

OUR CHICAGO LETTER.

TRIBULATION AND PERSECUTION—CHICAGO! CHARITIES—HOAR AND THE CHICAGO "TRIBUNE" ON THE NEGRO VOTES—QUACKERY—CIVIL SERVICE REFORM.

CHICAGO, Oct. 4, 1885.

Editor Deseret News:

The daily papers are illuminated with the most emphatic and capitalized kind of head lines respecting Utah. In one place it is "Defiant Mormons," in another it is a "Righteous Judge," and such stuff *ad nauseam*. In one place Mexico is lauded as a model republic for some alleged or imaginary resistance to "Mormonism." In another place a judge is commended for tightening the cord around the neck of some aged victim who has long since passed the allotted span. As long as the carpet-bag brigade in Utah confined themselves to baiting the young people, the process could hardly be termed any other than

TRIBULATION.

for the church of America. The word tribulation comes from the Latin word for flail—a threshing instrument still in use in many parts of Europe. It separated the grain from the straw by vigorous wielding in the hands of a brawny yokel. It also left the grain in such condition that the chaff was easily blown away by a gentle zephyr. As long and the flailing was confined to the youth of Utah it was simply "tribulation," a process of cleaning, separating and purifying. Now that this flailing is turned to the aged patriarchs of the Church it is simply persecution of the meaneast and most petty kind. What object is to be gained, or what useful purpose is to be served by chasing and hunting, worrying and baiting men whose grandchildren are grown, it is difficult to see or to comprehend; or what infernal diocety has possessed the American judiciary that it does not see the unnatural ferocity of its brutal warfare. Where is the honesty, or where is the morality, or where is the principle of hounding men whose hairs are silvery white, and whose relations in their elected society are known to the world for the last half a century, now into the prison dungeon, or into exile, or into a renunciation of lifelong principles. That country of Dean Swifts, where horses had a government, would not be guilty of such conduct. There is no more excuse for it than there is for hazing at college, or annoying the red-headed boy at school. In winter the latter is often plunged into a snow bank for the purpose, as it is philosophically claimed, of preventing spontaneous combustion. In summer he is held under the town pump to prevent igniting the parish laundries. This may be all fun to the boys, but to the red-headed boy it is something more than fun, it is simply

CRUELTY OF A DIABOLICAL KIND.

It looks as if the miserable know-nothings and carpet-baggers of Utah, after being trained on red-heads, now turn to grey-heads, and from snow-banks to prison pens; from cold-water douches to absolute "stand and deliver." This kind of treatment may drive a few aged men into renegadism, but it will bring hundreds of young men into close communion with the church, and with truth, candor and fairness. And now is the time for the young men and women to come forward and show that they inherit the spirit of worthy and uncompromising parents; uncompromising in the sense of truth and chastity, for with these there can be no compromise. Let the young men and women consider the character of their flail-wielding persecutors and then ask can they hesitate to come to the front. Those "teachers and philanthropists" in Utah, who are maintained there by the contributions of the imbecile in the east, are productions of counterfeit humanity, and such ill-executed ones that the baseness of the metal is visible to the naked eye, or palpable to the most callous touch. The politicians and adventurers maintained there are not *Buns* but *Bums* of the worst kind. Some of the wretches never had a square meal before they saw Utah.

In Chicago we have two religious societies for the alleged

CHRISTIANIZING OF UTAH WOMEN AND CHILDREN.

One may think from this that woman in Chicago is amply provided for. This is not the case. Margaret Braun, a young German woman came here recently from Iowa to look for employment. She had no money, or what little she had was spent before the employment was procured. She applied to several alleged "Women's Homes" without success. She finally applied for a night's shelter at the "Home for the Friendless," but was directed to the police station. The police though not professing Christ to any enthusiastic extent seem to have more humanity than the canting, whining, alms-collecting Bible thumper, for they made such a rumpus about Margaret that her case got into the papers. Then came letters of explanation from all the "charities" in Chicago. Every one had its reason and was able to give very nice paper suggestions for relief. But here is what the Matron at the Armory Police Station says of these alleged Christian swindlers:

"The truth of the matter is," said the matron, "there is no place in Chicago for homeless girls; they are sent from pillar to post, and no one will receive them. Many a young woman has been turned away from Chicago all day long, and some have been

secure work, and, unsuccessful, has found a roof to shelter her on Fourth avenue. I know, because I meet them every day in this station. Charities should not be misdirected."

Fourth avenue is the notorious prostitution quarter of this city. Young men and young women of Utah, remember that the carpetbaggers in your midst are sent out by Chicago charities.

HOAR ON THE NEGRO VOTE.

An old gentleman of Massachusetts named Hoar is affected with monomania of a peculiar kind. It appears that this interesting specimen of fossilized political senility has got into his head the rather preposterous idea that all black men should vote one way, while all white men may vote in diverse ways, and while all red men may not vote at all. Why all black men should vote a ticket absurdly denominated republican may be obvious enough to Mr. Hoar, but to the average understanding it will not appear so plain. The black man is certainly human, and to him human attributes should be accorded. He is as likely to vote a democrat ticket as any other. Mr. Hoar says that the black man is prevented from voting any ticket but a particular one, yet he does not produce any evidence of this assertion. Mr. Hoar takes a property view of the colored vote. He is under the impression that it belongs to one particular sect, and that it should be cast at the dictation of this sect come what will. Mr. Hoar is under the impression that he alone abolished slavery. Perhaps this is why he thinks that a worse kind of slavery should be inflicted on the black man, and require him to vote what is called the republican ticket. Mr. Hoar acts on the same principle as the padrone who imports young children for begging purposes, and expects to profit entirely by their labor. Mr. Hoar has another parallel in the importer of Chinese prostitutes to the Pacific Coast, who, after landing them there used to expect the courts to protect his property rights in the women. If Mr. Hoar helped to free the negro it is to be hoped he did it from pure philanthropy, and with the intention of making Sambo mentally and physically free. He surely could not expect a kind of feudal fealty like the padrone or the pimp, but from his recent speeches it appears that Mr. Hoar expects a kind of subservience from the negro worse than his former bondage.

SECONDING MR. HOAR,

the Chicago Tribune says: "When thirty-eight electoral votes and the power of thirty-eight representatives in Congress are usurped in defiance of a plain provision of the Constitution, and a President gets his place by the usurpation of a minority, it is time for the people to protest or else by silence consent to the establishment of fraud as the ruling element in the government of the country." If this is not a cry for negro disfranchisement it is difficult to find what else it can be.

Mr. Hoar's audiences and the Tribune's readers might be inclined to believe the nonsense about the red-shirted cavalry of Virginia, dragging voters to the polls, if the same things were not said of Chicago, Boston and New York. In this city, the Tribune said that in our last election Harrison was made mayor by repeaters and unfranchised aliens. Mike MacDonald was paraded as the red-shirted brigadier of the North, who clubbed republicans, destroyed their ballots, battered their noses, and did other things of a strange kind. In fact, the Tribune wanted Chicago governed by a legislative commission. And it howled as loudly for the disfranchisement of Mike and Pat as it does now for their smoked brethren of the South. Mr. Hoar indulged in the same rant about Boston and New York, and howled for John Kelly's scalp and Mayor O'Brien's periwig. Poor, old Hoar, it is time to write his epitaph:

Here lies the old Hoar
So solemn and still,
With stomach quite sore
From swallowing a pill
Made of terrible gore,
And pushed down by Medill.

VARIOUS QUACKS.

The quack doctor who stands on a soap box at the street corner and who proposes to cure all ills with his universal salve, is not usually regarded as much of a nuisance. It is true he is classed as a humbug, but humanity feels a pleasure sometimes in being swindled. A newspaper which sets itself up as an educator and proves itself a veritable quack doctor, ought not to receive courteous toleration. The Chicago Tribune, in an analysis of intoxicants, computes that \$1,140,000,000 is spent annually in this Republic for whisky, beer and tobacco. It says, nine-tenths of the machinery of government could be dispensed with but for strong drink. It says the approach of the millennium would be "abolishing the use of whisky, beer and tobacco." This is the paper that calls St. John a sandbagger and Leonard, of Ohio, a stool-pigeon for saloon-keepers. Even on the same page and in the next column to the "prohibition" article is one on Leonard, the prohibition candidate in Ohio, abusing him and calling him a debaucher of public morals, a seducer of innocence, and, in fine, a producer of general depravity. The quack does no harm, but the quack newspaper does. The Tribune recommends a process of vaccination for French-Canadian ignorance and superstition as well as for smallpox. Yet this paper displays in any of its editorial pages more ignorance, more obtuseness,

more bigotry and fanaticism than ten generations of frog-eating Canucks. The agitation on the

CIVIL SERVICE LAW

is developing some strange phases of thought, as well as producing arguments of a most ludicrous character. In New York City the removal of a "Col." Bacon after eighteen years service from the post of Chief Weigher at the Custom-house is causing much criticism. The removal may or may not be in reality justifiable. But what are we to think who have never been behind official counters when we read some of the condemnatory articles on this removal. One New York paper in particular most woefully stultifies itself. In an article on the removal it says:

A custom-house managed by sham officers, under the unseen direction of trading politicians, with the offices used to reward workers and the revenues wasted to help carry elections, is the old sort of custom-house which began as soon as the War was over to stink in the nostrils of honest men and degrade the United States in the eyes of foreigners. Mr. Cleveland was elected, we thought, to rid us of "this foul, dishonoring blot," to cleanse the service of liquor-dealers, and "workers," and lay figures, and thieves, and loafers. There was a time since the War when a politician in this city had his pointer dog carried on the custom-house pay-rolls at \$4 a day.

Mr. Bacon was an officer during this state of things and how in the name of common sense is Mr. Cleveland to remedy the matter except by replacing corruption with at least presumable purity. 'Tis true he might have retained Bacon and his confederates and sent in among them some missionaries from one of the Christian sects which are so solicitous about Utah. But if he did this he would have to employ a corps of secret service men to watch the missionaries. For my part I do not see how reform in such a corrupt den could be effected except by making hash of all the old Bacon and pork regime. It is said that the new appointee was at one time a liquor dealer. Really this was not a very honorable profession, but it is hard to say whether it is any more dishonorable than that of the person who buys and drinks liquor. And, considering the efforts made by the Republican party to exterminate the prohibitionists, and to enforce high license, and thus to make the liquor trade respectable and prosperous, it is strange why this party should become so indignant at an ex-liquor dealer. It is true President Cleveland might have appointed some reverend and holy man to the office, but what guaranty was there that such would prove any honest man than the publican. The criminal records are in favor of the publican as opposed to the preacher as far as honesty is concerned.

This terrible uproar about civil service is really amusing. Of course no sane man will doubt for a moment the justness and purity of proper civil service law, such as prevails in Great Britain and Ireland, and such as Cleveland would enforce in this country if not hampered by unprincipled party newspapers and conscienceless politicians. It is estimated that the civil service law controls 14,000 clerkships, and can any blatant republican party hack show that even one democrat held office among these 14,000 previous to last spring. The law provides for the admission of democrats as well as republicans. Surely there was some democrat educated enough to obtain a position. The republicans may say no, but they should not gauge the standard of education in the democratic party by what General Logan brought out of it. Among the old Greeks the word *idiot* meant a person who did not hold office, one who was in no sense a politician. The republicans don't want to be idiots. This is plain. Civil service law introduced all republicans, by civil service law they want all republicans retained. If civil service is to perpetuate such institutions as the New York Custom House, it is better it were dead.

The secular and political press from time to time descants on the ineffectiveness of

THE AVERAGE CHRISTIAN MISSIONARY

in a religious sense. And his labor is often contrasted with that of the "Mormon" missionary, infinitely to the disadvantage of the former. The Chicago Tribune has found out the secret. It says of the Christian: "Upon what is apparently good authority the missionary business is exceedingly profitable, in a worldly point of view, and the shepherd after a few years among the heathen returns with abundant scrip in his pocket." It then goes on to state that in the Samoan Islands the missionaries become politicians and office brokers, and in China opium peddlers, and hints that our home missionaries are not all indisposed to turning an "honest" penny by smuggling across the border anything from a toothpick to a real live Chinaman. The Tribune is becoming a decent paper since its chief editor visited the Pacific Coast. It has given up all its old rant about "Mormonism" and is now turning its attention to Christianity. This is commendable and deserves encouragement. The field is large.

JUNUS.

JUMPING OVERBOARD.

III. CHRONICLES.—CHAPTER 2.

Behold, in the last days, from the time the good old ship Zion was manned and fairly started on the voyage, many of her crew and passengers

began to jump off, and they have continued to jump from that time until the present, and many will jump in the future.

For they that jumped began with one consent to excuse themselves, saying, Perhaps this ship, though she seems trustworthy, may get into the snags and be swamped; for some had one excuse and some had another.

But the prevalent excuse to-day is, I have married too many wives, and therefore I cannot stay on board, lest perchance I be in danger of the Dicksonian Institute. Yea, prison walls and striped clothing stare us in the face.

And because of this men seek to justify themselves, and yield themselves servants of the devil, for they are not able to stand the press the adversary brings to bear upon them.

Behold, in the days of Joseph, God gave a law unto him, which was a law unto all His people, whereby, if they honored and obeyed it, they should attain unto the lives; but if they did not honor this law and obey it, He would not acknowledge them, and they should be damned.

Of the early quorum of the Twelve, part of them kept this law, and part of them did not keep it; therefore part of them remained true and faithful, and the other part jumped overboard.

And though men take to themselves wives, they do this thing voluntarily, of their own free will, and they make sacred covenants for time and all eternity, and the covenant they make with the one, they make with the other.

And for every vow and obligation that men take upon themselves, do they not think that God will require it of their hands, or will He be mocked?

Do men think they can trifle with sacred things with impunity, and escape the damnation of hell? And the higher the man is in authority and the greater the responsibility that is placed upon him, will not the more be required of him?

"Where much is given, much is required, and where but little is given, but little is required." Therefore shall not the action of a man high in authority, be much more damnable for his backing down and yielding up correct principle, than for a man who is not so high in authority?

Which is the greater law—that which leadeth to the lives—the law of God, or the law made to catch the weakkneed, that breaketh up the family tie?

Which is the greater law, the edict of King Nebuchadnezzar, wherein no petition should be asked of any God or man for thirty days, or the command that, "Thou shalt have no other Gods before me," and "Thou shalt not bow down thyself to them, nor serve them?"

Which is the greater place of punishment, the den of lions, or the place in the midst of the adobes, prepared for the obdurate?

Did Daniel have any idea of jumping overboard, or did he fear the edict of the king, or did he bow down and worship the king and present his petitions to him, or did he throw his windows open and kneel upon his knees three times a day, and pray and give thanks to God, as he did aforetime?

Was he not cast into the den of lions, but did he not come forth unharmed?

Which is the greater, the great image of gold whose height was three score cubits, or the great God who made the earth and the seas and the fountains of waters; who is also the God of Abraham, Issac and Jacob, and the God of the Latter-day Saints?

Howbeit they who would not fall down at the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, and worship the image, were cast into the fiery furnace, yet they came out unscathed, and the smell of fire was not on them; neither was an hair of their heads singed.

Even so in our day, they who will not take the decree of the judges and put their wives away, and teach men so to do, if arraigned, shall be cast into the pen.

But if they will humble themselves before the judges, and suffer themselves to be patted on the back by the crusaders, by the payment of three hundred pieces of silver, they may escape the pen, but how will they feel when brought before the bar of God?

What honor hath a man who marieth a blooming, lovely maiden, and cleaveth unto her until his children are grown up, and when the pressure is brought to bear upon him, putteth her away in order that he may escape the pen?

Oh, ye blind! What kind of a thin covering have ye erected, behind which ye expect to hide when God shall call you to account for your sayings and doings?

Oh, ye blind! What legerdemain have ye practiced in order that ye might make appear that you were still true to your manhood? Does not your plea when unmasked imply, "Lord, Lord, the law of the land is the greater; they have got on top, ye are underneath, when ye shall arise to the top and prove yourself the greater, and 'decree greater religious toleration in the land,' then I will serve Thee and be true to my wives and the covenants I have made?"

What subterfuge can ye not invent? Will three hundred pieces of silver save you when ye get on the other side?

I read in the good old book that a certain man betrayed his master for thirty pieces of silver, and he, when he saw what he had done, "brought again the thirty pieces of silver to the chief priests and elders," saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? See thou to that."

"And he cast down the piece of silver in the temple, and departed, and went and hanged himself," but did his hanging by the neck undo the evil he had committed?

When ye jump overboard are there any buoys or floats or life-saving appliances, that will keep you afloat and prevent your being drawn into the vortex and being drowned.

Ye had better man the lifeboat, and steer speedily for the old ship, and get on board, and go to the Judges and say unto them:

"Though I have had sand in my eyes, and been blinded, yet it is washed away, wherein I now see, and though I have paid you the price ye asked, ye now I make it plain unto you, behold from this time forth I will serve God. I will honor my wives, I will keep my vows, I will be a man, I am in the hands to do with me as seemeth the good."

Yea, I am prepared to go to the pen if needs be, for from this time forth, no more desire to be patted on the back by the children of the devil, for my lot is cast with this people, and their lot shall be my lot, their God shall be my God, and from henceforth I will serve Him, and blessed be His name.

That perchance in a day to come, may be tolerable for thee, and that the mayest come out right side up, yea that thou mayst have joy and rejoicing in the day of the Lord Jesus Christ, for His day will come, and that day there will be no ring or rim, or ites, or crusaders in the land, for the will not be able to abide the day of His coming; neither will they who jump overboard.

Be ye not deceived, the crusaders are not greater than our Master, neither were the wicked greater than He, when they nailed the Son of God to the cross.

Neither were the mob and mobbers in Missouri and Illinois when they martyred the Prophet, and drove us from our homes, and caused great distress to come upon us, all these things have to be that the scriptures be fulfilled.

When Stephen was stoned, when the Twelve of olden time were put to death, when John the beloved was thrown into boiling oil, they did not think to jump overboard to escape the malice of the wicked, do ye think ye can dwell with just, unless ye are tried and purged as they have been?

How can ye expect to honor your priesthood, when ye close your mouth and take the covenant of the Judges, ye cannot teach men to honor the law of God, ye dare not, for have ye not agreed with Satan that ye will submit to the will of the Judges?

How can ye take comfort, is not your bed left unto yourselves desolate? as ye have made it, even so in it ye must lie!

Did ye ever read of a rich man and Lazarus? How when he was in hell, in torment, he sought to be comforted? but it was said unto him, "Son, remember that thou in thy life time, receivedst thy good things and likewise Lazarus evil things, but now he is comforted, and thou art tormented."

"And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."

Then how much more so shall the be tormented who jump overboard, for by their excuses, do they not say, "We are afraid of the pen; we are afraid of the power of the judges; We are afraid to keep all the covenants we have made; we are afraid to lay down our lives for the gospel's sake."

Did ye ever read the good old book wherein is set forth the type of the foolish shepherd? Woe to the shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be cleaved up, and his right eye shall utterly be darkened.

"But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge."

Ye men who go back on your sacred vows, think ye, you will have pleasure in meeting with the good men on the other side, who have gone before, and who were true to their trust, think ye you can be justified by saying, We tried to serve God and obey the judges?

Behold all the devils laugh to think the judges have made a point, and the have gained one convert. We sorrow for such, but we sorrow not as those do who sorrow without hope.

My son, when thou arrivest at accountability, thou must answer for all thine acts, if thou breakest the law of God, by it thou must be judged and condemned; though thy father may plead for thee, yet if he be a man of God will he not have to abide the counsel? Will his love and pleading help thee, or will it cause thee greater pain? How canst thou make up the jewels if the jewels be removed from the setting, or how canst thou number all thy chickens if thou hast driven some of them off to other places where they can find a secure abode?

How much respect can ye have, supposing that our great leaders would flinch as ye do, that they might also find favor in the eyes of the judges?

Should they do this thing, think ye would change the law God has given? Did the Lord make a mistake when he gave this great command to Joseph? Did ye make a mistake when ye tried to honor it, or have ye now made a mistake by dishonoring it?

Do men make mistakes when they are baptized for the remission of sin? Do they make a mistake when they receive the Holy Ghost? Do they make