

unto the world I do not write, but the things which are pleasing unto God (truth), and unto those who are not of the world." It is my idea that truth should be spoken no matter what the result may be. Herbert Spencer says:

"Not as adventitious will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world; knowing that, if he can effect the change he aims at—well, if not—well also; though not so well." Here religion and secularism agree, but perhaps the saying of Grover Cleveland is more forcible than either, because of its innate energy and aphoristic bluntness. It is: "Tell the truth and shame the devil."

This is the only course to be adopted with regard to those who are forging chains for Utah. We are living near the last decade of the 19th century, and if truth is to be covered today, then alas! for humanity. If chains are to be forged for our religion on the evidence of Kate Field, the California wine trust drummer or bummer if you will; on the evidence of a dyspeptic preacher like Lamb, or of a pig-sticking journalist like Lannan, then woe for religion in America!

It is only a few weeks since a circular was published in the Chicago papers, purporting to come from the Liberal party of Utah, protesting against statehood for Utah. This circular was signed "O. W. Powers." Can this be the person who went as associate judge to Utah from Michigan, and held the place a few months, just long enough to make a long-eared animal of himself, and a farce of the judiciary of the United States? It would be supposed that when this man was shorn of his ermine he would return to Michigan, where it is presumed he had a home. No, he remains in Utah, his worldly possessions a gilt tongue, a box of paper collars and a pencil, and dictates to the National Congress at Washington what to do with Utah! We are told this fellow is a democrat, and if he is criticised in a Utah journal it will be said that Utah has no politics. Yes, democrats of this stamp have trailed democracy in the mire.

During the last campaign in this city a very heated argument was carried on for a few weeks between two sections of the Irish citizens. One section held that the Democratic party was the champion of religious equality and of political equity. The platform of 1856 was cited. It contains a plank on religious toleration. James Buchanan's letter of acceptance was quoted. It contains a paragraph stating that when any religion in this country would be discriminated against, it would be a sad day for America. All this was understood to apply to the knowing excitement which aimed at the political disfranchisement of Irishmen.

In reply to this John Finerty, ex-Congressman, admitted everything so far, but completely showed the hypocrisy and hollowness of the Buchanan party, by relating the

affair of the expedition against Utah, that the plank and letter were shallow subterfuges to gull Irish votes; that when this platform was written know-nothingism was completely killed; that republicanism had started because of the odiousness of the old anti-Irish party. The Hon. John quoted from one of Governor West's messages, in which it was stated that a United States army marched against Utah. The Hon. John added: "A few months afterwards the commander of that army was marching against the flag of his own country." The result was that John succeeded in removing the sentimental attachment to democracy in the breasts of a great many Irishmen. John is now one of the pillars of republicanism in Chicago, and has a position worth \$15,000 a year. He maintains that his party is the champion of religious freedom and of political equality.

Last summer a gentleman named Samuel Rockwell Reed traveled in Utah as correspondent of the *Cincinnati Gazette*. He wrote some very good letters about Utah, and said some very severe things, but admitted that there was no justification at all for the religious persecution, and that there was not another country or legislature in the civilized world but ours that would make mere belief a statutory crime, accompanied by disfranchisement and jury discrimination, as in Utah. I cannot find the clipping from his letter at present, but at some future time I may be able to give it.

I must confess it is incomprehensible to me how Senator Edmunds should originate a code of legislation which he knows must be disgraceful to his country. Can he not see the hungry lawyers already yelping over Church property like wolves over a dead buffalo? Can he not see that he has established a precedent for anarchists and socialists with regard to all property? Ah, but there is that polygamy bugaboo! Well, polygamy can only be recognized as a police governed affair, and in no sense a justification for confiscating property or disfranchising whole communities.

There are mysteries in psychology as well as in religion. I can account for Senator Edmunds and his penal code only on the same grounds on which his grandfather enacted codes to burn witches. It is generally supposed that witches were executed without due process of law. It is no such thing. The trial had all the characteristics of a modern trial. There were judge, jury, and witnesses. There was statute law, as Leckey says; some of the astutest lawyers and judges of the time conducted and investigated witch trials, invariably ending with cremation or drowning.

A respectable clergyman swore that he saw Moll Flanders enter a copse dressed in old clothes, and saw her issue forth a ravenous wolf, and proceed at once to devour flocks of sheep. This evidence was corroborated by a respectable farmer, probably the grandfather of Senator Edmunds or of Judge Baskin, and of

course poor Moll Flanders was executed in due form.

There was Betty Coyne charged with riding on a broom handle from Boston to New York, making the trip in a few moments. The affair was clearly proved by the evidence of three clergymen and ten farmers, and six merchants. One thing is certain, some of the witnesses belonged to the Lannan family. This family had something else to do at the time, dodging, as Shamus O'Brien says, the peelers by day and the martial law sergeants by night. But it is more than probable that the Baskin and Bennett family gave strong evidence as to this broomstick equestrianism. Anyhow, poor Betty Coyne was tied hand and foot, and, because she could not swim, was drowned by due process of law. And yet Wesley, founder of Methodism defended this business right to the day of his death. Even Martin Luther said he would burn every witch in the country. Calvin remodeled all the Geneva laws except that against witches.

Suppose a broom-stick rider turned up in Chicago today, would we wait to hear the evidence? Why, the very absurdity of even entertaining a thought about evidence in such a thing would crush the matter out of sight. Bill Nye and Mark Twain may find some funny things to say on the relative merits of electricity, steam and broom handles in locomotion or in rapid transit, but that is all there would be of it.

In the evidence now being taken in Washington against Utah is there anything more sensible than that given by our grandfathers against witches? I must modify that word *our*. Thank heaven none of our grandfathers ever testified against a witch, nor helped to burn her. I meant the grandfathers of Senator Edmunds and Judge Baskin. In one respect Pat Lannan and I are equal; our grandfathers never burned a witch and our grandmothers never rode a broomstick; but on the question of Utah we are very wide apart.

JUNIUS.

CHICAGO, Jan. 14, 1889.

MR. CAINE'S ARGUMENT.

The argument of Delegate Caine before the House Committee on Territories was another discharge of hot shot into the camp of the enemy. Following is a brief epitome of his address. After speaking of the population, he said:

"Of the five Territories which it is proposed to admit as States, under your amended omnibus bill, but one has a greater population, and not one of the other four has so great a number of inhabitants. Excepting South Dakota, no one of the proposed new States has greater wealth, and nowhere in the Union, or in any country on the face of the globe, is there so equitable a distribution, per capita, of the general accumulation of property. The landed proprietorship is the true index to the material condition of the masses in any country. By the last census it was shown that the average size of the farms in Utah was 69 acres, and this