

OUR CHICAGO LETTER.

The cry of the newsboy that another terrible railroad accident has taken place is becoming so familiar lately that it occasions little surprise. But Chicago was started this morning by the cry, simply because the railroad accident happened within its limits. Six persons are reported killed and several badly injured. As the details of the disaster become known the wonder is how there were not hundreds killed.

Edison Park is a suburban recreation resort. The Lutheran Orphan Asylum is located there. Sunday last was the anniversary of its opening, and the day was celebrated by an excursion from the city. Sixty-seven carloads of people were carried there by the Illinois Central in four separate trains. The road to the Park is used by two different roads, the Chicago, Burlington & Quincy, and the Illinois Central. All passed off well at the park, but in the evening the accident occurred on the return. The excursion trains on the Illinois Central were returning home about 7:25 p.m. The last of these trains was delayed somewhat on the way, and an express train of the C., B. & Q. ran into it, demolishing and telescoping four of the rear cars on the train. These cars were crowded with people, and the wonder is how only so few were killed. Of course, there is the usual talk about such things. One man blames the next, and the general public finally knows nothing but that so many persons have been killed or injured, and that some section boss or track laborer, or decrepid flagman working for 90 cents a day was to blame.

There is also a report of an accident on the B. & O. which resulted in the death of one and the injury of several others. The wreck at Shoemakersville, Pa., is still fresh in people's minds. There, it was a regular Juggernaut sacrifice. Now, the question is what causes all these accidents? Surely, it can't all be owing to defective management or the inefficiency of employees, nor can it be attributed to wilful carelessness, inasmuch as the railroad men themselves are concerned. Religious people may say it is a judgment from heaven because of Sabbath desecration. There may be something in this, because most of these sad accidents happen on Sundays. But there is another cause that should be inquired into, and that is whisky. The custom is now general to travel armed with huge bottles of whisky. Travelers pass these bottles to railroad hands and a drunken trainman is not at all a novelty on Sunday evenings.

The early hours of Sunday morning were celebrated by other acts than those of chanting monks or hysteric nuns at Matins. The celebration took place in McGarigle's saloon. Mac has an international reputation. It was he who escaped from the bath tub here some time ago, and got safely across to Canada. Mac was one of Chicago's famous boddlers, but never went to the penitentiary. His friends compromised with the authorities here and Mac

is now running a fashionable gin-mill which has special privileges such as police protection, sheriff protection, and permission to keep open night and day, Sunday and holiday. This saloon is patronized by such well-known gentlemen as bad Jimmy Connorton and Bull Haggarty, both statesmen and journalists of local repute. Connorton is a writer on the staff of a paper called *Democratic Siftings*. This paper employed Connorton to obtain information about gamblers and saloon keepers and politicians, and write them up. Before publishing the matter, it was shown to the party and a price demanded for its suppression. It appears that the price of suppression usually cost \$100. The gamblers got tired of paying Connorton for his silence. They hired Bull Haggarty to settle with Jimmy when he would come around to collect.

Jimmy did come to collect a little bill at one place where Bull Haggarty was awaiting him. Jimmy received a scientific slugging which hurt his body and his honor too. A few days after both met at McGarigle's saloon and pulled their shooting irons, and fought like Kentucky Colonels. Both are alive still, though the general public wishes that both may die. It is not always that such characters fall by mutual slaughter, yet these are the kind of men who are petted and courted by Senators and Congressmen. These are the men who make and remake Mayors and Governors. Haggarty is also known as Doctor, owing to his disguised appearance. He wears side-whiskers, and presents a much more imposing appearance than Chauncey Depew. He was employed here a short time ago by a street railroad corporation as a "Jury firer" and right well he did his work. He saved for his company a good deal of money. The president of said corporation is a well known churchman, but when the matter of his connection with Haggarty became known, he had the sensitiveness to swoon away in a police court.

There is not in the United States today a corporation which has been more soundly abused by newspapers than the Standard Oil Company. The name of this corporation served as a synonym for political corruption, commercial crookedness and business intrigue. John D. Rockefeller, of Cleveland, O., is at the head of the Standard Oil Company. He has surprised the newspaper—in fact, surprised is too mild a word, and paralyzed would be more expressive—by his munificence.

The Baptists had a university here a few years ago. It sickened and died. They made an attempt to re-establish it about a year since, but Baptists, though willing enough to contribute for education in Utah, had no money for Chicago. Then John D. Rockefeller contributed \$600,000 provided the sect would raise \$400,000 more. In order to gain the gift Baptist preachers and newspapers worked hard and finally succeeded in raising the \$400,000. The university had then a round million to start on in cash

Marshall Field, the shopkeeper prince, next presented the university with a site worth \$100,000. This site is on the Midway Plaisance, between Jackson and Douglas Parks, the most fashionable locality of Chicago.

A few weeks since Jno. D. Rockefeller came forward again, and this time endowed the university with a full million. With this endowment some conditions are attached. The profits from \$800,000 are to be used for education in the liberal arts; the profits from \$100,000 for theological instruction; and the profits from \$100,000 for the erection and maintenance of a divinity school building. John, it is seen, don't believe in an exclusively Baptist training for Americans.

The *Evening Journal* of this city, speaking of the gift, says:

The fact that Mr. Rockefeller's immense wealth has been secured mainly through the operations of the unpopular Standard Oil monopoly, seems to cut no figure in the case. For is there any good reason why it should? In accepting the money coming from questionable operations in oil, the denomination does not necessarily pass upon the moral quality of the transactions through which the wealth was acquired.

Of course not. What do the recipients care if the money were obtained by sandbagging. Money is money.

Honor and shame from no condition rise; Get what you can there all the honor lies.

The Baptist church of Chicago, now born a second time, starts out with \$3,000,000 in cash and property. If wealth can do it, there is a glorious future for the Baptist University. Men of wealth begin to realize that bonds and stocks are not the safeguards of a nation's liberty or greatness. They begin to believe in the preacher and schoolmaster. Hitherto Pinkerton was looked to as the protector of wealth and property, but the fact begins to show itself that Pinkerton is but a very small potato in the protecting line. It is to be hoped that other millionaires will follow in the footsteps of Mr. Rockefeller.

The Pullman family of Chicago possess wealth untold, but no endowments have yet been conferred on educational instalments. However, the Pullmans are coming to the front in a light just as laudable, if not more so, than did Mr. Rockefeller. The Rev. Royal H. Pullman, brother of the sleeping-car potentate, is a candidate for Congress from a district in Maryland. He was asked if he had any scruples about mixing church and State, and his reply is terse and lucid. He says:

"Some people have expressed surprise that I, as a Christian minister, accepted the nomination for Congress, but I feel that the best American politics is religion in harness, and when I accept the nomination I put harness on my religion. In the political field I am simply carrying out what, as a Christian minister, I have always preached. I do not feel that I have stepped down from the pulpit in any possible sense, but that I have stepped from theory to practice. I believe that high and patriotic and moral sentiments are needed to elevate politics from the degradation into which it has fallen through selfish and designing men who seek personal preferment rather than their country's good, and that one of the saddest conditions of our American life is that so many people, disgusted with politics, have refused to engage in any hearty and noble way in the government of their country."