

This has been done to some extent by various religious denominations, but the progress is slow in producing any marked result. It has been suggested that the courts should be increased and offenses vigorously prosecuted. The Government has been for years well represented by able and efficient officers, and the result has been important but not decisive. This course has not changed opinion, but has caused greater care in concealing offenses.

OFFICIAL DIFFICULTIES.

Officers have great difficulty in making arrests in the agricultural districts, and are forced to find out the residence of the person wanted, approach and surround his house in the night, or come upon it at some unexpected hour of the day; and at times, after getting in sight of the man, ability as a hurdle racer is more serviceable in making the arrest than their warrant or official character. If they run down their man, and return to his house, the witnesses wanted have disappeared—and inquiries made of men, women or children, are met with a universal "don't know." If the witness is placed on the stand, and questioned as to facts of recent occurrence, his mind is a blank. Mothers have frequently testified that they did not know their daughters were married, and when asked if the fact of the daughter having children did not at least excite some interest as to the fact of marriage, the answer would be, "It was none of my business," or "My daughter is old enough to take care of herself." Members of the Priesthood have denied facts while on the stand which were notoriously known to be true.

A REMEDIAL MEASURE.

Others suggest the taking of all political power from the Church, and call attention to the fact that this power is used by the church to strengthen the position of its leaders socially, politically and financially. They point with emphasis to the fact that the most lucrative county offices in the Territory are continued in certain families, descending like the priesthood, by inheritance from father to son, to the exclusion of the "common people," and also say that a high position in the priesthood is generally accompanied by an equally high position in the political and business world, secured by church influence, until religion, politics and business are so intermingled that it is difficult to draw the line where the one begins and the other ends, and this will continue to be so until the strong hand of the Federal Government is interposed to force an effectual divorce of Church and State.

The suggestion to strip the church of political power is met by the objection that it is an attempt to punish the Mormon people for their religious views, and because of this is unconstitutional.

In a discussion of this character we must be careful that both sides understand and employ terms in the same sense, otherwise the discussion will run on lines so far apart that no definite result or understanding can be reached. It is well here to see what

is meant by religious belief and unconstitutional inquiry about religious belief and church affairs and doctrines. In this country, under constitutional guarantees, it is impossible for the law to encroach upon the domain of religion while the latter keeps within its true boundaries, but if a religious sect can adopt and practice something prohibited by law and claim immunity on account of religious belief, it may, or other sects may, extend religious belief and practices to cover the whole domain of criminal law, and crimes and religion would become synonymous terms. The Mormons believe in and practice polygamy and claim it is justified by revelation and, therefore, a part of their religion. The United States punishes the offense and calls it a crime, and what the Government calls *crime*, the Mormon Church calls *religion*—claims immunity for it as a religious belief, and to that extent swallows up the domain of the law.

A CHANGE NEEDED.

I believe the great majority of the people will welcome any change that will end the long struggle, which has only brought sorrow and suffering to them, while their leaders have enjoyed plenty, and apparent immunity from punishment. With them it is not a question of political power. They care nothing for the offices, but they do want peace, and if they were left alone would have peace.

I recognize, however, how serious the situation is, how much is involved in the duty of changing the attitude of a perfectly disciplined host. I do not care to interpose any suggestions beyond echoing the voice of the loyal people here, which insists that which is unlawful in the Mormon system must be extirpated; that there must be no relaxation; on the contrary should the present laws prove inadequate, and the Mormon people continue in their present attitude, then the Government should not hesitate to provide some form of government for the Territory which will be patriotic and wise enough to do what is right.

In my opinion, expressing to the Government my best judgment, which it is entitled to, and should have, I do not hesitate to say that any temporizing policy which leaves the Church in a position to control the political policy of the Territory, is only delaying the final settlement, and that future legislation should be aimed at the political power of the Church, which has been the main pillar of its strength in Utah.

In the meantime, it will be seen the Utah problem is wholly new in America, and not so easily solved as those unacquainted with all the facts might suppose, and its laterals reach to the mooted questions of unrestricted immigration, cheap citizenship, and whether in this country personal rights have not been hedged so closely that at times public danger may ensue.

CONCLUSION.

In conclusion, I desire to say that so far as I have been able to learn, the Federal officers in Utah are performing their duties faithfully and efficiently. The courts and District Attorney are enforcing the laws with vigor. The election laws have been

ably enforced by the Utah Commission. I take this opportunity to say that the presence of the Commission, and its work, have been of material aid to the Government.

I am, sir, very respectfully,
ARTHUR L. THOMAS,
Governor.

HON. JOHN W. NOBLE, Secretary of the Interior, Washington, D. C.

THE METLAKATLA INDIANS.

ABOUT two years ago we published a review of a book we had received which gave a history of the redemption from barbarism of the Metlakatla Indians, of British Columbia. William Duncan, a lay missionary, took upon himself the labor of converting to Christianity, and of civilizing, the tribe, and met with wonderful success. Under his leadership the tribe built a village which included a school, a church and even a bank, and made astonishing progress in education, industry and civilization.

The authorities of the established church, regarding Mr. Duncan as an unorthodox religious teacher, undertook to compel him and the Indians he had converted to conform to its creed, discipline and liturgy. The consequence was a prolonged contest which resulted in the Indians being compelled to abandon their village and property. They sought and found a new location on United States soil, in Alaska, and there built another village and a saw mill.

They were doing well, and apparently had a prosperous future, before them, when their saw mill, their main reliance for a livelihood, took fire and was consumed. The disaster was a staggering blow to the little community, as it had scarcely gained a footing in its new home. Its loss roused active sympathy, especially in Boston, where a subscription is being taken up to rebuild the saw mill. At last accounts nearly enough money to do this had been guaranteed.

Members of the United State Senate who traveled in Alaska last summer, speak in high terms of this colony, whose history so combines the marvelous and pathetic. Mr. Duncan is generally credited by persons who have made themselves acquainted with what he has accomplished, with having done a great and noble work.

PROVIDENCE, R. I., Oct. 31.—The will of Henry J. Steere, who died recently, gives away directly and in trust a sum total of \$1,139,000. The amount given to charitable organizations, etc., is \$340,000.