

[From the "Chicago Times."]

THE MORMON KINGDOM.

THE INTEROCEANIC PARADISE MADE A
POLITICAL FOOTBALL AND AN
ARENA OF STRIFE.ITS ALLEGED DANGEROUS AND IM-
MORAL INSTITUTIONS CONSIDERED
IN THE LIGHT OF THE STATIS-
TICS OF CRIME.

POLYGAMOUS MARRIAGES.

SALT LAKE CITY, Jan. 24.—[Special.]—Isolated, and yet central on the great highway of the trans-missouri region; elevated, and yet sheltered by the Rocky mountains on the east and north and the Sierras on the west; insular, and yet more cosmopolitan than any rural population on the face of the globe; physically attractive, and yet rent with the turmoil of political and religious distractions; home of the sage brush, and yet raising eighty bushels of grain to the acre; a day-and-night's journey from anywhere, and yet in the very eye of the world; an empire of paradoxes and antitheses; this is the Utah of to-day, and of the past twenty years.

The capital city is one of singular attractiveness. In its air of spaciousness and liberality of plan, it is second only to Washington. Even during this winter season, what is not intrinsically beautiful is suggestively so, when spring shall have opened the flowers, and quickened the foliage, and let loose the waters that shall cover the valleys with verdure. In everything—the farm-like blocks, the wide avenues, the stately and often graceful architecture, the waterways for irrigation, sewage, and sprinkling, the edifices for worship, education, and amusement, the employment of gas, the electric light, and railway—in everything is seen, on the part of this Mormon people, the evidences of unbounded faith in themselves and their future, and a wise use of whatever adds to the comfort and advantage of the community. And Salt Lake City is the magnified prototype of a dozen or more lesser but beautiful cities and towns scattered through the Utah valleys. All are laid out on the same comprehensive plan, looking to the comfort of the future dense populations, as well as the present. There is something wonderfully impressive in the tokens, revealed on every hand, of the faith of this singular people in themselves and their destiny. They plan and build not for the day. There are centuries of anticipation in every representative act.

The Mormon inhabitants comprise about 78 per cent of a population which, numbering 144,000 in 1880, must now count nearly 160,000. In the 22 per cent, minority are represented the most prominent of the Christian sects, though generally with slender following. The bulk of the "outsiders," as they are called, are unsectarian or openly irreligious. They comprise, almost exclusively, the mining population, the adventurers, and in the towns a fair proportion of the business class. The farmers are, with scarcely an exception, Mormons.

No special bitterness or dislike seems to exist between the Mormons and the various Christian sects. On the contrary, courtesies which have quite the seeming of Christian charity are frequently exchanged; often enough to bear inferential testimony on the part of each that the others are not totally depraved. And really, setting aside the one dogma of plural marriage, there is no essential difference between Mormon theology and any other of the Christian sort; and such as exists is less a question of difference than degree. The Mormon creed is omnivorous; it assimilates all of all creeds, present and past. The Mormon is a more latitudinarian Congregationalist than Beecher, a more veritable Baptist than St. John, and he out-Romanizes any Catholic in his arrangements for the reclamation of the impenitent dead. He swallows without gulping, and digests without griping, the entire bible from Genesis to Revelation, Apocrypha included, and thrives on the mass as literal manna from heaven; supplementing, by way of dessert, his religious menu with a dainty bit of bible of his own. So it is not strange to find among even the strait-laced of the Christian clergy those, like Rev. Dr. Tuttle, Episcopal bishop of Utah, who are willing to bear testimony to Mormon merit. This liberal prelate, in a lecture delivered in New York a few years ago, said of them:

"I know the people of the east have obtained the most unfavorable opinion of them, and have judged them unjustly. They have many traits that are worthy of admiration, and they believe with a fervent faith that their religion is a direct revelation from God. We of the east are accustomed to look upon the Mormons as either the licentious, arrogant, or rebellious mob, bent only on deriding the United States government and deriding the faith of the Christians. This is not so. I know them to be honest, faithful, prayerful workers, and earnest in their faith that heaven will bless the Church of Latter-Day Saints. Another strong and admirable feature in the Mormon religion is the tenacious and efficient organization. They follow with the greatest care all the forms of the old church."

But the reciprocal dislike of the unsectarian gentile and Mormon can not be exaggerated. This, on the gentile's part, does not have its root in religious antagonism. It is, outside of doctrine or dogma. It springs from political, though not necessarily party, jealousy. It is a strife for

THE MASTERSHIP OF UTAH,

and it is marked by an intensity of bitterness without parallel in any other section.

The two institutions of Mormonism which are the subjects of severest criticism are their secret courts, or councils, and their system of polygamy.

The first is that which anti-Mormons assert to be a complete system of government, through which the rights, duties, interests, and affairs of the Mormon population are defined, imposed, conserved, and regulated, secretly and through priestly intervention and control, to the detriment and danger of the community. It is charged that these councils make up a government within the government, an *imperium in imperio*, and so are not merely institutions disrespectful to the legally-constituted authorities, but schools of treason and a menace to the state.

The Mormon answer to this criticism is that these councils are simply conciliatory courts, for the arbitration of matters arising between brethren of the same faith, voluntarily resorted to by those involved in disputes, and whose awards must be voluntarily acquiesced in or remain without effect. The Mormon theory is that the bulk of differences which result in widespread quarrels, frequently involving entire communities, may readily be composed and adjusted if taken in hand at their beginning and before the passions of the disputants become seriously excited. For this purpose, in each of the smallest divisions of church jurisdiction, agents—called teachers—are employed, whose business it is to acquaint themselves with neighborhood grievances, and by bringing the parties together seek their composition. Failing in this, the matter is reported to the Bishop of the district, or ward, who offers his services, with those of his counselors, as a court of arbitration. Appeals lie from the award of this Bishop's court through other similarly constituted bodies of higher dignity, until that of last resort is reached, before the first president and council. If the final award is rejected, the church discipline allows a sentence of disfellowship against the contumacious party. No other penalty is attempted to be enforced, as in the nature of the case none could be.

It is difficult to see how this course of proceeding differs from that of other ecclesiastical tribunals, except that it covers a wider range, and seeks in the interest of harmony and good-fellowship to adjust secular as well as doctrinal disputes. But this Mormon system, while it exceeds in its scope the similar courts of many other religious bodies, is no more extensive than that employed by the sect of Quakers, which, in its furtherance of "peace on earth, good will to men," has always been held to be one of their highest titles to the respect of mankind.

That substantial justice is the rule of the awards of these conciliatory courts is shown by the fact that they are habitually resorted to by the Mormon laity. It is idle to say, as it is frequently said, that they are forced thither by the terrorism of priests, to become the subjects of spoliation and wrong; for whatever their average intelligence, no system habitually unjust in temporal affairs could retain the support of any people. And that it does command their confidence is shown by this fact, that the records of the civil courts reveal scarcely an instance where plaintiff and defendant were both of the Mormon faith. Gentiles sue Mormons, and Mormons sue Gentiles; but Mormon suing Mormon is a proceeding so rare as practically to be unknown to the judicial history of Utah. Now, whether the average quality of justice, administered in these tribunals is above or below that of the civil courts, is, it would seem, a question solely for the solution of those who resort to them. There is no legal compulsion attaching to them; they are self-imposed and self-endured; and if they fail to answer the purpose of their existence, will be self-abrogated by disuse. No harm can come of their employment, but much good from the private and speedy settlement of neighborhood quarrels; and least of all need they be the occasion of public jealousy as arrogating the functions of the public judiciary. Litigation is not a plant of so rare value that its growth should be fostered and stimulated; and society would be the gainer if arbitration were substituted in its place more generally than it now is, and that, too, whether under priestly or secular control.

The anti-Mormons charge that the arbitration business of these ecclesiastical councils is only an incidental, not the actual, purpose of their creation; and that under its cover

TREASON IS FOSTERED

and organized, until the system has become dangerous to the country, whose safety demands its destruction. This charge is unsupported by any public evidence, and as it is strenuously denied by the Mormon authorities, it becomes simply a disputed assertion and is placed without the pale of profitable discussion.

It is not proposed to consider, at this time, the religious aspects of polygamy. If it were not of divine institution it would appear from biblical history to have been, at least, of divine toleration, and that, in the ancient days, those who enjoyed the peculiar favor of God enjoyed, also, the unpeculiar favor of multitudinous wives. Abraham, Jacob, Moses, David are names which the pious world have uttered reverently for thousands of years, and the measure of their polygamic

sins, if such they were, is left for those who have taste for religious disputation. It is pertinent, however, to take into account the influence of polygamy upon the morals of the people addicted to its practice. And to ascertain the condition of public morals, there is no guide so trustworthy as the public records of criminal statistics. The inherent vice of a people can not be suppressed; it must rise to the surface, and find, at last, its condemnatory record in the calendar of crime.

The criminal statistics of Utah are kept with unusual precision and care. Not only the nativity of criminals is registered, but the character of religious belief, or non-belief, as the case may be. This system furnishes a sound basis for the prosecution of the inquiry in hand. These statistics for the year prior to 1882 have been published, and the use of the facts deduced from the criminal records of 1881 by the Hon. James W. Barclay, M. P., in an article which lately appeared in *The Nineteenth Century*, has excited much comment here and abroad. This gentleman stated that, with Mormons constituting the bulk of the population of Salt Lake City (in 1881 there were about 18,500 Mormons to 5,500 non-Mormons), the convicts contained in the city prison were 29, and in the county prison 6, but of these only 9 were Mormons. In the territorial penitentiary in 1881 there were 51 convicts, but only 5 of them were Mormons, and of these 2 were there for polygamy. Out of 125 prisoners in the lock-up 11 only were Mormons, and some of these for polygamy. The returns of arrests in Salt Lake City in the same year showed 169 Mormons against 851 non-Mormons. That is, with over three-quarters of the population of Salt Lake City the Mormons furnished only one-sixth of the number of arrests in 1881. These records, which correspond substantially with those of former years, certainly exhibited the Mormons in a favorable light compared with those who denounce them as licentious, brutal, and degraded.

The statistics at hand for 1882, which it is believed, have not hitherto been published, cover a wide field, taking in all the populous districts of the territory. The total number of all arrests for crimes and misdemeanors in these localities during 1882 was 2,198, of which the 78 per cent of the Mormon population furnished 300, and the 22 per cent of the non-Mormon 1,898. A tabular exhibit of the grosser crimes embodied in the above total show:

	Mormon.	Non-Mormon.
Assault and battery.....	40	260
Assault with intent to kill.....	—	2
Assault with deadly weapons.....	—	7
Assault with intent to commit rape.....	1	5
Assault with threats.....	—	18
Murder.....	1	15
Manslaughter.....	—	1
Attempt to murder.....	—	4
Accused of murder.....	—	6
Threatening to murder.....	—	1
Mayhem.....	—	2
Dueling.....	—	1
Prostitution.....	—	95
Keeping brothels.....	—	27
Lewd conduct.....	—	6
Insulting women.....	—	3
Exposing person.....	—	9
Nuisance.....	—	5
Obscene and profane language.....	4	24
Forgery and counterfeiting.....	—	8
Drunkenness.....	68	307
Drunk and disorderly.....	29	151
Drunk and profane.....	12	136
Selling liquor without license.....	—	18
Gambling and keeping gambling houses.....	1	52
Mail and highway robbery.....	1	6
Grand larceny.....	3	48
Burglary.....	1	8
Disturbing peace.....	34	111
Bigamy.....	—	1
Destroying property.....	15	26
Arson.....	—	26
Obtaining property under false pretenses.....	—	25
Opium smoking, etc.....	—	16
Stealing railroad rides.....	—	19
Vagrancy.....	—	147
Violating prison rules.....	—	6
Total.....	208	1,578

So that the Mormons, comprising 78 per cent of the population of the Territory, contributed one-eighth of the arrests made during 1882, and the non-Mormons, having only 22 per cent, contributed seven-eighths.

In those pursuits having a demoralizing tendency, the distribution was as follows:

	Mormons.	Non-Mormons.
No. saloons and breweries.....	16	146
No. billiard tables and bowling alleys.....	1	46
No. gambling-houses.....	—	10
Total.....	17	202

The number of brothels throughout the Territory was 12, all kept by non-Mormons; number of inmates not given.

The criminal record of Salt Lake City, for 1882, shows that, in a population of about 25,000, divided between Mormons and non-Mormons as 19 to 6; the total number of arrests was 1,561, of which 188 were Mormons and 1,373 non-Mormons. Classified by sex, the number of Mormon men and boys was 177; non-Mormon, 1,271; Mormon women, 11; non-Mormon, 103. Of the 66 houses where beer and liquor were retailed by the glass, 60 were kept by non-Mormons, and the remaining 6, nominally Mormons, were not entitled to participate in the sacraments of the church by reason of their calling. The 15 billiard rooms and bowling alleys, and the 7 gambling houses were all kept by non-Mormons. The 6 brothels had non-Mormon proprietors, and they were filled by 31 non-Mormon inmates.

If it should be suspected that these

Territorial and city exhibits show an unfair discrimination in favor of the Mormon population through the sympathy of Mormon police officers and magistrates, such suspicion will be removed by the summary of the records of the Territorial penitentiary for the same year. It will be recollected that, for the conviction of this class of criminals,

THE WHOLE MACHINERY OF THE LAW, judicial and ministerial, is in the hands of the Federal government. The number of penitentiary convicts for the year was 28. Of these but 1 was an orthodox Mormon, and she a woman, confined for one day for contempt of court; 5 others were Mormons only by reason of their parentage, and the remaining 22 were: 8 Catholics, 4 Methodists, 1 Jew, 1 Adventist, 1 Presbyterian, and 7 of no religious faith.

The tabular statement of the arrests throughout the Territory for 1882 furnishes food for varied reflection. One application only will be made. If those practicing polygamy are, as a class, actuated by the licentious motives with which they are charged, why is it that the affiliated crimes of prostitution, brothel-keeping, lewd conduct, insulting women, exposing person, attempting rape, obscene and profane language, occasioning in all 179 arrests, are so nearly monopolized by the non-Mormon element that the proportion should be 35 to 1? Crime breeds its congeners; and does not this table of crime furnish proof of the general honesty of those who enter the polygamic state?

E. S. G.

CORRESPONDENCE.

LETTER FROM ELDER B. H.
ROBERTS.

KANSAS CITY, Mo., Feb. 3, 1884.

Editor Deseret News:

Your correspondent left the "City of the Saints" on the 29th of January for the East, in company with James Dwyer and Harry H. Perkins, going over the D. & R. G. Railway as far as Pueblo.

We shall not attempt to describe the scenery through which this scenic line of America passes. More graphic pens have already painted the grandeur of Marshall's pass, the magnificence of the Black Canon of the Gunnison, and the sublimity of the Royal Gorge.

Twenty-eight hours ride brought us to the "ancient" city of

PUEBLO.

Ancient, because it is supposed to be a little more than a hundred years old, and a city in the Western States of America a hundred years old, is decidedly "ancient."

Years ago, Pueblo consisted of a few Mexican huts, built of adobies, and was innocent of knowing anything about the world. But some Roman Catholic priests found this collection of huts or "plazas," and taught the simple native the forms of their own faith. Subsequently precious metals were discovered in the mountain ranges which occasioned a rush from the Eastern States. And as Pueblo was not far from some of the richest "prospects," its population increased. The railroads followed on the heels of the sturdy miner—eager to bear away the precious ore released from its rock-bound vaults by his tireless blows, to parts to where it could be made into coin, and so take part in the World's commerce. Pueblo, is now called a prospering town of about 18,000 population, kept up by its railroads and steel works. We had made up our minds to visit these steel works, but learned that they were not in operation.

As we had several hours to lay over here, we expected to have a dull time; but looking off to the northwest, we saw, about a mile and a half distant, a fine three-story building. On inquiry we learned it was the

STATE ASYLUM FOR THE INSANE.

Why not visit that? Our friends had often said we would eventually go to the asylum, and now was a chance to make their prophecy true. We went. The building is a magnificent structure, facing the south, with a foundation of light colored sandstone, surmounted by a superstructure three stories high, made of brick.

The main building is 56 x 46 feet, having its greatest extent north and south. The three floors of this division of the building are divided into six rooms on each floor, connected by fine halls. This is the executive department.

Back of the main building are the servant's quarters, where the cooking, washing, etc., is done. In the basement of this division are two boilers of sixty horse power each, which furnish heat for the whole building. But this is not all; an engine is attached; and 702 yards away a well has been sunk in the old bed of the Arkansas River. A pump, run by the engine above mentioned, forces the water of it through a pipe over seven hundred yards long, and furnishes water for the whole establishment, besides irrigating the gardens, lawns and trees surrounding the building.

On each side of the main structure is a wing 34 x 88 feet, with its greatest extent east and west. A hall runs through the centre of each wing—lengthways of it—which widens into large reading-rooms, lighted by spacious bay windows. Arranged on each side of these halls are the wards, of convenient size, light, airy, and plea-

sant. On the first floor are 26 wards in each wing. On the second and third floors only 20 rooms on each.

The wings described are flanked by other wings, 40 x 86 feet, having their greatest extent north and south. Spacious dining halls occupy the south ends of the floors in three divisions, with pantries and wash rooms adjacent. While in the north ends of the divisions named are bath rooms and cells with cement floors in which refractory patients are confined.

The ceilings are all high, the wards roomy and cheerful, and everything scrupulously clean.

It will be seen that the asylum can accommodate a very large number of patients; but at present there are only 105 inmates, 65 males, 40 females.

The majority of these unfortunates are of foreign birth, and largely transients; it has therefore been difficult for the authorities to keep a record of the causes which led to the insanity of the inmates. We were told, however, that it is generally caused by dissipation and licentiousness.

On the whole the building is a grand and imposing structure; and so far has cost the State but \$135,000. The west wing, however, is not yet completed, and another appropriation must be made by the State before it can be finished. The establishment owns 88 acres of land, the greater part of which is in front of the buildings, sloping gently towards the south. On this farm they raise their vegetables, etc. A portion of the land is set out in forest trees, which add a charm to the surroundings.

The institution is under the direction of Dr. Tombs, a very genial gentleman of acknowledged ability and wide experience as a physician.

The asylum is a credit to the State of Colorado, and will stand as a glorious monument in memory of the people who were generous enough to provide such comfortable quarters for the unfortunates in their midst.

Respectfully,

B. H. ROBERTS.

LEGISLATURE.

COUNCIL.

Tuesday, February 5th.

Council met at 2 p.m. Mr. Tuttle presented a petition from Christen Anderson, of Ephraim, Sanpete County, for change of name to Christen Fransen. Read and referred to the committee on judiciary.

Mr. Grover brought up a report from the committee on judiciary, said committee having examined C. F. No. 7, without amendment, and recommending its passage. Received and placed on table, to come up in its order.

Mr. Grant presented a report from the committee on printing, reporting back C. F. No. 12, 100 copies having been printed. Received and laid on the table to come up in regular order.

Mr. Grant presented the report of the committee on appropriations on H. R. 16. They reported it back without amendment, recommending its passage. Received and laid on the table to be further dealt with.

Mr. Barton introduced a bill, C. F. 17, to amend chapter 29 of the laws of 1880. Passed its first reading and was referred to the committee on highways.

Mr. Hammond presented a bill, C. F. No. 17, to extend the powers of incorporated cities. The bill passed its first reading and was referred to the committee on municipal corporations and towns.

Mr. H. J. Richards introduced a bill, C. F. No. 18, to repeal Section 21 of Chapter 81, of the Laws of 1880. Read the first time, and referred to the committee on asylum for the insane.

C. F. No. 11, a bill to restrain the running at large of sheep in certain cases, next came up for its third reading, as special order of the day.

Mr. Woolley moved that the enacting clause of the bill be stricken out.

After much discussion in which the President, having temporarily vacated the chair, took part; the motion was lost.

On motion of Mr. Taylor the bill was recommitted to the committee on public health, with instructions to incorporate a provision covering all cases where the herding of sheep near streams would be an injury to the inhabitants of towns.

Council adjourned to 2 p.m. to-morrow.

Wednesday, Feb. 6.

Council met at 2 p.m. The clerk read a communication from the House signifying their concurrence in Council amendment H. F. No. 15, on clerical help. Received.

Mr. Heyborn presented three petitions from the inhabitants of Iron and Garfield Counties asking for an appropriation of \$1,000 for road-making purposes. Referred to committee on highways.

Mr. H. J. Richards presented, from the committee on public health, C. F. No. 11, and the substitute therefore, C. F. No. 19. Laid on the table to be further dealt with.

Mr. Taylor presented report of the committee on claims and public accounts in reference to the petition of Geo. P. Billings, sheriff, San Pete County, recommending that the claim be not accorded. Report adopted.

Mr. Tuttle presented a communication from Messrs. T. B. Lewis and A. Miner. The communication was read and referred to the committee on library with instructions to draft a bill.

Mr. Barton submitted a bill, C. F. No. 20, to amend chapter 28 of the laws