

OUR CHICAGO LETTER.

"Vanity Fair" a Description of Chicago—Harts Aimed at Cleveland Fall Broken—The Municipal Political Machine—Catholics Becoming Republicans—Presbyterian Mission Work an Expensive Luxury, etc.

News' Special Correspondence.]

CHICAGO, May 9th, 1887.

About forty years ago a writer named Thackeray visited Vanity Fair, and left on record a description of the place which harmonizes very closely with the Chicago of to-day. He says: "There is much eating and drinking, making love and jilting, laughing and singing, smoking, cheating, fighting, dancing and fiddling; there are bullies pushing about, bucks ogling the women, knaves picking pockets, policemen on the lookout, quacks, bawling in front of their booths and yokels looking up at the tinselled dancers and poor old rouged tumblers, while the light-fingered folk are operating upon their pockets behind. Yes,

THIS IS CHICAGO;

not a moral place certainly; not a merry one though very noisy. Look at the faces of the actors and buffoons when they come off from their business; and Tom Fool washing the paint off his cheeks before he sits down to dinner with his wife and the little Jack Puddings behind the canvass. The curtain will be up presently, and he will be tuning over head and heels, and crying, "How are you?" This is exactly our Chicago, and our mayor is the Tom Fool, and our actors and buffoons, the aldermen and office-seekers, the tinselled dancers and rouged acrobats our preachers and editors, the lawyers and rumsellers are the light-fingered gentry who pick the pockets of yokels who buy newspapers and believe what they say. There is neither mirth nor merriment in our Chicago, though there is great noise, and clamor, and boisterousness; there is neither morality nor religion, though there are

PREACHERS AND PEELERS

in abundance. There are church edifices here but dance houses are more popular.

In perusing Chicago newspapers the impression is obtained that we had here a signal triumph for law and order a short time ago: and that all places of vile resort are now suppressed. It is also supposed that our late city elections proved the political integrity of the masses, and that anarchy and sedition were forever banished from our shores. The fact is that the contrary is the case, and Vanity Fair never presented more thorough scoundrels, nor more conscienceless quacks, than does our Chicago Fair. It now transpires that our Mayor was elected on a kind of commercial basis, that is he prostituted his office to other political prostitutes for their votes. And what is more sickening and saddening than all this, the organs uphold the unholy contract. Among the aldermen there is considerable dissatisfaction; not from disgust at the Mayor's contracts, but because some offices are given to persons

ONNOXIOUS TO THEM.

The *Tribune* justifies the Mayor's action because such is the custom. It says:

"All Presidents since John Quincy Adams, including Jackson, have done the same thing. A great majority of the Chicago aldermen secure the nominations by means of trades and deals before the conventions. It is an almost universal American practice in politics from the lowest to the highest office. They all do it, and the self-righteous Phariseism exhibited at the committee meeting will not deceive anybody that has the slightest knowledge of practical politics. If Mr. Roche made but one promise, or created but one 'political debt' before his nomination, he is the luckiest man who has been elected to that office in many a day."

Furthermore, the *Tribune* makes the charge that

PRESIDENT CLEVELAND

followed this "universal American practice." But the poor old rouged acrobat of the *Tribune* lies most infernally and most meretriciously. The very fact that Cleveland incurred the displeasure of the political harlots of the country proves that he would not enter into any contracts of this nature. In his cabinet are men whose fidelity to principle, to party and to country has never been questioned. Even in all his appointments, the political strumpet has been studiously ignored. It is true that in a few cases he appointed buffoons, but they are now happily relegated to obscurity. And even in their appointment a very useful lesson is taught. They were appointed to carpet-bag positions, and the manner in which they conducted themselves proves plainly that the democrat is not naturally a carpet-bagger. Powers, the Utah appointee, is a good illustration. He made such an idiot, such an ass of himself that he disgusted even the carpet-baggers themselves. A republican would never act as he (Powers) did. He would go more deliberately,

MORE HYPOCRITICALLY,

more pharisaically to work. He would profess the most devout regard for law and justice, while exerting every power and faculty in his system to trample on both and further his own ends. That New Mexico Judge affords another good illustration. If he were a republican judge

his first move would be to pick a quarrel with Mr. Dorsey, and then appoint proteges of Dorsey to office. We have another mild kind of imbecile here in Chicago, who was appointed minister to Persia, and who also made a buffoon of himself before a few months. He is here now posing as one of "the better class of democrats" for republican organs and politicians.

The mountebank of the *Tribune* ought to know better than stand outside his booth proclaiming a fellowship between John Quincy Adams and Grover Cleveland. The latter will take a place in history as the one who first openly and boldly trod upon the "universal American practice" of the political prostitution.

CONTRACT SYSTEM.

The loss of the republican party in Chicago at present is George R. Davis, ex-congressman, and one of the shrewdest and most sagacious machine politicians in the country. It is to him the transient triumph of his party must be attributed. Last fall he succeeded in nominating distinctly American candidates for office. This move held the Puritan and church elements to the party, and made a solid nucleus. Then he proceeded to give small places to Irishmen and Germans. Deputy-sheriffs, town offices, constables and police places were given to small politicians. His theory is to ignore the sub-bosses in Irish and German circles. In the Mayorality contests he endeavored to carry out the same plan, but Mr. Roche, not having the firm faith in Americans that Davis has, entered into the contract system, and chartered three Irish bosses, John Finerty, Miles Kehoe and Col. Quirk. And this is what causes

ALL THE TROUBLE

at present. Finerty was promised the collectorship, Kehoe oil inspectorship, and Quirk gas inspectorship. Unfortunately, the best laid plans of mice and men "gang aft aglee."

The collector under Harrison was a Mister Onahan. He is a kind of political Jesuit. When Harrison retired from the contest, Mr. Onahan issued a proclamation to the faithful, urging them to vote for Mr. Roche. George R. Davis and all the prominent American Republicans insisted on the retention of Onahan after the election. This caused Finerty to kick. It was feared that Finerty would publish some documents he held, and he was given the oil-inspectorship to placate him. Then comes the Kehoe kick. It is not settled yet. Let him kick, they say. Colonel Quirk is a fitting partner for Onahan. His party was the Quirk party, and he has held it aloft for the last twenty years. These are the kind of patriots who elected Roche, and who hurrah for Blaine, and damn Cleveland. Dr. Lorimer can well boast of the purity of his party with

SUCH MATERIAL

in it. Onahan is considered a great acquisition. He is a lay Bishop Corrigan. While posing and holding office as a democrat, he was in treaty with the Blaine and Roche factions. Onahan is an Irishman, but he is known better as a Romanist. He is the mouthpiece and tool of the Roman Church in Chicago, and his presence among the Puritans must occasion strange comments.

Recent revelations go to show that the Roman Church is tending towards the republican party. Corrigan in New York, and Tammany, and all the prominent Romanists throughout the country are becoming pronounced republicans. It is hard to account for this. The party was always opposed to Romanism, and did not wish to be considered in any way affected toward it. Perhaps Romanism sees in the triumph of the republican party the destruction of the

AMERICAN REPUBLIC.

and as Romanism would be sure to profit by such destruction, the sooner she sees it accomplished the better for her. Four years of Blaine and his political strumpets would most certainly bring about the abolition of republican government in this country.

People at a distance from Chicago will think that dives, brothels and gambling houses are all suppressed. They are not. A list of some 300 saloons was made out, and turned over to the police for investigation. Police were "fixed" and all but 50 have received licenses as usual. The bartenders of the objectionable 50 will receive licenses, and the old proprietors will become the future bartenders. This is the republican method of reform. Of course, all these dives and gambling halls supported Roche, and he can't go back on his constituents. Any dive that shows "labor" preclivities will surely go. The police are ordered to sit on him, and extinguish him without trial before judge or jury, squire or barrister.

Grinnell, the present prosecuting attorney in the county, has made a

COMPLETE ASS

of himself. He poses also as "the better class of democrats." He has been urged on by republican papers and politicians to prosecute the boodlers and to do away with anarchists. He is a thick-headed Pennsylvania Dutchman and in one of his rambling rignaroles of speeches he said there was not an honest jury empaneled in Cook County during the last four years. His opponent, Mr. Alexander Sullivan, a republican politician, a Blaine man, a kind of Onahan, Romanist, then asked why seven men were doomed to death by one of these dishonest juries, and

with the connivance of Mr. Grinnell, Grinnell could do nothing but grin, and now he has succeeded in making an absurd spectacle of himself, and of helping to acquit both the boodlers and the anarchists.

UTAH MATTERS

are still attracting attention. The *Christian Hour*, a paper claiming Omaha, Denver, Chicago and New York for its places of publication, has given quite a portion of its space to "Mormonism" in its recent issues. Its editors are all preachers. They are Davis of Denver, Boyd of Omaha, and Hall of Chicago, and Hall No. 2, of New York. It seems to be a kind of official organ for the Presbyterians of Utah. It contains a report of an official kind on the work of the Presbyterian Church among the Scandinavians of Utah. This report is signed by H. A. Newell, P. T. Bobbick, G. A. Bruce. It is quite a lengthy one. It says the immediate conversion of the Mormons must not be looked for; that it will take at least 30 years to convert them; that the Edmunds-Tucker bill will not kill Mormonism; that Mormonism

RESEMBLES PRESBYTERIANISM

in the spiritual and temporal orders of its Priesthood. But it says the Presbyterians have their ministers and teachers from apostolic times through the Waldenses, while Mormonism has its Melchisedec and Aaronic Priesthoods through human agencies. "For example," it says, "in a group of three persons, in the Mormon Church, one of them is an overseer over the other two." It might have added "in a group of three in the Presbyterian Church one of them robs the other two." And that is how both churches resemble each other. The cardinal principle of one is vigilance, of the other robbery. The report goes on to state that Mormons are disloyal; that the Messrs. Bobbick and Blohm are overworked and should have two more Scandinavian preachers, one for Sevier, and one for Sanpete; that a large quantity of literature in foreign tongues is wanted for Utah. It says: "The most gifted and holy men are needed here. The people are willing to be instructed from the holy Scriptures; but they are not willing to receive it as other people, without a masterly and clear exposition." This sounds like sense. There is no use in sending any more

RELIGIOUS VAGRANTS

or pensioners to Utah. Mormons are too intellectual for the dishwater of the average missionary. It further says that there are 24 ministers and 93 teachers of the Presbyterian Church in Utah, and that there is a Sabbath school enrollment of 1,800 children. This is a very poor showing for the \$50,000 we send annually to support this church. Judging from these figures the Presbyterians of Utah are making no headway among Mormons. These 103 preachers and teachers with their own families and those of their domestics ought to furnish the 1,800 children on paper. Dean Swift had a congregation of seven persons at one time in Ireland, but they were all in his own household. His coachman and cook and five children made enough to draw a salary, and all lived on the Dean's salary. It would be

ALMOST AS CHEAP

for the Presbyterian church to maintain these 103 persons and their families here in Chicago, as to send them to Utah, except they are invalids, and Utah is good for consumptives and ineffectives.

The *Christian Hour* has a commissioner in Utah. His first letter appeared April 1, 1887. He arrived there on Saturday night, but he says he saw nothing strange. The city was orderly and quiet, most of the stores closed, and Saints and Gentiles indistinguishable. He says: "We have not space nor time to enter into a discussion of the nature and workings of Mormonism. We were not there long enough to study it for ourselves, so as to be able to discuss the question intelligently, and we do not believe that any one, not even a Congressman or Senator, can form any correct or comprehensive opinion of Mormonism unless they spend years in its midst." This is a

CANDID ADMISSION,

and honestly and bluntly spoken. Yet in the same article and in the next paragraph is: "Surely the devil has even excelled himself in organizing and propagating the Mormon Church. It is something more deceptive and vile than we Americans can imagine or believe to exist and flourish in this Christian land of freedom." Surely the writer who would be guilty of such criminal looseness of thought as to say that he was not in Utah long enough to understand Mormonism, and then make such absolute statements as to what it is, must be either a fool, an imbecile or a fraud. He is worse than Grinnell. He must be another Pennsylvania Dutchman, whose brains are where the sheep of Thibet carry their fat. He also says that the Edmunds-Tucker bill is like water poured upon a duck's back as far as Mormonism is concerned. He also talks of disloyalty and yet he says "A white clay bust" of President Cleveland stands beside one of

BRIGHAM YOUNG.

The *Hour* of April 8, 1887, has another long article on Utah. It says, "We have one large and prosperous church in Salt Lake, of which the Rev.

R. G. McNiece is the efficient and beloved pastor." And yet in the next paragraph he states that this "large and prosperous church" has an indebtedness of \$10,200. The *Hour* makes a special appeal for funds for the church, and appoints itself collector. It gives five reasons why \$10,200 should be transmitted to Utah. It says the pastor of the church is coming east to collect money, and that his statements about the Mormons can be accepted as gospel truth. It is to be hoped he will strike Chicago in July, when we are likely to have fine weather. The last time he was here it was at Christmas time, and

THE BLIZZARDS

spoiled his Farwell Hall meeting. He says, "At the March communion service twenty-one persons were received into the church, making twenty-eight in all since the services of Mr. Wishard closed." Twenty-eight souls rescued from sin is very good, but when we compare the number of workers which he states were instrumental in saving them, the result is ludicrous. He enumerates McNiece, Campbell, Wishard, Millspaugh, Parsons, J. N. Smith, A. L. Ryors, E. S. Dickey, L. P. Moore, K. J. Bingham, and one lady whose name got lost. Such an array of Presbyterian divinity ought to dislodge Satan altogether and hurl him bodily out of Utah, and send him here to Chicago.

JUNUS.

THE SUBJECT OF WAGES

In Connection with Home Manufactures.

The subject of wages and the hours of labor constituting a day's work is agitating the whole industrial world at the present time and is worthy of some little consideration among us. True, we have no very large establishments, monopolizing any of the branches of manufacture and employing hundreds and thousands of men; but there are strong indications of a change in our domestic policy and the force of circumstances will compel us ere long to embark in many enterprises of home industry. Other sources of labor supply, than what is furnished by the few mines around us and the casual employment dependent upon the spurts and spasms of those ever-declining "lively times," must be assured to give us that stability and permanence which is so desirable in every well-ordered community. While I am perfectly willing that our mines, those that are already developed as well as those that are undeveloped—should be worked to their utmost capacity, it will be found that some of them are exhaustible and for more than one cause will

ALL BE ABANDONED

by and bye. Call this a prophecy if you please; but I am willing to risk my reputation upon its correctness, and hence the necessity of creating other sources of supply, and that too in ample time.

The masses of the people throughout Christendom have to be employed; they are workmen not masters. To reason upon the causes which produce this condition is not the object of this article. Enough for us that the fact exists now and has existed from time immemorial. We have gathered from the various nations of the earth thousands of workmen that are skilled in many of the branches of the mechanical arts. Where are they and what are they doing? They are scattered from one end of the Territory to the other as well as in adjoining Territories and States, and but few of them are engaged in those branches of mechanism to which they are peculiarly adapted, unless, indeed, we except masons and house carpenters who can find employment one-half or perhaps two-thirds of their time, together with a very few others. The large majority of these excellent workmen may be altogether unfit to successfully conduct a business in their individual line, while their services would be invaluable to those who employed them. Many a successful manager may not be; and is not a practical workman, while his services are indispensable in conducting a business.

Among us there is no necessity of drawing those wide

LINES OF DISTINCTION

that separate the employer from the employed in the outside world, thus creating interests so antagonistic to each other as to produce those serious disputes which are almost of daily occurrence, and which are alike disastrous to both parties. There is no doubt in my mind but that the question of capital and labor will yet rend asunder the entire civilized world, and the quakings that are heard to-day are only the premonitory symptoms of the final eruption. If we are wise we will prepare ourselves against this time; for the design of God in gathering us to Zion was that we might escape every calamity and if we will let the spirit of the Gospel influence us we shall never bear of any serious difficulty in Zion between employer and employe, between the man of wealth and the poor man; for we will realize the fact that

WE ARE BRETHREN.

The rich will not oppress the poor, neither will the poor envy the rich; because of our mutual interest—the building up of the Kingdom of God according to our capacity monetarily as well as otherwise. For as Saints, our interests must not be divided. Keeping this in view then, why not

give the employed a proportionate interest with the employer in all our manufacturing enterprises? For one is certainly dependent upon the other. Or is money of so much more value than honest labor? The former is dead and would for ever remain so were it not for bone and sinew to give it life. Of itself it is without any value and at the best only represents value.

As we will have to compete with many mammoth establishments abroad, some of them of long standing, and possessed of every possible advantage, it may be necessary, in order to insure success, to be careful in regard to the subject of wages at the start, but the mechanic who could be assured of a share in the profits of the enterprise, if he were wise, would not then be so tenacious for the highest price per diem or for contract work, especially in view of constant labor; but

ALL WOULD UNITE

in making each industrial enterprise a success. To define in detail the workings of every firm or corporation in regard to the percentage to be paid for money invested, the price to be paid for work, from the superintendent down to the common laborer, and a hundred and one other minutiae is not my purpose. This should be left to every individual concern to arrange and decide for itself; but the principle I conceive to be a correct one, and when carried out in honor would effectually prevent the disputes that are constantly arising between capital and labor outside of Utah.

By establishing home industries a system of apprenticeship so common in older communities could then be adopted. Not necessarily involving the long term of seven years, but sufficiently long to remunerate any firm that would produce a skilled workman. And thus we should be training our sons to habits of industry and usefulness so essential to the

WELFARE OF SOCIETY.

The equitable division of profits is not at all a new idea, but I wish to present it upon the ground of its harmony with the genius of our religion, which extends much farther than a common brotherhood between man and man; for in all of our business relations we must bear in mind the fact that we are brethren in the new and everlasting covenant. It is claimed, and perhaps justly, too, that very few of our mortaled men are willing to embark in these enterprises—to which I reply, we have no need to wait for them, then. Let mechanical skill be combined with capital sufficient, that can be secured from the masses—a minimum from the many; organize yourselves, select the most sagacious men for your business managers and numerous industries can be started and made successful. Nearly every settlement could establish one or more and the community that will not sustain such industries is short-sighted indeed; and

WHEN SUCCESSFUL

monied men will only be too glad to buy shares of stock. I am fully in accord with the sentiments expressed by "Adolphus" and "Subscriber" in regard to the necessity of continuing to agitate this subject until the people are wholly converted. The time has fully arrived when we must establish manufactories, or we shall be supplanted by outsiders and be compelled to play second fiddle in future; which will be a well deserved humiliation for our neglect. Capitalists are seeking chances for investment; and Utah, despite the many drawbacks to her material prosperity is attracting the attention of many of the shrewd business men of the country who will not be slow to seize upon the splendid opportunities offered for profitable investment in the direction herein named.

As I am writing in behalf of Latter-day Saints; I wish to say, I view it as being our imperative duty to

BUILD UP ZION

and the strangers who come among us should be employed by us and not by our masters. God is not going to feed us with manna as he did the children of Israel in the wilderness; neither will He preserve our clothing that it will not wear out. We have the elements around us necessary for our food and clothing. We are in a position to cultivate the earth and multiply the animals that produce the material for our clothing, and He expects us to utilize these elements and not sow our ways to strangers as we have done for thirty years past, thus bringing ourselves into bondage.

We talk and preach, fast and pray which is a very essential part of our religion; but if we will couple all this with uniting

TEMPORAL INTERESTS

together, work as a unit and become self-sustaining, we shall more fully enjoy the favor of heaven and have restored to us those rights of local government of which we are to-day deprived; for I hold that our present condition of oppression is largely due to the material support we have given our enemies. If we must have foes, I would prefer fighting them at a distance, which will be the case when we become in the full sense of the word, self-sustaining.

We hold the key to our prosperity in temporal matters as well as to our advancement in spiritual matters. The two cannot be separated, but must operate and co-operate together as should the entire people. If we seek to build up our individual interests