail an inch or two at a time, as preferable to hurting the animal too severely by severing the appendage at a blow.

If the Commission had reported that

the Legislature had enacted a law they deemed in keeping with the requirements of the Edmunds Act, but were thwarted in their purpose by the veto of a governor who has been log-rolling for a legislative commission with himself at its head. If they had recommended an examination into the merits of the matter for the purpose of ascertaining whether the Legislature or the Governor were at fault, and that action be taken in accordance with just and equitable findings, they would have taken about the proper step in the premises.

## MISSIONARIES ENROUTE.

NEW YORK, May 16, 1884.

Editor *Deseret News*:

It affords me much pleasure, and devout thankfulness to my Heavenly Father, to announce to my numerous friends, both in and around the "City I love so well," that myself and fellow travelers arrived safe in this city yesterday (Thursday) at 7 o'clock a. m. We are twelve in number, viz.: Geo. Goddard, Heber S. Goddard, Robert Marshall and L. J. Nuttall, jr., as missionaries, and David James and daughters Mary Ann and Nettie, Elizabeth Hopwood and daughter Jessie, also Emily Atkins and daughters Mary Ann and Florence on a visit to friends in the old country, etc.

We all went to the above named hotel, and met with our mutual friend and Brother James H. Hart, who kindly advised us the best way to proceed during the five days we had to remain.

We expect to leave this city next Tuesday, May 20, by the steamer *Wyoming*, for the land of our nativity, and the scene of our further labors. It is 33 years since I left my kindred and country.

Most of us traveled in sleeping cars to this city, comfort and security being the chief consideration. During our travel several opportunities were afforded myself and Elder Marshall to converse freely with ladies and gentlemen on the principles of our holy religion, and to whom cards were given with my address on one side, and the "Articles of our Faith" on the other. I strongly recommend all Elders leaving home, whether on missions or otherwise, to carry with them a good supply of such cards, and watch for suitable opportunities to place them in the hands of those who are both willing and thankful to receive and read them. The rank prejudice and total ignorance that prevail among the thousands that we meet with in regard to us and our faith, is my only apology for the above suggestion. Let us scatter the words of life.

We met with no hindrance from washouts. We enjoyed good health, good feelings, and the good Spirit of the Lord. We realize that God our Heavenly Father shielded and protected us, and caused everything to turn out for the best. We traveled from Ogden to Kansas via Denver, by the Union Pacific R. R., there per Chicago and Rock Island from Kansas City to Chicago, and from thence per Chicago & Atlantic, New York, Pennsylvania, Ohio & Erie R. R. to this city. We passed through portions of Utah and Wyoming Territories, also the States of Colorado, Kansas, Missouri, Iowa, Illinois, Indiana, Ohio, Pennsylvania, New Jersey and New York. In passing through so many States and over such a vast scope of country, it kept us busy by daylight to note the wonderful variety of the face of nature presented, and the almost innumerable small and large towns we passed through. We were much pleased with the cities of Denver and Kansas, especially the latter, which contains over 200,000 inhabitants. Although the route was about 200 miles longer than the one via Omaha, the increased speed was such that no longer time was consumed on our journey.

GEORGE GODDARD.

## COMMISSION REPORT.

WASHINGTON, D. C., April, 29, 1884.

Sir: The Board of Commissioners appointed under the act of Congress of March 22, 1882, respectfully report:

That the Legislative Assembly of the Territory of Utah adjourned *sine die* on the 14th ultimo, without accomplishing such legislation as is contemplated by said act of Congress. We therefore consider it proper to present an account of the condition of affairs in the Territory, and the operation of the legislation of Congress concerning polygamy, so far as appertains to our duties.

Since entering upon the discharge of our duties, in July, 1882, we have diligently sought to inform ourselves as to the history of the Mormons, and the present condition of Utah and its people. Thus far the legislation has been directed against the crime of polygamy and "unlawful cohabitation," a full exposition of which was submitted in our last report, which we need not now repeat further than to say that the present law provides for the punishment of polygamy and unlawful cohabitation by fine and imprisonment upon conviction in the courts of justice, and also for the disfranchisement of polygamists from voting and holding office.

To what extent has this law been executed? And what are, and what will be the probable results in the solution of the so-called "problem?" Justice to the statesmen who enacted this law, as well as the Board who are engaged

in its execution, demands a full and explicit answer to these questions, though at the expense of considerable elaboration and some repetition of matters heretofore reported.

Prior to the time when this Board took charge of the conduct of registrations and elections in Utah, in August, 1882, nearly all the principal offices in the Territory were held by polygamists. The Legislative Assembly of 1882 (consisting of thirty-six members) were all in polygamy with the exception of two or three. Other offices, such as Delegate to Congress, and Territorial, county, and municipal offices, were filled by polygamists in about the same proportion. The doctrine of "rotation in office" was almost unknown in Utah, and many of the polygamists had been kept in the same offices from youth to old age. All this is changed under this act. Since the Commission entered upon its duties there have been elected in the Territory 1,200 officers, not one of whom is a polygamist. In this number are included 390 municipal officers. We have estimated the number of voters (male and female) who have been disfranchised by reason of polygamy at 12,000, and there is not now a polygamist in office in Utah. So much as to the execution of the law. But what as to the present and future effects?

We repeat a statement contained in our report of October 30, 1883:

"The theory of the act of March 22, 1882, appears to be this: that discrimination between those Mormons who practice polygamy and those who do not, placing a stigma upon the former and depriving them of suffrage as well as the right to hold office, while, on the other hand, an inducement is held out to the latter class, that by abstaining from the polygamic relation they will enjoy all the political rights American citizens would, in time, in the effect of inducing great numbers of the Mormon people to refrain from plural marriage. While such considerations are not likely to have much weight with the elderly men, who ready have a plurality of wives and several families of children, they must have great weight with the young men of the Territory, many of whom are ambitious and aspiring and would not like, voluntarily, to be placed in the position of political ostracism. Before passing from this topic, we deem it proper to observe that no person well informed in regard to Utah affairs could reasonably have expected, at the passage of the act, that there would be an immediate change in the political situation, nor that it would have an immediate effect in destroying the practice of polygamy; but the act must necessarily have a strong influence in that direction. The very existence of law disfranchising polygamists must tend to destroy their influence, whenever it is understood that this is to a permanent discrimination. The Mormons who have the ballot will, after a time be conscious of a power which they will be unwilling to use, even at the bidding of those who would not. The fact also that it will be necessary to the preservation of political influence of the 'People's party' (as the Mormons style themselves) to have a large body of members who are not polygamists must tend, in time, to weaken the practice of polygamy; for, every married Mormon who takes but one wife loses three votes for his political own and those of his two wives (woman suffrage being established in Utah). Another consideration already adverted to, the influence on the young men and the generation, is entitled to great weight. Seeing all the offices of honor, and profit, such as Delegate to Congress, members of the Legislative Assembly, probate judges, clerks of county courts, sheriffs, and many of them quite lucrative, are by monogamists, while polygamists are wholly excluded, the aspiring men of the Territory would press an anomaly in human nature if should fail to be strongly influenced against going into a relation which subjects them to political ostracism and fixes to them the stigma of turpitude.

The views above set forth are fully fortified by the evidence of the Reverend Bishop Tuttle of the Protestant Episcopal Church, a gentleman distinguished for his piety, learning and sagacity, who has resided for fifteen or twenty years in Salt Lake City. In a sermon at the capital of Minnesota lately delivered, he said:

"The true policy is to encourage the building up of an opposition in the ranks of the Mormons. Such a course would result in wholesome reform. The Edmunds bill has not been a failure in Utah, as has been charged. The contrary it is doing much good. The Mormons obey this law. Polygamists do not offer to vote, neither do they hold office. And they feel the stigma, too. The affixing of such stigma upon them acts in a very wholesome manner. But the young Mormons are waking up; they have a sleep on their rights, accustomed to see the polygamists fill all the offices. Under the Edmunds bill, a young Mormon has been elected Mayor of Salt Lake City and a number are in the Legislature. Though they are still under the influence of the old ideas, they are beginning to realize their own importance, which may result eventually in the formation of a new party in this way the Edmunds bill is doing good."

That the leading polygamists among the Mormons feel the effects of the Edmunds act as a heavy blow against their dominating influence has been