of the Constitution, they would probably not have the hardihood to say that the Constitution itself is unconstitutional, and it is not unreasonable to predict that the more sagacious and influential persons among the Mormons would realize the hopelessness of a further conflict with the government, and accommodate themselves to the inevitable by the exercise of that "worldly wisdom" which so often tempers and modifies the conduct of religious fanatics.

In regard to the bill hereinbefore referred to (Senate bill 10, amended in the House committee, and reported June 10, 1886), we would suggest that section 25 should be changed so as to require the registration and affidavit to be made before the proper registration officer of the precinct, at the usual time of registration when the voter takes the oath required by law for registration. As the section of the bill now stands, such oath and registration are to be made before the clerk of the Probate Court of the county. Many of the counties are very large; some of them more than a hundred miles long, and travel in many localities is much impeded by the ruggedness of the mountain roads, and at certain seasons of the year by deep snows, and many of the voters would not be willin to incur the expense and loss of time required to go the county seat to be registered. Besides, the amendment which we have suggested would be in harmony with the registration and election laws of the Territory, as modified by the act of Congress.

In our last report we called attention to the propriety of amending the immigration laws so as to extend their application to the Mormons. The President, also, in his annual message in December last, called the attention of Congress to the same subject. It seems to us that such an act properly guarded should be framed so as to forbid the immigration of all aliens into the United States who are polygamists, or who uphold polygamy by their profession.

The fulness of detail with which we have in our former reports set forth the condition of affairs in Utah dispenses with the necessity of again going into particulars, but we deem it proper to present a passage, contained in our report of November 18, 1884:

"As the Government has to deal here with a people who are wonderfully superstitious and fanatically devoted to their system of religion, the public should not expect, as the immediate result of the present laws of Congress, nor indeed of any legislation, however radical, the sudden overthrow of polygamy; and the most that can be predicted of such legislation is, that it will, if no step backward be taken, soon ameliorate the harder conditions of Mormonism, and hasten the day for its final extinction."

Before closing this report we wish to impress upon the Government and the people of the United States the magnitude of the evil with which we have to contend, and the difficulties in the application of a remedy. The total number of Mormons throughout the world is over 200,000, a large majority of whom reside in Utah. While of these a great majority of the adults are not living in polygamy, yet every orthodox member of that church professes to believe in it as a divine revelation. The people have been taught this dogma in their temples, tabernacles, meeting-houses and Sunday schools, for a third of a century. Their church organization and ecclesiastical polity are marvels of skill and ability. Their leaders are fertile in resources, while the mass of the people are fanatical and superstitious to a degree that has seldom been witnessed in modern times.

In such a condition there is no remedy that would be immediate in its effects except military force, and this cannot now be applied, because no civilized government in this age will wage a war of extermination against unarmed men, women and children. But the evils existing in Utah cannot be ignored by the Government. Devoted as the American people are to religious liberty by education, tradition and constitutional sanction, they will never allow this principle to be subverted by the toleration or sanction of crime. Here we may say, that while we recognize the obligation of the Government of the United States to protect the personal and property rights of the Mormon people, collectively and individually, and to deal with them as equals before the law, yet it is equally the duty of the Government to punish crime committed within its jurisdiction: and religious liberty cannot be pleaded as a bar to punishment for criminal acts in violation of the laws of the land and of social order.

The Mormon people ought to understand this. If they expect a toleration or protection of polygamy from any party or faction in this country, now or hereafter, such expectation is vain and futile. The laws, then, must be enforced. If present laws and the proposed amendments are not sufficient to suppress the evil, more stringent enactments must be adopted, and the result will be that at no distant day this relic of Asiatic barbarism, this blot on the fair fame of America, will be swept from the land.

For the Commission:

A. B. CARLETON,
Chairman Utah Commission.

The Secretary of the Interior,
Washington, D. C.

Snow.—Last Sunday night quite a heavy snow fell in Provo, there being about three inches lying on the ground next morning. Next day it snowed some and was very cold.

FULL TEXT OF THE REPORT.

IN to-day's issue appears the full text of the report of the Utah Commission to the Secretary of the Interior. A few days ago we published an Associated Press synopsis of the document, and at that time commented upon it. The brief exhibit of its purport was generally correct; and it would therefore appear almost superfluous for us to make further critical allusion to it.

The full text does not relieve the document from the incongruities which were made apparent in the condensed statement of its contents. The reasoning in favor of the proposed amendment to the Constitution forbidding polygamy within the domain of the United States is somewhat singular. It is admitted, with considerable frankness, that the "Mormons" regard that sacred instrument with reverence, as an inspired document, but claim that it has been subverted and misinterpreted. This is precisely the position. The proposition that that argument would be demolished by the proposed amendment is unhappy. Those who stand up for liberty and free government will not be likely to look upon the intended addition to the instrument as a step in the maintenance of those principles. It would involve a surrender by the States of a portion of their own sovereignty. It would be a handing over in part to the General Government of their prerogative to regulate their own domestic concerns within their own borders. Thus it would be a step in the direction of greater centralization of power, while the real genius of the Republic and of Democracy is toward its diffusion. In this question the fact that the States would never tolerate the domestic institution whose extinction is aimed at, and thus, by their consent to the amendment would only be directing a blow at what they desire to see abolished, does not enter into the argument. The power to strike that blow, if it is to be administered, should be retained within the individual States. Otherwise local self-government is measurably surrendered and centralization—a dangerous condition—is led. If the latter species of infringement can obtain in relation to one subject, the door is opened for further inroads. Besides the proposed addition to the Constitution being a practical abrogation or amendment one of the same instrument—thus placing it in conflict with itself—it would necessarily be in the nature of a fungus development; a wart on the nose of the otherwise symmetrical fundamental law born of supposed expediency, to which principle must be sacrificed before it can be adopted. It would not be much of an improvement upon subversion and misinterpretation to inject a foreign and necessarily injurous constituent.

The most unique idea connected with the amendment project is the intimation that it would prove useful as an advertising medium to the people of all nations in relation to the "Mormon" question. It strikes one humorously to ring in the Constitution as an advertising sheet in any direction whatever, and this Utopian thought is suggestive of a numerous train of concomitant ideas.

The report is plethoric with suggestions, some of which, it is admitted, have been already offered by the Chief Executive. Consequently the Commission tenders that class of hints supplementally, following the lead of the before named high functionary. This applies specially to a wished-for change in the immigration laws, in order to exclude "Mormons" from the hospitable shores of America. This reminds us of the common saying of it being easy to ask questions, but sometimes exceedingly difficult to answer them. The process of offering suggestions is equally well greased, but to carry them into effect is occasionally a task of no mean proportions. If the Commission were requested to frame a bill that would completely cover the ground the dilemma would be embarrassing.

The quotation from the report of 1884, embodied in that under consideration, is in the right direction. It is one of the most sensible portions of the document. Those who imagine that institutions that have developed in a community for half a century or so, are to be successfully torn out by the roots in double-quick time, are utterly destitute of common-sense philosophy. Those who advocate extreme radical measures to attain that expeditious end are devoid of all the kindlier instincts of humanity. It is a physical, intellectual and moral impossibility, unless, as the Commission intimates, the community itself be wiped out by violence and blood. That extinguishment, however, will never be consummated.

THE NATURAL EFFECT.

THERE is something in the result of of the trial of Ordner & Jones, saloon keepers, that points a moral if it is not calculated to adorn a tale. The defendants had been convicted in the Justice's Court of permitting disorderly conduct in their establishment and appealed to the Third District Court, where the case was tried over again. The evidence for the prosecution was direct and conclusive, there being almost nothing in the way of testimony from the other side. What there was came from Ordner himself, and was not of a character to shake the evidence against the accused in the least. Yet the jury, after being out but a few minutes comparatively, returned a verdict of acquittal. Those twelve men "good and true," received a well merited snub from Chief Justice Zane.

Seeing that not the scintilla of a claim can be raised in favor of the proposition that the verdict was based on the testimony, one naturally fishes about for a foundation for it. The cause of it is not difficult to find. The jury belonged to that class which has been derisively nicknamed by members of the bar and others—"Patent insides." That class which has been called to sit upon the cases of accused "Mormons" because they are "in sympathy with the prosecution." Doubtless the jury thought in the case against Ordner and Jones that they were acting out the same line of alleged judicial administration. If they paid not the slightest regard to the evidence, what point did they consider and use as a base for their verdict. We believe it was simply this: The defendants were, in the first place, tried and convicted in the inferior court before an official who is a "Mormon." The officers who made the arrest after having made laudable endeavors to maintain peace and the dignity of the law in the disreputable resort, and the witnesses in the case were understood by the jury to be "Mormons." On the other hand the defendants are understood to be anti-"Mormons." Hence the verdict.

We look upon the result in the Ordner & Jones case as the natural outcome of a condition of things in the courts that is a disgrace to civilization. What better things can be expected, when a person accused of an infamous crime against morality has been permitted in the same court to show as a reason why he should be discharged that his accusers were "Mormons?" The question is, whether the jury on Saturday did or did not imagine they were but carrying out the desire of the Court? If they did they were mistaken, for when what we esteem to be Chief Justice Zane's "fanaticism on the bench" is not awakened by elements that he thinks have a bearing upon "Mormonism," he is capable of conducting affairs judicial within his jurisdiction with fair ability and discrimination. When his anti-"Mormon" prejudices are aroused however, we believe his judgment to be as warped and onesided as it is possible for the mind of man to make it. Also that this powerful predilection leads him to be cruel to the point of vindictiveness. In the case against Ordner & Jones there was nothing to cause the gall of bitterness to flow; hence the judicial cuff with which he saluted the "patent insides" who found a verdict on the basis of their prejudice in place of on the evidence.

Speaking in general terms of the jury system connected with the Third District Court during the anti-"Mormon" crusade, some of its features are specially ludicrous. There have been several stock open venire jurymen, who have made a kind of precarious living by watching with "an eagle eye" for the officer armed with the document authorizing the pack. They have hung around for the purpose of being summoned to sit on the hapless "Mormon" victims. They have been, for this purpose, hangers on, fungus appendages of the Court, eager to pick up the scraps falling from the judicial table. Among these small-calibre satellites has been an old man named Foreman, who is one of the chronic jurymen. His frequent appearance in the box has caused many broad smiles at his expense. For a long time it looked as if the plan had been adopted of having the same Foreman for each jury. That juries should be empanneled for the apparent purpose of providing a few dimes for impecunious hangers on has not added much to the dignity of court proceedings.

It is to be hoped that the snub given to the jury in the Ordner & Jones case will give some of the "patent inside" fellows an idea that they are to use a little discrimination about their display of anti-"Mormon" proclivity, and confine it, at least, to a certain class of cases, so far as verdicts are concerned. But the demoralization of judicial business in one line is almost sure to affect conditions in other directions, until the whole becomes more or less farcical.

A REPORT FROM GOVERNOR WEST.

IN this issue we present the report of Governor Caleb W. West, to the Secretary of the Interior. It is in full with the exception of the closing, and probably most interesting part of it; that which relates specially to the situation in this Territory. Of that part only a synopsis appears. The reason for this is our not being in possession of a complete copy. Until that point is reached the paper consists of a compilation of useful information derived from various sources.

The statement that the "Mormon" people assume a defiant attitude in regard to the law enacted for the suppression of polygamy is, from our standpoint, inaccurate. The law in question finds a portion of the community in a particular domestic status, the result of the workings of a certain peculiar marital institution which has been in operation for nearly half a century. The law in question comes along and, according to the construction placed upon it by the local courts, demands a total disruption of family associations grounded in religion and affection. It involves, according to those constructions, the total repudiation of wives and the practical casting adrift of children, bound together by ties than which there are none more sacred known to humanity. The people whose most vital interests are involved have asked for an authoritative definition of the law before they can conscientiously say whether they can abide by the conditions it imposes. They have asked for bread, and have been tendered a stone; they have petitioned for fish and have been given a serpent. In other words, they are turned over to the tender mercies of those who seek their destruction, who construe the law one way to-day, and another to-morrow, that every avenue that would enable them to conform to the legal enactment may be effectually closed. It has been placed beyond question that men could not even treat their wives and children with the common attentions they can bestow upon people unconnected with them, without liability to legal pursuit and punishment. They cannot, according to definitions given to the law in question, even attend the funeral of one of their own offspring if a plural wife, the mother of the same babe, were also present at the obsequies. The position of the "Mormon people is not one of defiance, but that of a community who are being unreasonably and inhumanly assaulted, and denied an explanation as to how they can render their course of conduct in accord with the Edmunds Act. The immunity on the score of "promising" has been well-nigh exploded by late developments in the Third District Court. According to these developments it involves the putting of a hired spotter upon the track of the "promiser," that his acts may be noted and construed to his disadvantage in the most glaring and strained fashion, to bring him within the meshes of the law.

The recommendation that the Marshal and deputies be salaried is sensible; as it would tend to remove the temptation otherwise existing to go to extremes in pushing the law beyond its legitimate intent. But the suggestion should include other officials, who have made a rich harvest of fees out of the anti-"Mormon" crusade, having manipulated prosecutions in a manner to make the yield as large as possible.

The pacific character of the "Mormon" people under extraordinary pressure and aggravation is recognized by the admission that no armed organization for resistance of the law exists, also that there has been no violent resistance to its execution. But the recommendation for an enlarged garrison and increased local powers to call the military into requisition in case of emergency is in ghastly contradiction to the acknowledged pacific situation. Why make formidable provision against an admitted improbable exigency?

The favoring of the passage of the Tucker-Edmunds bill cannot be based upon the idea that it will be the engine by which the polygamous specter is to be annihilated, for what bearing that infamous measure would have in that direction is not apparent. It does appear, however, that it would rob a large number of people of their just rights under the Constitution. It would also place a large scope of political power in the hands of a few men, who would have a large following of fawning place-hunters in consequence. It would crush freedom into the earth in this Territory.

The courteous treatment accorded to the Governor by all classes is acknowledged. And in relation to the question which is made to predominate over everything else, those who provide a way of escape for the hapless "Mormons" from the dilemma in which they find themselves and the dire disasters with which their future is threatened, are said to be their benefactors. Taking the methods of escape generally offered into consideration—shutting the doors of conscience and honor and suffering them only to emerge through the gate of ignominy—well may the devoted people exclaim: "Save us from our friends."

GROWING POWER.

FOR some days past the dispatches have had considerable to say regarding the stock yards strike at Chicago. It is very extensive and is materially affecting an important industry, the preparation of beef for market. One of its most striking features is the circumstance that the differences that led to it are not to be settled between the strikers and packers direct, but between the packers and the officers of the national organization of the Knights of Labor. The packers and strikers are in Chicago, but one of the parties to the negotiations for a settlement, Grand Master Workman Powderly, is in Richmond, Va., and no compromise not approved by him will be agreed to. It appears that a Mr. Barry has been empowered to agree upon terms in behalf of the strikers, but as he is only the representative of Powderly, and will undoubtedly be governed by instructions from him, it is virtually Powderly who is negotiating with the packers.

Powderly, in turn, is the chosen leader and agent of a vast organization of bone and muscle, the Knights of Labor, who are now beginning to make their power felt in the settlement of strikes, no matter in what portion of the Union they occur; and so thoroughly are they perfecting their organization and policy that they are able to wield a power calculated to make capitalists tremble. No better illustration of this fact is needed than to see a great strike in Chicago settled upon terms dictated by leaders of the Knights of Labor in convention assembled in Richmond, Va., as the one in question seems about to be.

LEGAL NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of Mary B. Golightly, deceased.

Order appointing time and place to hear petition for distribution.

ON READING AND FILING THE PETition of Isaac Brockbank, Administrator of the Estate of Mary B. Golightly, deceased, setting forth that he has filed his final account of his administration upon said estate in this Court, that all the debts have been fully paid, and that a portion of said estate remains to be divided among the heirs of said deceased, and praying among other things for an order allowing the final account and of distribution of the residue of said estate among the persons entitled.

It is ordered that all persons interested in the estate of the said Mary B. Golightly, deceased, be and appear before the Probate Court of the County of Salt Lake, at the Court Room of said Court, in the County Court House, on the 30th day of October, 1886, at 11 o'clock a. m., then and there to show cause why an order allowing said final account and distribution should not be made of the residue of said estate among the heirs and devisees of the said Mary B. Golightly, deceased, according to law.

It is further ordered that the Clerk cause copies of this order to be posted in three public places in Salt Lake County and published in the DESERET WEEKLY NEWS, a newspaper printed and circulated in Salt Lake County, three weeks successively prior to said 30th day of October, 1886.

ELIAS A. SMITH,
Probate Judge.

Dated September 24th, 1886.

TERRITORY OF UTAH, County of Salt Lake. } ss.

I, John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of order appointing time and place for settlement of account and distribution in the matter of the Estate of Mary B. Golightly, deceased, as appears of record in my office.

In Witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 24th day of September, A. D. 1886.

[SEAL.]

JOHN C. CUTLER,
Probate Clerk.

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