

EDITORIALS.

THESE UNITED STATES have not yet relapsed into their normal condition of peace, freedom and liberty. The terrors of martial law and suspension of *habeas corpus* are rife in several counties of South Carolina, under President Grant's proclamation for the settlement of the Ku Klux problem, and a similar extreme measure is talked of for Georgia.

At Chicago a like state of things was instituted at the fire. The following, which was posted up in the streets of that city, will give a pretty good idea of the kind of rule inaugurated there—

OFFICE OF PINKERTON'S POLICE.

Orders are hereby given to the captains, lieutenants, sergeants and men of Pinkerton's preventive police that they are in charge of the burning district, in the south division. Any person stealing or seeking to steal any of the property in my charge, or attempting to break open the safes, as the men cannot make arrests at the present time, they shall kill the persons by my orders. No mercy shall be shown them, but death shall be their fate.

ALLAN PINKERTON.

So far as we have seen, the extreme measures announced in the above "order" have been unsparingly condemned by the public press, as a dangerous and inexcusable assumption of irresponsible power. But the exercise of a little brief authority is so fascinating that multitudes of men cannot resist an opportunity of taking upon themselves all they can. Chicago now is filled with indignation over the slaughter of one of its highly-respected citizens, Col. Grosvenor, through the stupid carrying out of a military order of something like the same nature. Would it not be just as well to advance a little more slowly in the assumption of virtually irresponsible power?

THE Chicago *Post*, of Oct. 13 and 18 are the first exchanges that we have received from that devoted city since the fire. As may be expected, they are full of details of the great calamity, of comments upon it, and of current movements and suggestions for further procedure. We insert a paragraph or two—

SUNDAY—HOW IT WAS OBSERVED IN THE CITY.

Was it Sunday? Walking through the ruins, where men were guarding safes, erecting houses, putting up telegraph poles and clearing away debris, one would think that it was not. In the general destruction God's houses were not spared, and a hundred thousand people had no walls to worship in, even if they were so prompted. Engines were throwing steady streams of water upon the coal heaps that line the river docks, and workmen were busy shoveling in the fuel piles, saving as much thereof as possible. Many persons had been too busy during the week to see the wonderful ruins, and in thousands, yes in tens of thousands, on foot, in carriages, or in vehicles of any character, people crowded to visit the scenes of their former homes, or business places, or to look with wonder on the ruin that had been wrought. The crowds were cheerful and good-looking. People seem to have made an effort to appear tidy, and if it were not for the work progressing, and the ever suggestive presence of broken walls and smoldering brick heaps, blasted vaults and blistered pavements, the city would have had quite a holiday look. The churches on the South and West side were well attended. The sermons were upon the all-absorbing topic. The Rev. Robert Collyer preached upon the ruins of his splendid edifice. Every other minister was employed. Rev. M. M. Parkhurst preached on the ruins of Grace Methodist, and Rev. Dr. Thompson. Our grand employment of yesterday was to hunt up friends, and it was one that took much time—people were so widely scattered. The day closed beautifully. It had not been one of rest, but, as it changed people's employments it was comparatively one of recreation.

Here's kindness to the printers—

Notwithstanding their hurry, their worry, and their over-crowded condition, the generous proprietors of the Briggs, Messrs. Wentworth & Co., find time to minister to the wants of others beside themselves. The *Post* composers, who, since the fire, have had not even time to leave their cases to eat,

have been refreshed several times by supplies from the Briggs, and have thus been able to go on with their work without delay.

Of the prairie fires the *Post* says—

Whole villages of Wisconsin, Michigan, and Ontario have been swept from the world in a single night, and in these awful holocausts have perished no less than a thousand human beings, young and old of both sexes, and of all conditions in life. In more than one instance, the devouring flames gathered like a fatal cordon around the isolated settlement, and left no chance for life itself save in the chilly waters of the lake. In others, but a single survivor, the flying telegraph operator or the courier dispatched in the vain hope of bringing help in time, escaped to bear the heart-rending tale.

The following are paragraphs from sermons first by the Rev. William Alvin Bartlett and next by the Rev. Robert Collyer—

In the annals of all time no city had been visited by so dire a disaster, and in so brief a space. No other conflagration which history recorded could compare with it in the area desolated, in the brevity of time, in the wholesale destruction of property, in the incalculable amount of loss. The disaster jarred the nerves of the world and shook commercial prosperity to the centre, and produced throughout America and Great Britain a sensation more profound than a declaration of war might have evoked. The effect upon the gold market bore ample testimony to the great place which they had held and to the enormity of their misfortune.

He then went on to say that as yet he had found nothing to thank God for in the terrible affliction that had been visited upon the people of Chicago. Other men with stouter hearts, and more grace, perhaps, have reached an altitude from which they can see something to be grateful for, and he sincerely hoped and verily believed the time would come when we will all lift up our hearts in the same strain. The ordeal through which we are now passing is perhaps the most terrible ever visited upon any city or community, but that we may have courage to bear through it is more than ever necessary that all should look upward to thank God, who alone can bestow the proper degree of grace, and give us the consolation so sadly needed.

ONE of the most ignorant and silly notices of the situation in Utah, that we have seen, is found in the *Hearth and Home*. The editor seems to have no proper conception of the situation, further than that the determination is manifest to drive the "Mormons" to the wall. The editor says:

The rough men of the Border are not sentimentalists by any means, and Roaring Camp, when once it determines to rid itself of an evil, does not deal very largely in quibbles, and so the Prophet asks an adjournment of the case until next term, hoping, doubtless, to secure a more lenient jury then, than any that Judge McKean has impaneled for present service. In this, of course, he will be disappointed. The Government has evidently determined to break up the Deseret hierarchy, and to bring Utah under the laws of the land.

In the first place the current crusade against the "Mormons" was not instituted by "the rough men of the Border." The *Hearth and Home* says, "The Government has evidently determined to break up the Deseret hierarchy," and "the rough men of the Border" are not and never were "the Government." In the next place, "the rough men of the Border" undertaking to subdue an evil, is too much like Satan rebuking sin, to be a point worth trying to make against any community, and against a "Mormon" community it has no relevance at all.

It is a long time since we saw any taller lies than these in the following—

The Mormons are not merely polygamists. That indeed seems one of their smallest sins. They refuse to recognize the Government or to obey the law. They have shown themselves an organized band of robbers and murderers, a species of Thugs whose overthrow is a pressing necessity. If the machinery of the courts be found sufficient for the accomplishment of this purpose, it will be well. Otherwise the duty of the administration to use more violent means is plain enough.

We have just been reading in the *Philadelphia Press* that if the "Mormons" would only give up polygamy, all would be right. The *Hearth and*

Home says that it is one of their smallest sins. Which paper is the liar here? We are inclined to think that neither of them regards the truth. The *Hearth and Home* makes statements and prefers charges against this community which are in the highest degree libellous and slanderous, and if that paper does not know them to be such, it is consummately ignorant, and has no right to say anything upon the subject until it is better informed.

Arguing upon these false premises, the *Hearth and Home* considers the overthrow of the "Mormons" a "pressing necessity," and is ready to adopt the old Missouri persecuting plan of extermination—"peaceably if we can, forcibly if we must." If there were no wiser advisers than the editors of the *Hearth and Home*, the whole country would soon be enveloped in one lurid blaze of anarchy.

HERE lies before us an extract of a letter, written a short time ago by the popular Methodist preacher, the Rev. W. Morley Punshon to J. C. Hodgins, Esq. L. L. D., Toronto, Canada, upon the subject of that much abused person, the deceased wife's sister. Dr. Hodgins, as a member of the synod of Toronto, opposed the resolution, moved by the Rev. Dr. Beavan, against marriage with the lady. We introduce the extract from Mr. Punshon's letter because it gives that reverend gentleman's opinion of that well-known Leviticus eighteen eighteen—

I need not remind you that there are as many bright church of England names to be quoted on the one side as the other—such as Bickersteth, Champneys, Hook, Whately, Villiers, Dale, J. C. Miller, C. J. Vaughan, (who knew of my contemplated marriage and affirmed its propriety), and that the warm opponents of such marriages are to be found generally among the High Church or ascetic schools.

Shall I tell you one or two of the arguments which convinced me? With Dr. McCaul (brother of the esteemed president of the university, and one of the first Hebraists of his time), I believe that all criticism must bow before the plain, straightforward meaning of the words in Lev. xviii. 18. The explainers away suggest two thoughts.

1. This is a prohibition of bigamy, as the margin reads, "one wife to another." I submit this cannot be, because we know for a fact that bigamy was practiced to a much later period by those who were bound by the Levitical laws—and also those in Deut. xxi. 15—part of the second giving of the law—and therefore later bigamy is recognized as existing, and for a certain contingency growing out of it, and surely that would not be actually legislated for which had been but a short while before positively forbidden.

Then it is said that in the 16th verse of Lev. xviii, marriage with a brother's wife is forbidden, and by "parity of reasoning" (a wonderful phrase) the same relationship is included on the other side.

They do not see the dilemma in which this places them. In the 21st of the xx chap. of Lev., the penalty is denounced against the taking of the brother's wife, viz., childlessness. If the prohibition applies, the penalty must apply also. Need I do more than to remind you of instances within your own knowledge (say * * * and, also * * *), where such penalty has followed. Either then Scripture is broken, and its threatening a dead letter, or the prohibition does not apply.

THE New York *Observer*, like some other papers, thinks "Mormonism is breaking down," testifies that formerly the "Mormons" were persecuted, and concludes that if the breaking up is to be accomplished it must be done by law. The *Observer* says—

If the Mormons had remained in any of the old States where they were a minority of the people, and had been treated according to law, not with fire and sword, the grossest part of their system might have been extirpated. But they were resisted with persecution, which almost invariably promotes instead of suppressing any cause. They then emigrated to a part of the country which was a wilderness, occupying and organizing a territory of their own, which in the rapid development of the country has now been brought into close neighborhood with the rest of the land. They are no longer isolated from the rest of the nation, but form a part of the body politic, and the evils and iniquities which were once beyond reach and almost beyond our responsibility can no longer be tolerated. How to get rid of them and how to conform this exotic population to our own institutions is the question. It must be done by law.

What a number of people there are in the world who do not care what iniquity they commit or is committed, if it only "be done by law." In this view, law, no matter how bad it may be, hides a multitude of sins. It is a more efficient cover than charity for

predetermined iniquity. Such people seem to have no manner of idea that justice must be taken into the smallest account, provided the people attacked be "treated according to law." This is one of the strongest delusions of these latter days, and as such it will be seen and acknowledged when right *not might* prevails.

How is it?—A gentleman of the legal profession made a statement last week, in the Alderman's Court, to the effect that questions would shortly arise that threatened to overwhelm the Corporation of this city. We do not know whether the gentleman alluded to is inside the "ring" or not; we hope, for his own sake, that he is not. There are numbers, however, who might not be considered inside of the circle, who are considerably posted with regard to the intentions and doings of that nefarious clique.

The public are well aware that some parties would be exceedingly pleased to have the municipality overwhelmed, and that the efforts of certain persons have been, for some time, inclined in that direction.

In view of the number of individuals springing up here and there in the city, carrying on business in defiance of the city ordinances, refusing to pay license, &c., people begin to ask the question whether they will be allowed the enjoyment of any civil rights. We entertain a similar opinion to that expressed yesterday by Mr. De Wolf, in the Alderman's court, that "the sooner this matter is settled the better for all parties concerned."

There is a question involved in this matter of which we should be pleased to have an immediate solution: If, under the boasted free flag of America, municipal corporations are to be ignored by any one who chooses to do so, and such law defiers are sustained by high officials, where is the country drifting to? But it would not perhaps be just to consider the country responsible for the actions of a few of her most unprincipled demagogues. Yet when the country becomes acquainted with the unjust character of those placed to administer the laws, the official decapitation and displacement of such maladministrators should at once follow.

Correspondence.

TIFFIN, Ohio, Oct. 13, 1871.

R. L. Campbell, Esq.—Dear Brother.—We have had a pleasant visit to Omaha and Chicago, having been received kindly and very courteously by all the agents of the railroads. I spent two days in Chicago and left on the 3rd inst. for Tiffin.

Bro. Bellerieve was so delighted with the city, its buildings, its business and its beauty, that he wished to remain a few days longer. He has been there during the terrible conflagration that has just devastated that great city. I received a letter from him on Friday evening last, in which he informed me that having passed through many dangers he was still safe and that he expected to leave there for Tiffin on Friday morning. I have not seen nor heard from him since.

There seems to be a general and total ignorance of "Mormon" principles and doctrines everywhere, and the only interest I find manifested is on the subject of polygamy. I am getting bolder, however, in the faith since I left home, and would just as lief preach "Mormonism" right here among my aristocratic friends as not, if I only had a little more experience, and was more fluent and a little better posted. I feel prouder of Salt Lake and of my religion than ever before.

I omit many things that I would wish to write, because I have friends waiting and ready for me to start on a visit.

Yours truly, JOHN R. PARK.

GRANTSVILLE, Oct. 12, 1871.

Editor of *Deseret News*.—After my return to the "valleys" I have spent several weeks in Grantsville city. It has a pleasant rural site and delightful climate. The weather is so fine that every morning seems to be bringing its new day right from Paradise. The fertility of the soil, as proved by its products, is unsurpassed. Beautiful little streams of water, fed by springs, are gliding from the mountains, and a cool, healthy beverage is easily obtained by digging.

Industry, peace and plenty are here. The produce of the fields, orchards and vintage is abundant. The general average of the wheat crop this year is forty bushels per acre. Choice varieties of apples are grown of a large size, seldom equalled. I measured one from Brother James McBride's orchard that was 17½ inches in circumference, and weighed 21½ ounces. Others may have been as large, and it seemed as if we might have selected bushels, every apple weighing over a pound. We also weighed one of his potatoes—it was 3½ pounds. Others have similar growths of vegetables and fruits of different kinds.

Father Baker weighed one of his beets, over fourteen pounds. He also had large and choice varieties of peaches, plums, apricots and nectarines, hanging in bright colors, with blushes of exquisite hue, and low bending on the parent branches, to invite and please the most refined taste.

Yours truly, W. F. WILSON