

the shield of the whole power of such organizations, morally, socially and otherwise, and to debar them from the privileges of the homestead laws. The Commission does not strenuously urge such legislation at this time, partially because the Supreme Court has not yet passed upon the constitutionality and legality of such enactments.

The Commission yields to none in reverence for, and earnest desire to protect from violation, every provision of that instrument sacred to every true American citizen as the "palladium of his liberties and the great safeguard of the Republic," but it is not of the opinion that laws made to prevent crime, to prevent combinations and conspiracy against the State and to punish persons who combine and conspire to commit crime can be called laws which interfere with religion, whether the persons who so combine and conspire call themselves by the name of the Church of Jesus Christ of Latter-day Saints or by any other name, whether they pretend that their conspiracy is a religion or openly declare their object to be to commit crime.

Religious fanatics even cannot be allowed to commit crimes against the laws or to teach others to do so, either by the acts of the individual or an organization composed of many individuals; whether they avow that they act voluntarily or under a pretended spiritual revelation.

The law aims at the crime against society, no matter by what name it is called or in what guise it is perpetrated. The man who robs you in the guise of a Samaritan is no less a robber because of his disguise.

It may not be considered out of place to mention the fact that similar views to those above expressed have received the sanction and approval of the Supreme Court of Idaho, in deciding the appeal in the case of Woolley vs. Watkins et al., a case in which the principles involved in the suggestion of the Commission are ably discussed.

#### COMMENDATIONS.

The Commission desires to commend the Governor, the Judges and District Attorneys of the Territorial District Courts, and the officers of the United States generally for Utah, for the intelligent, zealous and faithful manner in which they have performed their difficult and sometimes arduous and distasteful duties in enforcing the laws of Congress, and for the willing and efficient aid they have given the Commission upon all occasions. The utmost harmony exists among all the government officials in the Territory, so far as is known to the Commission.

In concluding, the Commission is of the opinion that in this matter the Government and Congress should take no backward or even wavering step, but should continue the active and vigorous enforcement of the laws, and the improvement of them by the amendment of such as would be made more effective thereby, and by enacting such other laws as experience may show to be wise and more efficacious to accomplish the

desired end, until not only the practice, but the inculcation of crimes of this nature shall, as far as possible, be stamped out, and until a majority of the people shall abandon a pretended belief in doctrines which incite to treason against the State, which sap the foundations of society and retard the growth of nineteenth century civilization, and until they show that they can be trusted to make and enforce laws which forbid the practices elsewhere universally condemned. Very respectfully submitted,

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#### LETTERS FROM "JUNIUS."

*America* is the name of a weekly journal published in Chicago. From its appearance it seems to be a respectable and prosperous enterprise. It professes the most intense kind of Americanism, though a perusal of its pages reveals the fact that it is merely and solely an anti-Roman Catholic organ. In the issue of September 26th, is an article by the Rev. J. L. Maxwell on the province of Quebec. The French inhabitants of this province are characterized as semi-civilized serfs, poverty-stricken, miserable, brainless creatures. All this he attributes to the religion of the people. Here are, he says, costly church edifices, surrounded by wretched hovels. Here are well-fed priests, in broad-brimmed hats and fine cloth coats, mingling with common people dull and abject in expression, foul and ill-smelling in person. This condition is so because, Mr. Maxwell says, "the necessity of Rome demands it." "The impositions of her priestly despotism could not otherwise be enforced." But what grieves Mr. Maxwell most is the fact that New England is fast becoming New Rome or New France. Even the Irishman is being pushed out, and the Yankees who stoned an Irish regiment of militia on Boston Common forty years ago are now wishing that there were sufficient of them to root out the French. Mr. Maxwell further says that wherever Rome obtains control, Christian civilization is blasted, prosperity paralyzed, and fertility sterilized. He tells us to look to Mexico and the American republics for illustrations. It is to be hoped the delegates to the Pan-American Congress in Washington will not read *America*.

On November 5th, next, an election will take place in Chicago. Fifteen county commissioners and two judges will be elected. *America* wants party distinctions on the old political line thrown aside, and to make the issue a purely Protestant and Catholic one. It names a number of organizations and societies pledged to the political disfranchisement of Roman Catholics, and mentions specially the American League, the United Order of Deputies, the Patriotic Order, Sons of America, British Americans, Canadian Americans and others. These

societies can furnish 40,000 votes to any party which embodies in its platform political disfranchisement of Romanists and confiscation of Roman Church property. Whether the numerical following of the anti-Romanists is as strong as above stated is a question that cannot be settled until after an election on the issue takes place; but certain it is that such societies exist, and from the examination of many of the members or tale-men in the Cronin trial we have learned the objects of these societies. America is jubilant over the fact that a majority of the veniemen belonged to these societies, thus proving their strength in the community. But it proves to the community that Sheriff Matson and his bailiffs are members of the gang, and they knew who to summon so well, that Judge McConnell had to take the summoning of veniemen entirely out of their hands. However, all this only goes to show which way we are drifting, and in a short time the "Liberal Party" will have a wider field in Illinois for the exploitation of their Americanism than in Utah. In place of a few old scraggy sheep which they have confiscated in Utah, they will have here many fine mansions and beauteous vineyards, and invaluable real estate to confiscate.

Rome does not falter or hesitate in opposing her traducers. The *Freeman's Journal and Catholic Register* of New York, vigorously and emphatically hits back. It strikes high. *Puck* and several other of the cartoonist papers are vehemently belabored. Though *Harper's Weekly* has ceased its diatribes and daubs about Rome, yet the *Freeman's Journal* does not omit it from its list. Here is what it said of Harper's:

Messrs. Harper, having got a little money have recently been trying to wash the mud off them selves, and get presented into decent American society. But it is not long since they were engaged in the publication of a weekly which they facetiously called the *Journal of Civilization*, but which, so long as they retained a certain Eugene Lawrence to turn history upside down and Thomas Nast to defile it with atrocious—in all senses, artistic as well as others—cartoons, everybody else called it the "Journal of Barbarism." Mr. G. W. Curtis, however we differ from his views, is a gentleman, and when Messrs. Harper, in their laudable desire to rise in society, engaged him to edit their weekly, he regularly pigeon-holed the cartoons until Nast was dismissed, and finally kicked Mr. Lawrence out. It is to occupy the shoes of Nasty Nast, of Swamp-Angel fame, that Mr. Keppler aspires, and he is every way qualified to wear them. It is no wonder that he plies his trade by stealing the ideas of an artist so defunct that he is out in Chicago doing his dirty work for that Know-Nothing organ, the *America*.

It is true, Nast is in Chicago. He is exercising his pencil here also, but somehow he has only one idea. He can draw an Irishman in any form or shape, but outside of this he is nothing. Sometimes he plays with the person of Mr. Blaine, but only in connection with St. Patrick, in the Clan-na-Gael. Here is what *America* has to say in reference to Nast and Lawrence and *Harper's Weekly*:

Some of these days the inside history of why Mr. Eugene Lawrence no longer writes for *Harper's Weekly*, and why for ten years Mr. Nast's cartoons for the same "Journal of civilization" were paid for and then suppressed, will be written. And when it is,