

OUR CHICAGO LETTER.

The Election Over—The Kind of Men Enlisted Under the Banner of the Winner—Democrats who Disgrace Their Party—The Pittiful Porteus and His Contemptible World, Etc.

News' Special Correspondence.]

Chicago, April 11th, 1887.

Our city elections are over, but the strikes have just commenced. John A. Roche is elected. He was supported by "the law and order men." John Finerty, the man who advocates blowing up the London House of Parliament, is a prominent Roche man. Frank Lawler, the man who wanted Jay Gould strung up to a lamp post, is also a Roche man. Mike McDonald, the bondsman of the hoodlums and Pinkerton men, is a Roche man. Bodfield, the notorious police officer, is a Roche man. In fact, Roche had everybody—preachers, prostitutes, gamblers, brewers and millionaires. Nelson had Morgan and Schilling on his side, and they killed him. The socialists must take a back seat in the labor party in future.

THE MEANEST

and most paltry object in the whole economy of the animal world is a Chicago democrat. In fact, it is blasphemy to call the political reptiles of this city democrats. Doublet is one. He presided at the MacNiece anti-Mormon meeting here some two years ago. He helped to murder his party. Even the men whom Carter Harrison built up deserted him, and prostrated themselves before Roche, hoping to retain their paltry little offices. Even the millionaires and silk-stockings whom President Cleveland appointed to office here had not backbone enough to organize the nucleus of a party. They are respectable and honest men, but devoid of grit and devoid of pluck. They had a fine chance, and have still to banish forever the scoundrels who have been posing as democrats, and disgracing the party and the country. They have not done it, and it is probable they will not. The condition of affairs here is such that it is enough to drive a person to live in St. Louis.

THE RELIGION

of St. Louis is already profiting by the sewage of Chicago. The religious editors of the largest of Chicago's suburban villages are water drinkers. This accounts for the marvelous intellectual character of the St. Louis literary religionist. We have been favoring St. Louis with an unusual amount of sewage during the past three months, owing to the efficiency and activity of our pumping works at Bridgeport, and a perusal of the St. Louis *Evangelist* proves that our sewage is more phosphorescent and more brain-producing than the proverbial fish. In the columns of this very edifying Christian periodical one can smell the Chicago river, and the fishy nature of some of its correspondence is suggestive of a protracted if not perennial Lent. It is the organ of some branch of the Presbyterian religion, but of which it is difficult for an uninitiated person to determine. There are some dozen branches still clinging to a

TOTTERING STEM,

and the *Evangelist* represents some branch or perhaps all with the stem included. One column takes in the Fiddlers, another the Anti-Fiddlers, while still another is devoted to the Purgatory crowd. In this way attention can be devoted to all the branches, and stem also. The United, the Disunited, the Northern, the Southern, and in a word all the Presbyterian little side-shows in existence. The great difficulty is to find the stem. This religion reminds one of an Irish beggarman's coat, there are so many patches that the owner himself can't tell which represents the original. The *Presbyterian Review* ascribes the foundation of the sect to St. Patrick. And an enthusiastic historian named Hamilton has written a book to prove the St. Patrick theory. Heaven knows poor St. Patrick has suffered enough, and has had his due share of obloquy, without saddling that infernal mixture called Presbyterianism on him, and I for one

PROTEST AGAINST IT.

In the St. Louis *Evangelist* a caption entitled "Western Wanderings," by Porteus, attracted my notice. I am interested in the west and with attention all alert, I peruse anything pertaining to it. I find this Porteus in Colorado, Jan. 6, 1887, among consumptive novel readers and dyspeptic poets, and pouring out his soul in fervent apostrophes to majestic mountains and stupendous cañons. Under date of Jan. 17, Marshall Pass is described. In describing the ascent, Porteus says: "You are told of passengers on the first coach shaking hands with those in the last coach, as it doubles back. I don't think Tom Taumb and Minnie Warren ever accomplished the feat, none but long armed people could do it." Jan. 20, Black Cañon is described as it looked by moonlight at 2 a.m. The description is enlivened by a parody on Carter Harrison's famous saying, that hangings were generally performed with a rope and

AN IRISHMAN

at each end of it. January 27, the great American Deseret is described, and the first intimation is given that Mormon land is the objective point of Porteus. He says: "In the desert Mormon men and women harnessed like

beasts of burden to handcarts, have toiled on for weary weeks and months, through valleys deep and over mountains high, across alkali plains and sage dotted deserts until they reached the valley of Utah and the shores of Salt Lake, the lash of necessity driving them forward, a fanatical zeal inspiring them onward." Then follows a tirade of rabid abuse against the "Mormons," and a choice assortment of billingsgate epithets applied to the leaders of their religion. What a study! the fowl-mouthed and rapid-minded Porteus in a palace car in 1887, going out to plunder the hopeful, faithful, earnest, industrious, indefatigable Mormon who pulled his handcart in 1847 over the desert, and made for himself a home and

A TEMPLE.

Feb. 3d, Spanish Fork is reached, and here Porteus in attempting the sublime affords a fine illustration of bathos. He says: "If I could I would describe my feelings as I entered this polluted spot upon the escutcheon of our country, this stench in the nostrils of all who are pure and holy, this stain upon the civilization of the nineteenth century, this excrescence upon the body politic that laughs at law, that jests with justice, and defies a powerful government. Just think of it—a horde of blasphemous, debauched bucaniers from other lands hurling defiance in the face of a nation 60,000,000 strong." Wherever a Chicago man reads this, he will be reminded of our glorious river. There was a Chicago man once prostrated by sickness away up in Iowa, somebody applied a

ROTTEN FISH

to the patient's proboscis, and he was heard to exclaim pathetically, "O delightful river! O charming stream! O sweet Chicago! will I ever see thee again?" This is evidence that our pumping works at Bridgeport are doing something grand for St. Louis. But how did Porteus leave the condition of Utah while yet at Spanish Fork? It strikes me he plagiarized this paragraph from that distinguished soldier, patriot, orator, writer and tax-gatherer, Major-General Hollister.

Porteus still pursues his way, and a little inside of Spanish Fork he says: "The evidence of thrift and industry appeared on every hand as we swept along; orchards and vineyards looked healthy and the cottages comfortable. 'Will Porteus explain how industry, thrift and comfort became the

MARKED ATTRIBUTES

of "blasphemous, debauched, [foreign bucaniers." Porteus meets vast flocks of seagulls, birds held sacred by the Mormons, he says, owing to a miraculous supply of provisions obtained through them in a time of famine. This shows the Mormon is not destitute or devoid of gratitude, but we are here reminded of "the base ingratitude more strong than traitor's arms," so characteristic of Porteus' tribe. The Mormon feeds him, deals with him, patronizes him, and your Porteus in return stabs, vilifies, and abuses his Mormon benefactor. While your Christian gentleman is partaking the hospitality of a Mormon household, he is noting in what way best to malign, vilipend and blacken his host's character.

Further on in this letter Porteus says he derived this information of Utah from Major L., with whom he traveled in 1871. There are three degrees of L's known as *magnus*, *major*, *maximus*, that is great, greater, greatest. Now, Porteus might have consulted *Maximus L.* rather than *Major L.* The

GREATEST LIAR

in cases of this kind should be consulted rather than the greater liar, or the great liar. But perhaps Porteus reserves the superlative for himself, and I must confess he deserves it, for a more smooth-tongued professor of the mythical never yet visited Utah. He talks of a river paved with bones, and he hurls that terrible "Mountain Meadow" at us. He tells of a Scotch family who wants to leave Utah, but fears the vengeance of the Mormons. He gives no name, because as he says, "Some evil eye might spy the written word" and give it away. He then indulges in an apostrophe to the world in general to come and exterminate Mormons and Mormonism, and promises immortality to the statesman who can beat Tucker and Edmunds.

In the number of Feb. 10, Porteus, has become Rev. W. Porteus, and is now located in a Salt Lake hostelry. It has been

A PUZZLE

to me for a long time why such a crop of reverends existed in Utah. I wondered how the theological factories could produce with such prolification. Now I understand the whole matter. One has only to relieve himself of a piece of declamatory vituperation against the people of Utah, and he is forthwith promoted to a Doctor or a Rev. In St. Louis Porteus becomes a colonel. In Mo. a man who shoots a dozen squirrels is promoted to Col. Salt Lake preachers and St. Louis colonels are magnificent developments of Chicago sewage.

The Rev. W. Porteus does credit to his divine prefix in his letter of Feb. 10. He wades into Mormonism in the usual Beadle and Hollister style. He believes in the Solomon Spaulding theory of the Book of Mormon and abuses in grandiloquent language, worthy of his Christian training, the Prophet

JOSEPH SMITH.

Feb. 17, we find the Rev. W. Porteus

has attended divine service at the Tabernacle. He says: "The seating capacity of the structure is about 5,000. Mormons say 15,000, but truth is not a cardinal virtue with a Mormon Saint, he not only feeds on lies, but has a wonderful facility for inflicting them." He goes on then to disparage the speakers, and calls President Taylor a "perjured villain," "a ticket of leave man," and the editor of the *Deseret News* is characterized as a "Mormon from the hairs on his head to the nails on his toes." In fact Porteus deserves another stripe for the capacity of obloquy he has displayed in this article. As to the seating capacity of the Tabernacle he has not stated what size his typical men and women should be. He has already mentioned Tom Thumb and Minnie Warren, as persons who could not shake hands across the curves at the Marshall Pass. It strikes me the Tabernacle could seat 40,000, estimating by the Rev. W. Porteus.

TYPICAL PERSONS.

Feb. 25th. Mr. Porteus gives a "verbatim report" of a ward testimony meeting, and it plainly proves he is the *maximus L.* of America. He indulges in further abuse and says: "The rulers in the Mormon Church have always been a sordid set; a cunning craftiness, an overweening cupidity linked with the baser passions have been their characteristics all the way along." This language entitles Porteus to some more honors. He ought to get a middle letter to his name, and another degree to his ghostly prefix. He ought to become More Rev. W. F. Porteus. He also says: "The woman that is satisfied with a small fraction of a husband must be easily suited." Yes, in truth, she must be different from the average St. Louis or Chicago woman. The idea Mr. Porteus entertains of woman is that she should be the highest development of carnal animalism; in fact a Chicago woman who can't be suited with a half-dozen whole husbands. Mr. Porteus must have formed his

IDEAL WOMAN

from Aholah and Aholibah, those two daughters of one mother mentioned in the 23d chapter of Ezekiel.

March 3d, Mr. Porteus makes a kind of religious appeal to America in particular and the world in general for the extermination of Mormonism. March 10th, he gives a few of the mythical tales found in all anti-Mormon literature. He mentions an Elder S—and a family wanting to leave Utah. March 17, we have Mr. Porteus bathing in Salt Lake, and he really grows eloquent over his bath. He talks about having "careered over the Atlantic, cruised on the Pacific, crossed the German Ocean and coasted in the Adriatic," but he found no equal for Salt Lake anywhere. Mr. Porteus must be a veritable water dog. Paul Boyton must hang his diminished head in future. Just fancy a St. Louis preacher "careering" in a two-wheeled wagon over the Atlantic, "cruising" in a "crusken lawn" on the Pacific, "cruising" the German Ocean on a bicycle, and "coasting" in a rubber suit in the Adriatic.

THIS IS GRAND.

Yes, but Mr. Porteus you must try Niagara in a barrel, and the Chicago River in a "mud-scow," if you want to keep abreast of nautical progress. It is a wonder you did not manage to dance a jig on the Irish Sea, seeing that you were near St. Patrick's day.

March 24 is devoted to a laudation of the Gentiles of Utah, and a sermon to the preachers to get the Mormon children into the schools of Aholah and Aholibah. March 31 is devoted to a characterization of the various sects in Utah, and little panegyrics on Hollister, Holden, Barrows, Bradley, Lynch, Leonard, MacMillan, MacNiece, and Professor Millsap. This is a formidable array of theological talent, but how comes Hollister there? He is usually mentioned with a

MILITARY TITLE

ranging all the way from Corporal to Generalissimo; perhaps the Old Jezabel entitles him to Reverend also.

Mr. Porteus preached in the MacNiece church, and he has a word of copitotism for Dr. J. MacMillan and another for Dirty Jack the Villain. A good idea of Mr. Porteus' style of laudation can be formed from his estimate of himself. He says: "It may be the tingling color of the blood of Bishop Porteus, late Bishop of London, in my own veins that gives a peculiar tenderness to the tie that binds me to the Episcopal Church. The tinge is there, I'm sure, notwithstanding the fact that some of my ancestors have been the most pronounced kind of Presbyterians. I mean dyed in the wool, Scotch as the Covenanters, blue to the backbone, psalmsingers for centuries." Now this is the

VERY QUINTESSENCE

of modesty. Some persons of a cynical nature may say it is egotistical bombast, inflated aggrandizement, downright bladdersmuck, but it is not. It is simply an Irish potato-stalk of famine times. The vine is a little bit rusty, and the root is rotten. So with the Porteus family; what is above ground is rusty and blighted, what is below is decomposed. However, Mr. Porteus, does a wise thing for himself, in showing that he is a "debauched adventurer, a foreign bucanier," and not the product of a Boston or Chicago founding asylum. He is a man of the Macenas type. No

Alabaster, or Pentecost or Noble about him. He is a Porteus, even though a mongrel of Episcopalianism and Presbyterism. What queer children some women raise, and what queer divines theological seminaries send out!

April 7th, Porteus leaves Salt Lake and takes with him the blood of the late Bishop of London, also the blue-bag of John Knox, and the hymnbook of the covenantant.

HE TURNS NOW

to abusing the United States government for giving land to railroads, and he says it is no wonder Henry George is looked upon as an apostle of equity in land affairs. His abuse of the government is worthy of a Porteus, in fact no other would dare to impeach a government representing 60,000,000 people, but a man with the blood of the Bishop of London in his veins, and the azure backbone of the Rev. Muckle-wrath Bumble of *auld reekie*.

For three long months I have followed the Christian gentleman, the Rev. Wallopus Fireball Porteus in his wanderings in the West, and in his abuse of Mormonism, and I have not found one tangible charge of any kind made against the people he denounces. I find nothing but the

INCOHERENT RAVING

of a frenzied fishwife, mingled with the fulsome laudation of self and family, and sect, and religion. In the whole twenty-eight columns of matter relating to Utah, there is not one line of specific or formal information on which a charge of any kind against Mormonism could be based. The whole correspondence is a tissue of abstract obloquy, vague vituperation and rancorous malignity. If Porteus has the blood of the late Bishop of London in his veins, he must certainly have the heart of the present Bishop of Hell in his bosom. No other could write as he has done against a people, not one of whom has never crossed his path, never injured or insulted him by word or act. JUNIUS.

ETERNITY OF MARRIAGE.

Ever since the spirit of man first left its pre-existent state in eternity for a home on earth, in time, as Adam, the first of an endless race, his nature has been male and female, implanted in two separate bodies, the union and association of which was made obligatory upon them as the means by which all other spirits of the same family should change their place of residence and become inhabitants of this earth, which had been created for them. This union is called marriage. It was ordained of God to man in eternity before the world was, and is an eternal union, or covenant, together with all its obligations. It is of eternal origin and endless duration. As an ordinance of God for man it can never be considered in any other light than of divine appointment for an infinite purpose. That purpose was proclaimed in the great mission appointed unto man, which was to multiply, replenish and fill the earth with like living souls, by multiplying bodies here for spirits dwelling there in the presence of a spiritual Father. This male and female nature or element—pervading all things that are created—was not confined to man. The beasts of the field, the fishes of the sea, the fowls of the air, and many creeping things having animal life; all that belongs to the vegetable kingdom, the products of the earth, and even the earth itself, are all endowed with like power—the power of increase; that all things might continue under the law of perpetuity and eternal duration; only by the operations of such law can God be glorified or His works continue.

The law of marriage, which is the law of increase to man, is positively of this nature, did not begin with days, neither will it end with time. It is an everlasting covenant. (Moses, as a temporal lawgiver to Israel, because of their wickedness in not observing the conditions of the law, suffered a separation by divorce with some, but Jesus declared emphatically that from the beginning it was not so allowed.)

The law of generation as appointed unto man before the world was made, determined the period of the earth's existence in its temporal state and condition. That period called time must be of sufficient duration to admit of its being filled with the measure of man or number that was to inhabit it according to his spiritual creation before the world was, and would correspond with the period of gestation and maturation, accurately determined by law applicable to his natural existence, or earthly probation.

The blessing of God was upon all living things which He placed upon the earth, to the end that they should be fruitful and multiply, and to man was given dominion over all.

This procreative power with which every organism was endowed, was after the order of spiritual things, as "all things were created spiritually before they were natural," and this generative power was for a purpose, the exercise of it being the condition upon which all men must attain to fatherhood, without which none can become like their Eternal Father. It was not a favored few to whom these conditions were applicable, but they were made obligatory upon every spirit of man who was to inhabit a sexual organism upon this earth, and the acceptance of these

conditions by those who kept their first estate, entitled them by right of an eternal law to a material body for an eternal home. This plan of organization relating to man's temporal existence upon the earth, and the laws by which he was to be governed, were all arranged in eternity and had reference to an eternal duration. There was no death in that existence. There were no covenants or obligations that death could possibly terminate.

The union of two of more by covenant, was an everlasting condition, and among all intelligences that were created, union implies the association of two or more, as is the case in the marriage relation. Had man kept his second estate without sin and been true to the law of increase, marriage would have been the condition attainable and most desirable to all of humanity. Perfection is not found outside of that condition, entered into in strict conformity with the laws of endless life. Human authority is of no avail in the administration of these eternal laws. Judges, magistrates, ministers or others cannot create obligations that will continue beyond the bounds of time. The law of marriage, in view of its eternal purpose, can only be administered by those having divine authority. Its blessings can only be secured by God's approbation, and by virtue of an everlasting covenant.

Illegitimate marriages producing illegitimate children have ever estranged the human race from God and His ways. In their sexual relations, from early times, they corrupted their way upon the earth, were forsaken of God, and idolatry prevailed among the nations who of their own will married and were given in marriage for unlawful purposes, until the floods came and destroyed those who had wantonly appropriated that which was most sacred to that which was most abominable to God.

Under this state of things the earth has not been filled with the measure of man as was estimated for his increase in the earth, and there must of necessity be conditions to meet such an emergency. The purposes of God cannot be frustrated either in relation to the earth or its inhabitants; and He, foreseeing that the race of man would be diminished because of his wickedness, provided means for a ratio of increase that would compensate for all losses sustained from any cause, and that the earth in its duration, and the sons to inhabit it, should mutually and at the same time obtain the fullness of their temporal existence, and be prepared for that change that would make all eternal by coming under the laws that regulate eternal worlds and beings, in that sphere of existence.

Wickedness, which tends to diminish and destroy, has its opposite in righteousness, which increases and exalts, and in view of the flood gates of destruction being opened under the agency of man by breaking the everlasting covenant of marriage, and making that holy order subject to man's authority and carnal pleasure, God has reserved a thousand years, one of His seven days, to be a day of righteousness under the personal rule of His Son Jesus Christ, when all of man's powers and opportunities should be devoted to the final adjustment and consummation of all things relating to man on earth as determined before its creation. During that reign the order and authority of God will prevail, and His will be done on earth as in heaven. A gospel dispensation must precede the event, which will foreshadow all the important considerations of that glorious reign.

In that day when the wicked are cut off, means will be employed to supply the deficiency which has occurred in the number of the race that should have been made earth-dwellers. The vastly accumulated number of females in excess of the male population that will accept the Gospel dispensation, while war and kindred evils are making the earth desolate of men, will all be employed in the labor for which they came to earth. There will be no Edmunds-Tucker bill to prevent her being a member of Christ's kingdom in His reign. "For the woman is not without the man in the Lord."

To supply the deficiency on the part of man he will be restored to his primitive capacity and length of life, so that his age will be as the age of a tree, that the earth may be filled with a righteous seed.

This state of things may develop and necessitate plural marriage to a very great extent, but in that day, the doctrine will not be unlawful, neither unpopular nor undesirable, as an important right of religious liberty and social duty.

These and other like means employed will eventually place every soul in practical obedience to that first great command to multiply and replenish the earth to the fullness of its measure.

The law of man's probation is such that if he fails to acquire fatherhood, he fails in his mission to earth—to fill the measure of his creation, and does not acquire the rights and powers that belong to the Godhead for which he is destined—to be like his Father—God.

Like law is of the same binding force and applicable to every woman who fails to acquire honorable motherhood in connection with man holding the authority of the Priesthood; she fails in her earthly mission, fails to fill the measure of her creation, to be a companion of the rulers and Gods of eternity.