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THE COMMISSIONERS' REPORT.

We publish to-day the report of the Utah Commissioners to the Secretary of the Interior. It is a well written paper, because it goes right to the heart of the questions in relation to which the Commission is supposed to have been appointed. We say supposed, because there has been a great deal of inference and theory connected with its position and proceedings. The Commissioners derived much power as they possessed solely from the Edmunds law. Careful examination of the text of that enactment shows that they are simply authorized to appoint officers to fill the vacancies created by the ninth section of the law, namely, the registration and election officers of every description in this Territory; to receive and canvass the returns of the election of members of the Legislative Assembly; and to issue certificates of election to the eligible persons, who shall appear to have been lawfully elected. Therefore it is to continue until the Legislative Assembly shall make provision for the filling of the registration and election officers.

In their report the Commissioners assume that they were "charged by the Act of Congress with the duty of excluding from the polls and from eligibility to office of a certain class of persons; that is, polygamists, bigamists, and those guilty of unlawful cohabitation. But this duty is not enjoined upon them by the language of the law. It can only be enforced by inference. They are forbidden to exclude persons from the polls on account of opinion on the subject of bigamy or polygamy, and to refuse to count a vote on account of such opinion. It is only by inferring from this that they may exclude practical bigamists and polygamists from the polls, that they have the slightest coloring of law to justify their action in this regard. And a close following of the text will show that even if this inference is just, it can only apply to the election for members of the Legislative Assembly, as that is the only election whose returns they are authorized to receive and canvass.

They say in reference to the exclusion of certain persons from the polls, "How this was to be done was not defined in the Act." Just so, because the duty of this exclusion was not conferred upon them by the Act. But having formed the idea that they were "charged" with this duty, they had to conclude that "Congress intended to leave the manner of executing it to their discretion."

"This, it will be perceived, is all theory and inference. We do not say that the Commissioners were wrong in their conclusions as to the intention of Congress in their appointment, but we agree with them that they cannot find the definition of such powers in the Act of Congress which created their office. And if they had carried out in this respect the rule which they claim to have adopted in others, that is, to "conform to the well known canons for the construction of statutes," it appears to us that they would not have found authority for much of the things they considered was expected of them.

Also it is very doubtful if by following those "canons" they would have found authority for making new legislation to carry out an inferential duty. They are stated that they were required to exclude polygamists, etc., from the polls, and not finding the means in the local or congressional statutes, they added to the law by their supplementary oath, which was certainly a new piece of legislation, enacted by a body having no legislative powers whatever. To carry this point still further, the supplementary oath which they devised went beyond and outside even the design of the Edmunds law. Supposing they were authorized to exclude certain persons from the polls, and that in the exercise of that authority they had the right to legislate, whence did they derive the power to exclude persons from the polls who cohabited with more than one woman "in the marriage relation" only, thus admitting persons who cohabited with more than one woman out of "the marriage relation," and manifestly changing the letter and meaning of the Act of Congress? The words "in the marriage relation" do not occur in the Edmunds law, and were inserted in the oath framed by the Commissioners, to discriminate between persons who cohabited with plural wives and those who cohabited with any number of females in favor of the latter class. This may all be in accordance with what was expected of the Commission; but it cannot be made to appear in consonance with the law which authorized its appointment, constraining it "according to the well-known canons."

The Commissioners offer several suggestions which will no doubt receive consideration. Although nothing is said in the law in relation to this, it was naturally expected that, having been on the spot and studied the situation in Utah, they would offer such recommendations as in their view would aid in accomplishing the object desired by the Government. They have done so frankly, but in a manner free from harshness and that radical animus which certain parties desired to arouse, and for the absence of which they will no doubt condemn the gentlemen who declined to come under their dictation. But we fall to see the relevancy of their hint as to the advisability of abolishing woman suffrage in Utah, to the subject of the suppression of polygamy. They declare that the efforts of the Commission have been

successful" so far in that direction, and that this is the only object they have in view, because the "law is not framed against the religion of the Mormons, but against polygamy," and that they are not in favor of measures "destructive of the rights of local self-government." The women voters of Utah being now all monogamists, how can the continuance of the law which confers upon them the suffrage be considered "an obstruction to the speedy solution of the vexed question?"

If the object to be attained is to reduce the "Mormon" majority at the polls, something will be accomplished by taking away from women the right to vote. But upon what plea can this be advocated unless it is on the ground of their religion? If the "vexed question" is polygamy, the women suffrage in Utah will help to solve it, because no polygamous question is involved in their voting, and no polygamous woman is allowed to vote. If the "vexed question" is the majority of "Mormons," which prevents a small minority from controlling the Territory, then the abolition of woman suffrage here might be a step towards solving it. But it would not meet the end desired. The Commission put the population of the Territory at 150,000, of all classes at 40,000. The latter number is much too high, but granting it correct, does not the law a very large majority of "Mormons" after deducting the very high figure—12,000 at which the Commission puts the disfranchised "Mormons"? Make all the deductions that can be reasonably suggested, the female vote included, and the "vexed question" would remain unsolved, unless the sacred principle of local self-government is trampled under foot for the sole purpose of putting illegitimate power into the hands of a few to lord it over the many. We are of the opinion that Congress will not undertake to deprive the women voters of Utah of vested rights for any such purpose, particularly as the polygamy question is not involved in it at all.

The concluding part of the Commissioners' report is a little sop for the public tooth. "Compel the people of this Territory to obey the laws of the land," is a sentence that will sound well to the popular ear because of the general ignorance of the real condition of affairs in Utah. And the Commissioners know as well as we do that in no part of the United States are the laws of the land as generally honored and observed, as in the Territory where they lie. The field of their labors for 1891. They have endeavored to discharge the duties which they conceived to belong to their office, they have made a clear and explicit report, and when they return, although many people here do not view certain subjects as they explain them, they will find the same peaceful and quiet spirit among the "turbulent Mormons" as surprised them so much when they first arrived. *An avisor.*

UTAH'S EDUCATIONAL AND INVENTIVE STATUS.

This charge made against Utah that her leading men are opposed to education is entirely refuted by the figures of the United States census, which show that her ratio of illiteracy is below that of twenty-six of the States and Territories. The annexed list gives the percentage of persons ten years of age and upwards who are unable to read. It is taken from the census report, and allowance being made for some parts of the Union where as good a showing as possible has been attempted, the position of Utah cannot but be gratifying to her people:

New Mexico.....	62.5	Iowa.....	5.5
South Carolina.....	48.5	Massachusetts.....	4.5
Alabama.....	45.5	Utah.....	4.5
Arkansas.....	45.5	Vermont.....	4.5
Georgia.....	45.5	Indiana.....	4.5
Florida.....	45.5	Montana.....	4.5
Mississippi.....	45.5	New Jersey.....	4.5
Louisiana.....	45.5	Illinois.....	4.5
Tennessee.....	45.5	Connecticut.....	4.5
Alabama.....	45.5	Delaware.....	4.5
West Virginia.....	45.5	Wisconsin.....	4.5
Idaho.....	45.5	Minnesota.....	4.5
Montana.....	45.5	Nebraska.....	4.5
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