

Evening Journal says: "The most unfortunate feature of the campaign now closed was the attempt of a portion of the partisan press to excite religious or sectarian prejudices against the respective candidates. This is a free country. Civil freedom and religious freedom are alike a part of its institutions. No question of a man's religion or his sectarian affinities ought ever to be raised in the nomination of candidates for office, nor in discussing their fitness for office. The right of conscience should not be placed in peril by mixing religion with politics."

The *Chicago Tribune* and *Inter-Ocean* denounced religious strife much more vehemently than did the *Journal*. But the inconsistency of these papers manifests itself very strikingly when they refer to Utah. There they urge on a religious war, call on the government to confiscate church property, to place political disabilities on citizens because of conscience. Oh, yes! this is a free country where a few old sheep in Utah are gobbled up because a priest owns them. Yes, conscience is respected here, and yet the *Chicago Tribune* calls on President Harrison to remove Gen. McClelland from the Utah Commission, because he is suspected of having a leaning towards rights of conscience, to civil freedom and religious liberty.

President Harrison has better sense than to heed the ravings of senseless men like Medill, Nixon and the *Chicago* Deputies. John A. Roche took Joseph Medill for a tutor, and now poor John's name is Dennis. Medill was the first to pronounce against Harrison last June. It was the *Chicago Tribune* printed the Harrison record in Chinese matters and in the labor questions. When the *Tribune* found that it could not lead, it simply followed. From free trade it changed to protection, from Graham and Ingersoll to Harrison and Morton.

Mr. Moody, the evangelist, has returned to Chicago after a protracted tour in the west. He has established what he calls a "Bible Institute" in Chicago. An analysis of this institution shows that Mr. Moody gave close attention to "Mormonism" while in the west. The fact is the "Bible Institute" is nothing more nor less than an attempt to adopt the discipline and system of the Church of the Latter-day Saints of Utah. Mr. Moody has learned that Christianity is not preached today. He says the preachers are too far removed from the people, and that virtually there is no priesthood. In his school he has instituted what he calls "lay missionaries," a class of priests corresponding to teachers and deacons in the Latter-day Saints' Church. The office of these missionaries is to visit the homes of the people, converse with the heads of families, and, in fact, do everything that a teacher in the Mormon Church is supposed to do.

I had hoped that I could get an opportunity to attend Mr. Moody's school personally, so as to be able

to define it accurately, but unfortunately I have not leisure at present. The papers do not give full reports of his work. But I know enough of it to see that it is plainly a plagiarism from the Church in Utah.

The social condition of Chicago is still under discussion by the ministers of religion. They have talked over abortion, divorce, murder, suicide, and now they are on sexual licentiousness. Here are some clippings from a local paper. They speak for themselves:

The Rev. H. H. Barbour, of the Beldon Avenue Baptist, church preached a sensational sermon last evening on the seventh commandment.

He drew a sombre picture of the homes and shops of Chicago, declaring that many a married couple kiss each other only to hasten to keep an unholy appointment, and that respectable merchants offer their female clerks wages insufficient to pay their board, pointing out to them how they can make more money by selling their virtue.

Some of the ministers of the city were interviewed as to the moral effect of such a sermon. Following is what they said:

The Rev. Percy Webber, traveling evangelist—"I think there is a good deal of fact in what Mr. Barbour says. I preach against child-murder and the sins of the flesh myself. About employers debauching their help—well, I'd better not say anything about it. No, I'd better not. Sin is growing along that line."

The Rev. R. I. Fleming, pastor of Asbury Methodist Episcopal church—"It is a delicate subject to handle, yet it is one that must be got at some way. While a minister must deal with it carefully, yet there is no excuse for this great evil of the day. As to the truth of Mr. Barbour's charges, I don't feel qualified to speak."

The Baptist ministers were not disposed to discuss the Rev. Mr. Barbour's sermon.

"You see," said the Rev. D. Early, it would be very unprofessional to say anything about it. I glanced over the sermon this morning and was struck by its truth, but it's a sermon I don't care to discuss."

The Rev. Mr. Whitten didn't care to discuss it, either. When the reporter gave a synopsis of what Mr. Barbour had said he became interested. "It is true," he lamented, "that the ministers do not say as much on the subject as they should. Chicago is a very wicked city, and I have no doubt that Mr. Barbour's picture of depravity, infidelity, and wickedness is true. Yes, I endorse what he said, and am pleased at his openness and frankness, and I may have something to say about it myself some day."

This is a pretty picture of a city which maintains four anti-Mormon societies, and sends out missionaries to Utah.

That fierce Mormon-eater Mr. Cook is here. He has changed his tune. The following extract will explain his present mission:

"The Rev. Joseph Cook of Boston is a man of massive stature, and in a meeting of the congregational ministers this morning he dealt some powerful blows on the Catholic Church and Romanism.

"He commenced his address with a general review of the temperance outlook in Boston. The prohibitory amendment, he said, would in all

probability be defeated by the 'stay-at-home vote,' just as it was in New Hampshire. People there were beginning to get alarmed at the enormous 'stay-at-home vote' and demanded the adoption of the Swiss compulsory law. The Australian scheme, now a law in Massachusetts, is not sufficient.

"Then the big man paused. His chest heaved and he thundered out the words 'The Jesuits, the Roman Church, have unsheathed their swords against our public-school system. What are we as ministers going to do about it?'

"He said the priesthood had been instructing members of their churches how to vote. At confessional the Catholics were asked as to how they voted, and if they refused to obey orders the priests refused to absolve their sins. This, he said, was general in Canada, and was rapidly becoming a menace to this country. In Massachusetts the Protestants exceeded in numbers the Catholics, but owing to church aid the latter cast a more compact vote, hence the caution necessary to prevent them from getting the upper hand."

"Lillian Whiting," writing from Boston to the *Chicago Inter-Ocean* dwells on Kate Field and on prohibition. It appears from the Whiting correspondence that the Massachusetts clergy have all gone into politics. Here is what she says:

More and more the idea seems prevailing among the clergy that the priest should be, not a man set apart from secular affairs, but a man to illustrate the ideal relation of a citizen to affairs. The Rev. Dr. Phillips Brooks says: "What every man should be at all, the minister should be supremely;" and Dr. Hale makes this principle the basis of his whole life of faithful, noble, elevating work.

The more a person investigates the affairs of the outside world and then contrasts it with Utah, the more conspicuously does the superiority of Utah institutions present itself. Utah leads not only in church discipline, in priestly organization, but also in theology and in politics. She needs only to hew to the line laid out with patience, perseverance, energy and faith to come out on top.

JUNIAS.

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EUROPEAN TOPICS.

The general election in France, which must take place within the next six months, naturally occupies a prominent space in the columns of the French press. It is said that since the last general election, four years ago, there are more than a million of new voters; and with regard to these nothing can be predicted beyond the likelihood that they will be drawn into the prevailing current of the moment. General Boulanger's declaration in favor of the Catholic Church has very much annoyed many of his friends, and there are many who declare that Boulanger's late speech at Tours has wrought him irreparable injury. That Boulanger is seeking for the zealous support of the Roman clergy there can be no doubt, and that they will work for the restoration of mon-