

to prevent any person's voting on account of his belief in polygamy.

The Act of 1887, which continues the Board until an election law shall be passed by the Utah Legislature, added to it the authority in connection with the Governor and Secretary of the Territory, to redistrict the Territory and apportion the representation thereof in the Legislative Assembly. That duty having been performed two years ago, nothing remains for the Commission to do more than is specified in the Act of 1882, and which we have described.

The confession of the Commission, therefore, that in appointing Registers they have in every case, when possible, selected "those belonging to the non-Mormon element," is a practical acknowledgment of partizanship and unfairness, and of action that is totally unwarranted by the Act of Congress defining their powers, and is at variance with its evident spirit and intent. That Act forbids the denial of the suffrage to men who believe in the rightfulness of polygamy but do not engage in its practice, and inferentially they are protected in all other rights of electors:

The inference drawn by the Commission, that if Utah were admitted as a State, "it would not be long before the Gentile element, with its advanced civilization, its trade and traffic, would be driven from the Territory and the Mormon theocracy be made supreme," is utterly without foundation or premise, and is so ridiculously absurd that even persons so poorly informed as many of the Commission are in regard to Utah affairs, ought surely to have refrained from making and uttering it. The statement is nothing but an echo of the nonsense of certain rabid and untruthful persons in the "Liberal" faction, that nobody believes and is only manufactured for consumption abroad. There is not an intelligent "Gentile" who owns property and does business in Utah who believes any such monstrous balderdash.

What the Commission means by recommending that the jurisdiction of all sexual offences be conferred on the District Courts we do not know, for it is vested in those courts at present. If it means to make the jurisdiction exclusive we see no reason for that, unless it would be to prevent non-"Mormon" resorters to vile houses, and similar offenders, from being prosecuted in the lower courts.

The proposition to prevent persons

living in polygamous relations from acquiring title to public lands, is only a partial endorsement of the "Liberal" policy, and would amount to very little if made a law. So with the advice to Congress about immigration, etc.

The proposition to re-district the Territory, make a new registration every year instead of a revision, punish women as well as men for polygamy, and add "hard labor" as well as the extension of the term of punishment to the penalties for unlawful cohabitation, are very "Liberal" in their complexion, and exhibit the animus and partisanship of the framers of the report.

One recommendation conveys falsehoods too gross and malicious to pass without notice. It is that on preventing "Mormon" immigration, and it argues that "there is far greater reason" than for excluding Chinamen "for closing our doors as a nation and forbidding citizenship to the hordes who are brought here to swell the ranks of an organized body which teaches them in advance to hate our government, denominates its executive, law-makers, judges and prosecutors as persecutors," etc. We denounce this as untrue in every particular, and must confess our surprise that some members of the Commission permitted these misrepresentations to be officially made.

There is no Latter-day Saint or "Mormon" who has come from abroad to these shores, who has been told in advance or after his arrival, by any authority in the organization to which he belongs, to hate the Government or do anything of the kind alleged by the Utah Commission. There are some of that Board who may believe this, because they really know nothing about our people or their faith, and have been told it by anti-"Mormon" maligners. But there are others who must know better, and they are to blame for not preventing the publication of these libels.

Whatever errors Congress may have been led into by just such misrepresentations as are set forth in this official report, and however the chief officers of the Government may also have been thus misled, until the people of Utah have been oppressed and debarred from many rights and privileges, the Constitution and Government of the United States have always been upheld, and submission to them have been taught by the leaders of this organization. The proofs of this are ample, and the charges and insinuations

of the Commission are but, shameful repetitions of calumnies that have been scores of times completely refuted.

However, we understand the motive that lies behind all such reports that have been made to the Secretary of the Interior, also the purpose that is kept in view. We do not believe it will have the effect desired. Congress knows too many facts, to be deluded with anti-Mormon fiction. And whatever certain Republicans may desire to effect, we do not think that legislation which is in the nature of persecution and proscription will be enacted, at the bidding of a body which has assumed so many unauthorized powers, and hopes to continue indefinitely the easiest sinecure within the gift of the Government of the United States.

A WORK OF GREAT VALUE.

A DAY or two since we noted the issuance, by Andrew Jenson, of vols. 5, 6, 7, and 8 of the *Historical Record*, bound in one. This combination makes a book of over 1000 pages. It is next to impossible to over estimate its value. As a book of reference on matters of Church history, also upon matters of interest to localities, and to ecclesiastical organizations it is simply worth its weight in gold. It also affords much information of a personal character, embodied in numerous biographical sketches.

What could be more interesting or profitable in literature to Latter-day Saints than a "Church encyclopædia," and this is the genius of the work which Brother Jenson offers.

The Church of Christ in this dispensation has an unwritten history. It must in time be given to the world in more or less elaborate shape. This is a labor yet to be performed, and when the task is undertaken it will be found that the compiler of the book now referred to will have made the work of the future historian comparatively easy. He furnishes a groundwork that will doubtless make a most valuable base of operations, the keys given in his compendious labor enabling the searcher after details to reach them by much more direct paths than he could without such potent assistance.

We should think that the book would not only be an excellent and prized addition to any private library among the Saints, but would prove a most useful auxiliary to any association of the young which makes the study of Church history a part of its exercises.