

CHICAGO LETTER.

The New Mayor's First Official Act—3,301 Saloons in Chicago—Liquor Statistics—Blaine and Joe Cook—Some Beautiful Patriots—Sufficient for the Day is the Evil Thereof—Change of Front on the "Mormon" Question, Etc.

News Special Correspondence.]

CHICAGO, April 25, 1887.

The first official performance of our new Mayor was the signing of a saloon license for "a fat little Dutchman of 53 Meagher Street." It is, perhaps, wise to sanctify the initiation of a new official reign by a graceful concession to the great malt and spirituous interests of this country. We have in Chicago 3,300 saloons, or rather we have now 3,301, since the "fat little Dutchman" joined the gang. Every saloon pays a license of \$300 annually. To support these saloons will require an average of "cash takings" of from \$12 to \$15 a day over their counters. That means a sum of money equal to about \$16,000,000 paid annually in Chicago alone for malt and spirituous liquors at retail.

THE REVENUE

to the city from saloons amounts to about \$1,650,000. But saloons afford a revenue to many other classes also. We may safely state that the contention, litigation and disorder attendant on each saloon give employment to one lawyer, every two saloons will find work for one doctor of medicine, every five will require the special services of one policeman, and all the saloons conjointly succeed in keeping asylums, poorhouses, orphanages, founding cribs, hospitals, etc., always full. Jails, prisons and penitentiaries are the natural concomitants of saloons, and we have so many of them that our "convict system" is becoming one of the great issues of the day. When John A. Roche signed the Dutchman's license he leaned back in his easy official chair and felt much more comfortable and much more self-satisfied than did Thomas Jefferson after he signed the Declaration of Independence.

WHISKY RULES.

In Chicago, and whoever would climb to the top of the political ladder must bend the knee to whisky.

The saloons of this city are open at all hours. They make a pretense of closing for a short time in the early morning, but really the saloon fire is never extinguished. On Sunday mornings the saloon harvest would seem to be at its full maturity. The bar-rooms are full of drunken rioters, and the streets are crowded with boisterous and profane rascals. On Sunday afternoons if one strolls into a vacant lot, where an old empty wagon is laid out, he will be sure to find a crowd of boys "rushing the growler." This means getting gloriously drunk on swill beer. The boys, whose ages may vary from 10 to 16 years, will contribute a nickel a piece and a general fund is formed, and then the can commences to move. A large can of slop beer can be had for ten cents at any of the saloons, and the

YOUTH OF CHICAGO

generally spends its time drinking slop beer, and chewing prairie-dog tobacco. There is no effort made to stop this dreadful habit. A policeman will join the youthful gang, and slake his thirst from the "growler" with as much gravity and self-possession as Mr. Roche would sign a license. There is no effort made to suppress saloons, or to place them in the scale of contempt to which they naturally belong. The "high license" only crushed the poorer ones, but gave dignity, importance and wealth to the richer ones. In the last election four saloon men were elected aldermen. In the county board there are some few saloon-men. Whisky is in truth king. A prohibitionist is looked upon as worse than a socialist, and it is a question whether St. John or August Spies receives the most abuse. It is only a day or two since that Alderman Carney, a saloon keeper, and a red-hot Roche man, kicked an office-seeker nearly to death. The victim was a

HARRISON HEELER,

and he sought Carney for influence with the new Mayor, but Carney's civil service code is the sand-bag and brogan.

It is estimated that \$700,000,000 are annually spent in whisky shops in the United States and that 15,000,000 persons are habitual drinkers. Take the tobacco, the opium, the chloral, the cocaine, the coffee and other drugs consumed in the United States and figure on them as in the whisky case, and then imagine a nation that consumes such immense quantities of drugs and poisons can be in its proper senses. Just imagine the condition a man must be in who in one hour consumes hot coffee, slop beer and ice-water, and winds up with a huge chew of tobacco. Yet this is what millions of people are doing every hour in this country. Is it any wonder that reason and common sense are departing from the human animal. Is it any wonder that anarchy, disorder and contention are the

PREVAILING CHARACTERISTICS

of our society. A meeting of a score of persons cannot be conducted with order even among the learned and wealthy; it is sure even among them to end in riot. Parliamentary usages are disregarded, reason is ignored, and common sense deemed antiquated. Loud talk and profane oratory render

ally will carry the day. There is no use in disguising the fact, no use in trying to delude ourselves with the idea that all will come right, whatever way we look at it, we must admit that our country is rushing to its own destruction. A high civilization, and a free republic cannot be perpetuated by a nation of growler lusers, tobacco eaters, and drug gourmands. The Knights of Labor are endeavoring to suppress the drink evil in their own ranks, but they can never succeed as matters stand at present. The mar is corrupted before he reaches the labor age. The religious and moral training of the young is entirely neglected, and where

PRINCIPLES OF RELIGION

and morality are not inculcated in youth, you have in age a Fiji Islander, or an alderman.

A good deal is said about the improvidence and wastefulness of the laboring classes, and their tendency to fall into evil ways, but let us ask where are the helps, the inducements to make the labor element otherwise than it is? Have we savings banks that can be trusted? No, in Illinois there are perhaps a dozen shaky concerns, in which no man would trust a dollar, except where he has no other alternative than the saloon. About ten years ago the savings banks of this city closed on the poor people's money, and the bankers were looked upon as the injured persons. Sympathy was expressed for them from press and pulpit. It was then that Socialism got its first foothold in Chicago. The victims of banks and trust institutions became desperate, they reviled religion, because rascals wrapped in the

CLOAK OF RELIGION

defrauded them; they denounced officials, because officials winked at the robbers who robbed them; in a word, they became anarchists because they saw themselves powerless to effect reform by lawful means. Harlotry occupied the front box at the theatre, usury and rapacity sat under the pulpit, corruption and fraud sat in the ruling chair, and what hope was there for the wronged and despised but in violence and chaos? Our Legislature has before it to-day a conspiracy or rather a coercion bill much severer and much more crushing than that proposed by the tory ministry of England, but there is nothing about providing solvent and reliable receptacles for the people's savings. There is no thought given to any measure that would benefit the whole community. If a clique or a gang wants a measure put through there is not difficulty in this. If a corporation or a millionaire wants anything, it is granted, from a charter for a loan office to a seat in the United States senate.

THE SENSATION

of the hour is the illness of Mr. Blaine, who is at present sojourning in Chicago. Some newspapers say that this illness is all assumed for advertising purposes. However that may be Mr. Blaine is here, and it is supposed he is sick, though he has not read a Murray message, a Field lecture, nor dictated a Mulligan letter in six months. His sister-in-law, Miss Biddy Fudge, is also in Chicago. She is the lady who is charged with writing the "Arthur Richmond" letters, a series of libels on the public men of the day who don't happen to be in harmony with the magnet from Maine.

Mr. Blaine received a delegation of patriots, co-religionists of his mother's, and the sick man who could stomach that delegation will not die in Chicago. The delegation was composed of the members of the Irish Republican Club, some 60 of them. The leaders, John F. Finerty and M. P. Brady, presented the rank and file. In this delegation there was not one business man, nor one person engaged in

LEGITIMATE INDUSTRY.

They were either lawyers or politicians. Finerty is well known as the man of dynamite. Brady is a shyster, and he is proving a burden to the republican party. The notorious Mike Hickey was one of the delegates. He was known here ten years ago as the police partner of Webster, the negro brothelkeeper. John Scanlan is another of the Blaine beauties. He used to be a mail sack sewer, and is now a professional and polley Catholic. Another is Morty Scanlan, the man who bombarded Canada from Paddy O'Dea's saloon in Buffalo. There was no Mulligan among the Blaine admirers, so we can't well dub them Mulligan Guards.

Tutull, the new judge who got into office under the wings of John A. Roche, performed his first judicial act last Saturday hearing

MARITAL MISFORTUNES.

There were 33 mismatched couples represented before him. He nullified 23, and continued ten. This divorce business is becoming quite an industry. These 33 cases mean 330 dollars, for the lawyers, and \$300 for the private detectives. In fact there is quite a contingent of the better class of our society making a good living by the divorce industry. The ordinary divorces give steady employment to quite a number of lawyers, detectives and stenographers. Big cases like Rawson's will net \$100,000 to the lawyers. Rawson is a banker, a man on the shady side of 60, who married his boarding boss in a moment of impulsiveness, but it has taken him nearly one year, and a sum of \$60,000 to get dismarried. The great legal talent of Chicago is employed in this case, Goodly, Siles and such like.

THE "BOODLERS"

are also affording a rich harvest for the lawyers and private detectives. The "boodlers" are the Cook County commissioners, and the wardens of the county institutions who are now charged with ill-doing in office. The end of all this will be a cool \$500,000 for the lawyers of Chicago. The Socialists' case is also a fine harvest for the law. Of course a new trial must be granted. Just think of spoiling these men. By keeping this case on for years, many a poor hardworking young legal gentleman will be raised from poverty to opulence. Support law even if the country should go to the dogs.

We have Sarah Bernhardt in Chicago this week, and we had Joe Cook, of Boston, here a short time ago; perhaps he is here still. Poor Joe! he has fallen into innocuous disrepute; he receives but small favors at the hands of newspaper men. Then we have Mr. Blaine and

GAIL HAMILTON.

and the two young Blaines, so that these are gala times in our city. In addition to all this we have Elder Joshua Baker of Dakota, with three wives and eighteen children on exhibition at the dime museum. Mr. Baker claims to be a Mormon but not from Utah. He has received a little advertising already. He first put up at an hotel, and registered as a Mormon with three wives and eighteen children. He was then taken before a police judge and charged with bigamy. At all events he was in the hands of museum agents, and the newspapers took up the question, and the Chicago greenhorns are having a high time of it over the Mormon, the museum and the newspapers.

We are promised a red-hot campaign about Utah this summer and fall. There are some commissioners now in Utah "investigating the Mormon question," and we are promised some lively reading for the next six months. It is amusing to read some of the productions of these persons. They are all preachers and parsons, and it is funny to contrast the attitudes they take on the

MORMON QUESTION.

Well, let them go ahead, we'll find them all in due time. The demand for boodle will surely reach us in the end.

It is also interesting to compare the opinions entertained of the Tucker-Edmunds bill when it first became law, and those expressed about it at the present time. The *Southwestern Presbyterian*, published at New Orleans, said in its issue of January 27, 1887: "This bill is not to restrain in any way the freedom of Mormon worship, or the liberty of Mormon belief. It simply puts Mormonism, as a form of religious belief, on the same political level with other forms of religious worship." The Utah Judiciary does not seem to accept this interpretation of the Edmunds-Tucker law. Mr. Dickson's anxiety about the hereafter reminds one of schoolboy days, and it must remind him also, that is if he ever went to school. Horace says in Book 1, Ode 9.

Quid sit futurum cras, fuge quaerere: et Quam Fors dierum cunctos dabit lucro Appone.

That is, the old Roman bard tells not to trouble

ABOUT THE MORROW.

but whatever lot late or fortune may send us to put up as profit.

"Some one of the sacred writers says: 'Sufficient for the day is the evil thereof.'"

Boyle O'Reilly says:

Only from day to day

The life of a wise man runs;

What matter if seasons far away

Have gloom or have double suns?

To climb the unreal path,

We lose the roadway here,

To swim the rivers of wrath,

And tunnel the hills of fear,

Our feet on the torrent's brink,

Our eyes on the cloud afar,

We fear the things we think

Instead of the things that are.

Like a tide our work should rise.

Each later wave the best:

To-morrow for ever lies,

To-day is the special test.

Like a sawyer's work is life:

The present makes the law,

And the only field for strife

Is the inch before the saw.

CARLISLE

also says that the man who does his duty at the present need not fear the future. The horde of carpet-baggers and religious tapeworms in Utah are endeavoring to prove by Mr. Dickson's methods of examination that the "present intention" means breaking the law on the morrow. People here laugh at this theory and think that the Utah authorities are gope clean daft. Suppose one of those who swears to obey the law at the present time should be arraigned for polygamy six months hence, would Mr. Dickson accept the plea that the intention was good at the time the oath was taken, or would Mr. Dickson prosecute for polygamy? It is plain to us here in the east that the Utah carpet-baggers

MEAN BOODLE

not belief in their interpretation of the law. There was an Irishman once prosecuted for perjury, and his plea was not guilty, on the ground that he kissed his thumb and not the prayer-book. But the plea did not hold. It would be the same with Mr. Dickson's hereafter. It would be a poor defense

to state that the intention was good at the time of the oath. Besides any American citizen need not answer any question relative to what his religious belief is, whether he believes in polygamy, in celibacy, or monogamy, that is his own affair.

JUNIUS.

CORRESPONDENCE.

MISSIONARY WORK IN THE PALMETTO STATE.

THICKETY MOUNTAIN,
Spartanburg Co., S. C.,
April 28th, 1887.

Editor Deseret News:

The health of the Elders is excellent notwithstanding the extremely sudden changes of the weather. There is also very fair health enjoyed by the inhabitants of the country who are, at present, very busily engaged in planting cotton, the staple product of this part of the globe. Our labors in striving to bring mankind to a knowledge of the Gospel, are still crowned with some little success, as there have been a few added to the fold of Christ in this conference lately, and there are many others investigating.

Our conference is divided into four fields of labor: One in Oconee County, S. C., one in Union County, S. C., and two in Spartanburg County, S. C., near Thickety Mountain. The two latter are about three miles apart and are distinguished by calling one Black's, John S. Black being the gentleman who owns the plantation on which our meetings and Sunday schools are held, and the other Bright Town, the name being taken from a family of Brights, some of whom have joined the Church.

Your correspondent and Wm. A. Redd are now laboring in Bright Town. At present we have two Sabbath schools established, one at Black's and the other here. The former has been in progress for over a year; the latter was organized by myself and companions on the 11th inst. Our schools are tolerably well attended, considering the prejudice that exists against us and our people. In our school, in Bright Town, we have 29 enrolled; 22 members and 7 non-members of the church; they are divided into three classes, viz: the Bible class, the First and Second Reader classes. We have fourteen adults in the Bible class. As our main object is to teach them the principles of the Gospel of Christ, we have taken Elder John Morgan's tracts to read, which are very plain on those points. We read a sentence or two as we see fit, and then the teacher explains each principle to the class, occasionally turning to the Bible and bringing up other proofs to substantiate the same, as they are presented to his mind, in order that each principle may be well understood before passing to another one. Our First and Second Reader classes are principally learning to read, as they are children. We have just received some Sunday-school books and cards from Salt Lake City, which will be used to the best possible advantage. Our school has only convened twice as yet, and there seems to be great interest taken by all. We trust that the Lord will bless our labors in this respect and cause that a great amount of good will result therefrom.

We hold meeting every Sunday after school is over. All is peace in the conference, so far as known. The enemies to God's cause are keeping quiet. We have plenty of friends to minister to our comforts. We feel well and rejoice in our labors in calling the human family to repentance, realizing that there is more joy in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. But, as "All have sinned and come short of the glory of God," it is necessary to call all to repentance.

Ever praying for the prosperity of Zion and the downfall of the enemies of righteousness, I am as ever yours in the everlasting covenant.

M. D. FERRIN.

April 28, 1887.

EAGLE ROCK.

EAGLE ROCK, May 4, 1887.

Editor Deseret News:

The main resource of Eagle Rock has been the U. P. machine shop, and when so many of the employees were moved to Pocatello, all business became paralyzed; hence improvements in building and other enterprises are abandoned.

The rumor has been, all the time I have lived here that the shop should move, but it has had but little effect with us, as the Saints are continually coming to out stake, taking up land and we are thus increasing fast in numbers. I have noticed a rapid growth the two years I have been here; several wards and Branches are organized, and this country will in a short time be as densely peopled as Utah. The same spirit is with us here to make homes and beautify them with shade trees and orchards. I learn that several nurseries are established and lots of fruit trees and berry bushes are continually being imported.

The soil is very fertile, and products were exhibited at our fair last fall, as large and fine as I have seen anywhere. The climate is healthy, especially so for people born in cold countries, and I find it very near as in Norway.

Our people in this ward are alive in the Gospel, and our meetings are well attended both by our own people and

by strangers. Peace and a good spirit prevail. I do not wish to flatter our Bishop, but I must say he is up to his duties and is gaining confidence. We had a special meeting for the Saints in order to read the comforting Epistle from the First Presidency.

The Saints learned it was our Bishop's birthday last Friday, and surprised him with a spread table of choice eatables when he came home from the Y. M. meeting.

We get more and more rain and milder winters every year; hence the country becomes more inviting.

Respectfully,
A. C. GRUB.

RICHFIELD NOTES.

A Loyal League Lecture—Vulgar—Registration.

RICHFIELD, May 5th, 1887.

Editor Deseret News:

Last evening a most agreeable entertainment in the nature of a farewell party was given by the Saints of Richfield in token of respect and esteem of Brother Gus Westman, who is about to depart on a mission to Sweden. In the afternoon he was serenaded at his residence with cheerful music by the brass band (lately organized, but wonderfully advanced), and in the evening there was a large gathering in the Social Hall where dancing was indulged in till after 12 o'clock. The dancing was pleasantly interspersed with vocal and instrumental music, appropriate songs, speeches and recitations, well rendered, and a well written essay especially suited to the occasion, by one of the young ladies. This was substantially supplemented with excellent picnic of delicious pies and cakes furnished by the sisters. The whole was a very enjoyable affair, and our young brother goes on his mission assured of the good will and kindly feelings of his brethren and sisters towards him.

Some few days ago, Richfield (as well as some of our neighboring towns) was honored (?) with a visit from Major Bynon, lecturer of the "Loyal League" and general subscription agent for the fifty cent corruption fund. He was engaged on his speech here (a medley of more than three hours' duration) in an article by "Loyal Leaguer" in the *Tribune*; which article was as false as it was glowing. It is the general opinion here that the Major wrote it himself. He is, in my opinion, without exception, the most vulgar and insulting public speaker we have ever listened to. Some of the yarns he told can be read in old almanacs, and others cannot be read anywhere, because of their exceeding gross vulgarity. He did not accomplish much here, save that he has thoroughly shocked and disgusted the populace in general—many of the Gentiles as well as "Mormons." He came into Salina drunk, and was not in a condition to speak for some time. This can, if necessary, be proven by eye witnesses to the fact. The registration officer of this precinct became rather over-zealous in the discharge of his official duties, and in registering, propounded a number of impertinent and unreasonable questions to his subjects in addition to the regularly prescribed oath, and when citizens declined answering them, for the very potent reasons stated, he refused to register, adding, that he did not propose to be dictated by the Utah Commission, having received his instructions from others.

Some communication between a citizen here and the central committee, resulted in a short but pointed message from the Utah Commission to the officer relieving him of the authority and luxury reposed in him.

C. A.

WISE WORDS.

"Subscriber" Talks Wholesomely and to the point—Home Manufactures by the People.

Editor Deseret News:

In England any measure deemed of public welfare and importance is constantly agitated, in lecture halls, and by the press. In this way public opinion is created and never allowed to flag in interest until the desired object presses itself irresistibly on the legislators of the nation and crystallizes into law. In reading Adolphus' letter in Monday's issue of the News I was forcibly impressed with the necessity of constantly agitating the subject of home manufactures; for a person of ordinary intelligence can see how rapidly we are drifting along the current of indifference, and unless we make strenuous efforts to avert it, our craft must anchor in Bondage Harbor. We preach to the world that they are in a "deep sleep" religiously, but are we not ourselves, as a people, in a "deep sleep" financially? Can we not feel the cordon being gradually drawn around us? and this, while liberty lies within our grasp. Let us arouse ourselves before it is too late—remember "God helps those who help themselves." Let it not be always said—"The children of this world are wiser than the children of light."

It seems to me the plan suggested in the letter referred to is practicable and feasible. Cannot some enterprising and influential person lead off in that direction? We have witnessed of late, great results from small beginnings in our meetings in private homes on the blocks. It has spread like a fire all over the city. Who shall we