

PINKERTON MEN.

During the last few years, what are known as Pinkerton men have frequently taken prominent action in connection with strikes and labor troubles, a fact which has given rise to a great amount of criticism, adverse to the system under which those men act. Allen Pinkerton was one of the most able and remarkable detectives of modern times. A native of Scotland, he located in Chicago, and became the founder of the most extensive private detective agency in the world. That the establishment founded by him should have grown as it has, is, by the way, a significant commentary upon the social conditions in those portions of the United States in which Pinkerton men are called into service.

Among the principal functions of an ordinary private detective agency are the procuring of evidence in both civil and criminal actions at law, a species of work covering a vast scope, hunting up persons who may be missing, or who are wanted, the collection and recovery of claims, etc. To these functions Pinkerton added that of furnishing to order men who might be wanted as guides, guards, sentinels, escorts, etc. by travelers, bankers, merchants, expressmen, common carriers, etc. A stranger requiring the aid of a shrewd person familiar with streets and localities in Chicago, could be accommodated. A bank having an unusually large quantity of treasure on hand might deem it prudent to take additional precautions, and Pinkerton would furnish trustworthy guards. In conveying valuable express matter from place to place, reliable help was sometimes required, and Pinkerton supplied it.

Within a few years the demands upon Pinkerton's business were such that he found it necessary to keep on hand a considerable force of men, in order to be able to meet the calls of private parties. Soon the regular police found it advantageous to get assistance from his agency, which continued to increase rapidly in the extent of its operations and the number of its attaches and employees. Next manufacturing institutions involved in labor troubles began to appeal to Pinkerton for men to guard their property and protect the same from mobs; and thus Pinkerton's detective agency has become a great, and in some respects a remarkable institution. A few years ago its founder, Allen Pinkerton, died, but the agency is conducted with marked ability by his son Robert.

At the present time, the Pinkerton detective agency has strong branches in New York, Boston, Philadelphia, St. Paul and Denver, with headquarters in Chicago. It will undertake to fill orders for men, for either detective or patrol duty, at a moment's notice, and will dispatch them to any part of the United States. Pinkerton men are selected with great care in respect to their record for sobriety, reliability under pressure, coolness and intelligence. They are all expert with the rifle and revolver, and are subjected to a vigorous discipline. Besides those who are kept constantly on duty, or under pay, numbering in all several hundred, the agency has arrangements by which its force, in the cities named, could be quickly and greatly augmented in case of emergency. It has an understanding with a large number of suitable men, in each of those cities, by which they would go on duty at short notice, and the statement is made that the agency could put in the field, in a very brief space of time, an army of 5000 picked men, armed with navy revolvers and repeating Winchester rifles, thoroughly skilled in the use of these weapons, cool, brave, determined and well disciplined.

At the stock yard strike in Chicago two years ago, the Pinkerton agency furnished 500 men, the largest number it ever concentrated at any one point. But it often has on patrol duty from fifty to three hundred men, under orders to guard property of some kind which is being threatened by strikers or mobs.

That such an institution as the Pinkerton detective agency should grow and flourish, and perform the work it does, is proof of the decadence of the civil power in the states where its services are called into requisition, and is a most unhealthy symptom in the body politic. That institution is already a very powerful one, and under the patronage of wealth is rapidly becoming more so. It is eminently a tool of capital, the main purpose of its existence being to serve the ends of the capitalist. A system which takes the administration of the law out of the hands of its officers and entrusts it to a private business concern, cannot but be fraught with danger to the public weal.

THE APPROACHING DEDICATION.

NOTWITHSTANDING the direct and explicit explanation given in the closing paragraph but one of the announcement over the signature of President Woodruff, regarding admission to the dedication services of the Temple at Mantli, some people do not appear to understand it. Neither do they seem to comprehend the importance of the statement in Saturday's News under the head of "The Temple Dedication." Applications have been made to the President of this State to sign certificates or recommendations.

This is as plain as we know how to

put it: People who intend going to Mantli to attend the services should provide themselves beforehand with recommendations signed by the Bishops of their respective Wards, not by the Presidents of the Stakes, who are not in all cases presumed to know the status of all who are under their ecclesiastical jurisdiction. The Bishops are presumed to be so informed. The tickets will, at Mantli, be placed in the hands of the Church officers named in President Woodruff's announcement, to be issued by them, so far as there shall be room to accommodate the people, to the holders of certificates or recommendations signed by the Bishops of the Wards where they reside.

ON THE WING.

Facts Gathered from Reading, Conversation and Observation.

It is quite a change to leave behind us the grand old mountains and beautiful valleys of Utah, the green fields, and orchards, and gardens clothed with foliage and flowers, and after a few days' ride to find ourselves in a level country where the grass has scarcely emerged from the soil, the trees not yet commenced to bud, and no hill or stream to vary the monotony of the landscape. But the physical change in our surroundings is not greater than the difference between the people in Utah and the people here, and the moral sentiments by which they seem to be actuated.

A non-"Mormon" lady who had resided in Utah, made the remark in the writer's hearing that of all people among whom she had resided, the "Mormons" were the kindest and most sympathetic, and had very clear conceptions of right and wrong. Whatever may be the correctness of her assertions, one thing is certain: The notions of right and wrong, among the masses in these lower altitudes are strangely confused.

WE STOPPED IN CHICAGO

on the Sabbath and witnessed some queer doings. At least half a dozen men and women stopped us on the street and besieged us to go to their Gospel meetings; on the other hand the members of the Salvation army while attempting to parade, were arrested by the police and put in the city jail. Meanwhile the base-ball players were out in full force, many of the mechanics were at work as usual; and the saloons and gambling dens were open, luring by means of music and their many-colored brilliant lights, the stranger and the unwary.

No wonder then that Chicago's regular police of 5,000 men is found insufficient, and the various business firms of the city are obliged to hire at least 1,000 more of merchant police to watch their interests; or rather watch the regular police, who, it is sometimes said, act in the interests of the criminal class.

Although there are over 270 churches or places of worship in Chicago, in which were held more than 400 religious services on last Sabbath; still the hold of the churches on the masses is so slight, and the growth of infidelity under the specious names of "Faith-healers," "Christian Scientists," and "Secular Unions" is so great that "some plan must be adopted to prevent the nation from rushing into the maelstrom of atheism and anarchy." We have used the words of Rev. Josiah Strong, general secretary of the National Evangelical Alliance, who is traveling through the principal cities, lecturing to large audiences, hoping thereby to arouse the churches from their lethargy and excite the masses by some "new issue," as the politicians would say. Mr. Strong said:

"THE EVILS

which threaten churches are found almost exclusively in cities, where a large proportion of the people are without homes, without means and migrate frequently. The three great evils of our times are the unequal distribution of wealth in cities, the migrations of the poorer classes, and the saloon. Where the churches are counted by tens, the saloons are counted by hundreds. Where the churches afford five hours for the preaching of their doctrines, the saloons afford an hundred hours for the preaching of sin. In no city of the United States is Christianity keeping pace with the unfolding population. Everything today is organized, except the Protestant churches, and they are most thoroughly disorganized. Another one of the great evils is found in the social lives that are being drawn between employers and employees—between the laboring and independent classes. The laboring class is largely in excess of the other, and yet its members can seldom be found in the large churches. In the cities not one laboring man in twenty can be found who attends any religious service whatever."

Just now ministerial associations are all the rage throughout the Northern States. In conversation with numbers of ministers, as well as from public prints gathered in the course of my journey, I learned that there are two subjects that will provoke much discussion this year in the various synods, associations and conferences of the Protestant clergy. One of these is the admission of women delegates to clerical associations. The advocates of this measure hope to thereby increase the sphere of woman's work, and add to the zeal of the lay membership of their churches.

A revision of the course of study for theological students is the other subject that will no doubt bring

forth warm debate. It has long been known that the ability to read Hebrew or tell the different meanings of the Greek verb *baptizo* is not sufficient to answer the arguments of a "Mormon" Elder, or shield sectarians from the shaft of sarcasm, from liberal minded men who can see through the hollow pretenses of apostate Christianity.

THE PROJECT

now is to form an establishment where young ministers will not be required to give so much attention to the classics as formerly; but give more attention to those scientific and social questions which have arisen during the last fifty years. In a word it is an attempt to start a new Presbyterianism, which, laying aside obsolete dogmas, shall deal with the needs of modern society. The city of Lansing, in the State of Michigan, is spoken of as the seat of this new university.

The Rev. Dr. Kellogg admits that the two great forces arrayed against Protestant sectarianism are the supposed antagonism of science and religion on the one hand, and the literal interpretation of scripture as taught by the "Mormons" on the other. A large part of his discourse on Sunday evening was a plea for Protestant unity, and an interdenominational rule for the interpretation of the Scriptures. Here, then, is a tacit admission that these so-called Christian sects have not the requisite authority to interpret the Bible, much less to receive revelation from God.

But while the sects are losing their hold on the masses of the people, the growth of formalism is marked and rapid. Congress may be termed the thermometer of American society. What is fashionable there is soon fashionable elsewhere. Twenty-five years ago the average Congressman spent his Sabbath how and where he pleased; but now this is all changed. At the present day he must be the devotee of some religion favorable to his constituents. Congressmen Crane, Collins, Lawler, O'Neil and Lynch attend the Catholic church. Most of the others are members of Protestant denominations; and though they may spend a portion of each Sabbath in exercising their favorite trotters, yet they are generally found in their pews at the hour of religious service. No doubt there was considerable demurring at this arrangement, at first, for it involved

A DOUBLE TAX

of renting a pew in Washington and supporting a church at home. But there was no help for it. They must either do this or give up their positions.

Among the leading men who thus serve (?) their country, may be mentioned Senator Reagan, and Representatives McMillan, Owen, Allen, Rowell, Finley, Brown, J. R. Richardson, Lafoon, Mansur, McCready and Senator Voorhees who are regular attendants at the Garfield Memorial (Disciples) Church, Justices Harlan and Bradley; Senators Fry, Gray, Gorman and Tasco; Congressmen Cutcheon, Baker, Forquhar, Weber, Burrows, Cameron, Butterworth, Anderson, G. A. Wilkins, Sablin and Private Secretary Lamont attend the New York Avenue Presbyterian Church. Senator Saulsbury attends the Methodist church; Senator Beck goes to the Unitarian church; Secretary Whitney, Senator Hiscok, Evarts, and Congressmen Belden, Bliss and Cox have each rented pews at St. John's Episcopal church; Senator Stanford rents a pew at St. John's church, while his family occupy another at the Metropolitan Methodist. Senator Gorman chooses as his church the New York Avenue Presbyterian, while his family are members of the Vermont Avenue Disciples church. Justice Field, Alexander Bell (the telephone man), Admiral Taylor, General Gibson, Commodore Whitney, Senator Walthall, Major Leitcher, General E. D. Towns and Admiral Porter, General Black, Admiral Davis and General Park are all regular attendants at the Church of the Epiphany. The above list might be indefinitely extended, and if we compare it with the list of those who have taken an active part in the enacting of laws affecting Utah, we shall readily perceive the source from which such legislation has emanated.

In passing through the hurrying throng of the tumultuous city of Chicago and the whirl and din of the mighty traffic and the rattling of wheels on the stony street, one almost feels that the dream of Chicagoans may come true—a million of population by the end of this decade. They now claim eight hundred thousand. Yet when one wanders through the residence portions of the city and sees that fully one fourth of the buildings are for rent; hears the murmurs of discontent from the toilers; and perceives the distrust of capital he cannot help feeling that the end is not yet.

From Chicago we go to Niagara Falls and thence to New York.

J. H. W.

Glencoe, Ont., May 4th, 1888.

Zion's Monthly.

This afternoon the second number of *Zion's Monthly* was issued from the press. It is brimful of spicy literature, entertaining, instructive and useful, appropriately arranged in the several departments into which the matter of this excellent periodical is divided. The present issue is fully equal to the first, and the destiny of the new magazine appears to be most promising. It should constantly grow in popularity.

THE IRISH QUESTION.

From the Standpoint of an Irishman.

Editor Deseret News:

The rather unsuspected submission of the Irish leaders' ecclesiastical and political to the latest "bull" of the Pope changes the whole aspect of Irish affairs. In the first place it enables Mr. Parnell, who is a shrewd politician, to rid himself of the encumbrance of the extremists, and at the same time become reconciled to the liberal unionists in whose hands lie the future of Ireland.

I remember the occasion on which Mr. Gladstone introduced in the House of Commons his "Home Rule" bill. His party was then in a majority of over 100, including such men as Bright, Chamberlain and others—men whose past record was one of able and earnest struggle for the redress of every Irish grievance.

I never will forget the almost earnest appeals made by these men for the "Grand old man" to modify his proposals, which were, to say the least, although well intended, quite impracticable and objectionable from even an Irish point of view.

Your readers are already familiar with the fact that Irish representatives were to be excluded from the Imperial Parliament, the only reason given for such exclusion was that they (the Irish) would still obstruct and paralyze English legislation. This feature made the bill ridiculous and called forth comment and censure of all sorts and conditions of men in the Three Kingdoms, save the extremists, who were loud in their protestations that "the whole bill and nothing but the bill" would satisfy them or settle the Irish difficulty.

Mr. Gladstone, who had had some experience with this element and who ten years before spoke in his place in Parliament about the "intensity of Fenianism" and who doubtless believed that they were as numerous and intense as of old, mistook their clamor for the demand of the nation, and so insisted on retaining the objectionable clause in his bill.

It is needless to say that he made a mistake, but at the same time he deserves the honor and respect of the whole Irish race for his honest endeavor to gratify what he thought to be an Irish national demand.

I said at the commencement of this letter that the Irish situation would be changed by the Pope's rescript, but what will be the immediate effect? I hold that by crushing the extremists, the Pope has paved the way for a reunion of the great Liberal party, who are still in a majority, and who are as anxious as ever to follow the lead of the great statesman to whom England and the whole world owes so much.

That Gladstone as leader, and in conjunction with the great Liberal party, will introduce and pass a Home Rule bill for Ireland within the present year, I have not the slightest doubt. Some may say that he is too old ever again to attempt any great legislative business, but I think if such persons would read the castigation administered to the great infidel Ingersoll, they would conclude that Gladstone has still the vigor of youth.

AUTHENTIC.

THE WORK IN DENMARK.

Condition of the People, and Poverty of the Saints.

AARHUS, Denmark,
April 21, 1888.

Editor Deseret News:

The News is a welcome visitor to the Elders in the field, and it is my lot to be one of that number, in the Aarhus Conference, Kingdom of Denmark. The conference is divided into four branches, and there are nine Elders here from Utah. Aarhus is a nice city, and the centre of a great railroad and seaport traffic. The inhabitants number from 35,000 to 40,000. The Gospel has been preached here for 36 years. Many have embraced it and emigrated; they have friends and relatives remaining, who are generally kindly disposed to us. The authorities are also kind, and we have great liberty in explaining the principles of the Gospel. It appears, however, that the harvest is over, and the wheat is gathered, and but few heads are left, which it requires much labor to find. They are generally half spoiled, and it requires an additional strong effort to heal them.

There is a

WONDERFUL SPIRIT

over the people. They will listen to the Elders' testimonies, but cannot understand the truth. The Scriptures say that in the latter days darkness shall cover the earth and gross darkness the people, and it seems that that is the condition today. But to all appearances the people are very religious. They seem to worship God in reverence, pomp, and great style, which can be seen in the churches and synagogues every Sunday. But that Gospel and those principles there taught by the different divines, cannot be understood and the preachers leave the people in the dark. One of the signs of the worshippers is a handkerchief laid on a hymn-book carried to church on Sunday morning. This is a mark signifying the followers of Christ.

I feel to sympathize with the people, when going through the streets and

meeting hundreds of bright countenances, and many beautiful children, who, if taught the truth, would more or less receive it, and be redeemed from the pitiful condition they are in. I feel great sympathy for them and often say in my heart, "O God, what can be done!" It seems that the Elders cannot reach them. God will have to use the elements to awaken the nations who are sound asleep; their eyes are dim and they cannot see the work of God. At the same time I believe the servants of God are doing much good. Their testimonies rest with many people and have removed prejudices, and, as the result, many are kindly disposed to us.

We lately

HELD A MEETING

in Fredericia were from 400 to 500 people were present. We were requested by the authorities there to explain the principles of our faith, which was done without disturbance. We had a nice hall. Meeting closed at 10 p. m. after which 300 people came to the stand and asked for tracts of which we had many and gave to them who were anxious to receive. We were then invited to a smaller hall where we had a convention with military officers, merchants and honorable citizens, until two o'clock next morning, with great satisfaction on both sides, several expressing that they would from this time speak more favorably about the Latter-day Saints.

The next day I and my companion Elder Eggertsen went to three editors asking them to publish an article in our defense, but they dared not engage in defending the "Mormons," one of them said anything against us they would publish, that being what the people wanted. But I got the Articles of Faith and the last report from Governor West printed, 900 copies, and sent them to every family that kept that paper. Of course I had to pay for it.

I have lately made a trip through the conference making many friends outside of our people, who treated me kindly.

Our conference was lately held here. President Flygare and Elder Fieldstedt being present and all the Elders from Utah who are laboring here. We had a very good time. A heavenly influence and peace prevailed, and it was a time of rejoicing for Saints and many strangers. There have been 20 added to the little flock during the last five months in the conference. The total number is 280. The missionaries are very faithful and diligent in spreading the truths, and are generally kindly received by the people, although two of the Elders have been banished from North Schleswig, who have been laboring there, and one from Odense.

WE HAVE MANY GOOD SAINTS

here who are kind to the Elders, and with their limited means are sustaining the Kingdom of God. It has been very hard for the poor through the winter, and our people are of that kind. If I should undertake to relate the circumstances they are under I fear many could not believe it. Many have been without work through the winter, and when employed they only get from 40 to 65 cents a day. The winter has been very severe. The sea being covered with ice over three months. I am in the opinion that many of the Saints of Zion have forgotten Babylon, and the feeling to relieve their brethren who are in slavery and misery. I will take the liberty to advise them to read a sermon of our beloved President Brigham Young spoken in Ogden May 18, 1873. His advice to the Sisters was to pay 50 cents each year, and to all the Saints to keep the Word of Wisdom, and to use that means to emigrate the poor. If that were done what great blessings would it not be for the oppressed and the donors themselves! I have had Saints come to the office to me who for days have had nothing but black bread to eat. When I have seen some of our sisters look pale and sick, and have asked what ailed them, the answer has been: A want of the necessities of life. I will not write more about their distressed circumstances. The subject is very unpleasant, and often gives me grief.

In regard to the prospects of the Gospel, they are not very flattering. At the same time our meetings are very well attended, and some are investigating; but a spirit of carelessness rests upon the people, who are growing into indolence. Politics, strife, contention, division and preparation for war is the spirit of the day. Confidence in the rulers of the nations is rather weak, and peace has fled from the earth. The people are fully prepared to destroy one another.

I feel well and am thankful that I am a member of the Church and Kingdom of God, and I know Zion will prosper and hope the trials she is now passing through will prove a blessing to the honest in heart.

I will take the liberty to express my sincere thanks to the Saints for the great sympathy they have shown to me and my deeply sorrowing family in the loss of my beloved son, Erastus Andersen, who was so suddenly taken from his family.

Ever praying for the welfare of Zion,
I remain your brother,
L. S. ANDERSEN.

Zion's Choral Union.

At a meeting of the directors of Zion's Choral Union, held on Friday, Prof. George Careless was appointed conductor and Prof. J. J. Daynes organist of the society.