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SINCE THE POLICY OF HATE  
BE REVIVED?

CONSIDERABLE allowance should be made for the excited feelings of partisans when rejoicing over political victory. In the enthusiasm of the moment, many expressions are likely to be made which would not be uttered under quieter circumstances. During recent jubiliations in this Territory over the result of the presidential election, many extravagant things have been said which are attributable to excitement and effervescence, not to say spontaneous combustion. All that can be passed by as harmless vociferation and a temporary escape of natural gas.

But there have been some exhibitions of hate and malice which indicate the malice that lurks in the breasts of a few vicious persons who, while professing to be friends to the welfare of the Territory, are really bent upon gratifying their own malignity and effecting their personal ends no matter at what cost to Utah and the public. They have imagined and boasted of a return to the terrorism of three years ago, when spotters lurked around people's houses at night, when no "Mormon's" domicile was secure from invasion at any hour, when penalties were illegally multiplied by officers of the law, when the military was used to enforce civil process, when good men were hunted as game for violent and lawless emissaries of a timid but heartless official, and when anti-"Mormon" venom was poured out without measure, to the demoralization of business and the insecurity of our whole social existence.

Any individual or clique that desires and endeavors to procure a repetition of those times and scenes, is not only an enemy to the majority of the people of Utah, but a foe to the general prosperity. Such creatures are a menace to the community. They are injurious to the common weal. They are obstructionists in the fullest sense of the term. They are full of bitterness and spite, and they know neither charity nor mercy.

The enforcement of law according to its spirit and intent is one thing, the exercise of vengeance and cruelty for private or party malevolence is another and different thing. We believe the time for the latter is past in Utah. We do not think that the excessive anti-"Mormonism" of the beings referred to is either admired or endorsed by respectable "Gentiles," whether they be Republicans or Democrats. We are sure that it is not of any good to the permanent residents of the Territory, whatever may be their religion or their politics. The stirrers up of strife who invoke the forces which array citizens in vengeful antipathy against each other, cannot benefit any party or cause in Utah.

As to the local prospects, in view of a change of the national administration, no one is able to speak with certainty. A great many wild anticipations have been indulged in, and some of them are not creditable to the persons who have conceived them. We see no reason to be concerned because of any probability of their realization. That is not the point. They are only wind and bluster. But they are evidences of the same disposition to block the wheels of progress, and keep up the influences which have retarded the Territory, that have operated in this direction so viciously in the past.

It is this that concerns all classes of people here. If the policy of hate and the measures of oppression that have disgraced the pages of Utah history are to be revived, farewell to the hopes of conservative men, who have united to establish a broad and liberal foundation, on which people of diverse faiths and opinions could build for mutual material benefit and advancement. If society is to be again disrupted, business paralyzed, everything thrown into confusion, and agitation is to rule the times, who that has sense can expect any permanent measures for the growth and welfare of the community and its rise into power and influence in the nation?

We say to the conservative and influential residents of Utah, your true interests lie in a policy of peace. Every promoter of fierce antagonism and schemes of repression and vengeance, is hostile to the common good. It rests with you to either encourage or put a quietus upon this vile and injurious spirit of malignity. Who among you is wronged or prevented from achieving that material prosperity he desires, by any "Mormon" person or principle? Not one. There is no disposition on the part of the "Mormon" people to interfere with any man's religion or politics. They have been compelled to take a defensive position because of attacks made upon them. They do not wish to make any assault upon others.

It is time that the bona fide citizens of this Territory took a determined stand to arrest the tide of bitterness and violence that flows from the class of adventurers and plotters who trade on the tumult they raise and profit by the trouble they create. We invoke no vengeance upon them. We do not wish them any personal harm. But they should be given to understand that the course they pursue, which tends to intimidate capital, prevent investments in local enterprises and promote misapprehension as to the real condition of affairs here, will not be sustained by the better class of the community who desire unity and general development.

Our friends need not borrow any trouble over the verdict of the country on national issues. There is no valid reason for supposing that the harsh, unlawful and vindictive policy of the past will be revived as threatened and predicted. And whatever occurs, the same Divine Being who has overruled all events that have happened still holds in His hand the issues of human acts, and who while He never interferes with the agency of men or nations, controls the outcome and shapes it to His own purposes. He is above all, and it should be our faith to recognize this and our pleasure to accept whatever He may have for us in store.

MORE LIKE THE TRUTH.

THE following in relation to the rumored exodus of the "Mormons" to Mexico has appeared word for word in several papers. This is taken from the Whitestone, New York, Herald, and indicates that there are some public journals willing to state the facts when they are made known, even if they turn out to be different to what has been previously given as "news" to the public:

"Recently dispatches have been published to the effect that the Mexican government had granted a concession of 10,000,000 acres of land to the Mormons, and that they had purchased 10,000 square miles of the Zuni Indian land in Mexico. There is no foundation for such statements. Every foot of land obtained by the Mormons in Mexico so far has been by purchase from private owners, and the government would not doubt utterly refuse to make them a concession of land. The facts are that the Mormons have quietly bought from private parties large tracts of agricultural lands in Northern Chihuahua, principally in the valley of the Casas Grand River, and are negotiating for more. Several flourishing villages exist in that neighborhood already, the principal one being called Porfirio Diaz."

CHANGE OF DOMICILE.

THERE will be many attempts, no doubt, to prove illegal voting in several of the States, particularly where the contest has been close and the issue is doubtful. The result cannot be changed, perhaps, in any way by proofs of such fraud in New York, because the majorities are too large to be overcome in that manner. But prosecutions have already been begun in that State; and among them are the cases of forty-two students of the Union Theological Seminary in the city of New York, who have been indicted for illegal registration.

These students are perhaps more mistaken than criminal. Although they at present reside in New York, their permanent domiciles are in other States, and they have registered at their present location, probably under the belief that they had a right to do so. But they have merely changed their homes temporarily, and this does not give them the qualification of residence as required by law.

It has been long settled in the jurisprudence of this country that temporary residence in another State or country, does not change the domicile of a citizen nor deprive him of his right to vote in the place of his fixed abode. And as he cannot have more than one permanent domicile, so he cannot vote at more than one place and that must be where he lives when at home.

A student who intends to return whence he came, after graduation or the termination of his studies, cannot legally vote in any other place. If, however, he has moved "for good and all" he may vote, so far as residence can qualify him, wherever he settles down to dwell. A man may change his domicile as many times as he pleases, but if he intends to stay but temporarily that does not make him a resident in either place. The intent is what governs in this matter. And as the intent is the essence of crime, if these students did not intend to violate the law, although they may have intended to go home after finishing their studies, and this can be made clear to the court, it is not probable that they will be severely punished.

St. Louis, Nov. 18.—Private advices from Tishomingo, the capital of Chickasaw nation, are to the effect that a conflict between the followers of Guy and Byrd is inevitable. In a personal encounter between two of the belligerents, the Byrd follower was killed and his friends swear they will have vengeance.

THEY PREFER FALSEHOOD.

ANGIE F. NEWMAN's nastiness seems to be very pleasant to many newspapers. The filthy stories she told to a Congressional committee and which she amplified before the woman's convention in New York, have been proven beyond doubt to be utterly false, and yet they are repeated with a relish and given to the public as facts, because they aid in promoting prejudice against the "Mormons." The complete refutation of those atrocious slanders was published in the Congressional Record, where the scandalous statements appeared, but those journals prefer falsehood to the truth because it is salacious and anti-"Mormon."

Both documents are equally before the press, and the choice of the untrue and dirty marks the character of the papers in which they appear. Some of the leading dailies of this country are manifestly unfair in the treatment of this matter. They published the accusations at the time they were made, but when the perfect proofs of their untruth were furnished, those papers were dumb as an oyster on the subject.

Just such things as this give aid and encouragement to slander. A foul-minded miser, male or female, can accomplish an evil purpose, secure in the assurance that no matter how false may be the story told at the first, the reputation will not be given prominence even if it can gain any publicity at all. In this the "Mormon" people have just cause of complaint against many influential journals, who have almost invariably opened their columns to foul abuse and misrepresentation, and closed them up when "the other side" has been respectfully and freely tendered.

Mrs. Newman cannot be ignorant of the complete exposure of her errors of statement, but we have never heard of a word from her lips, in public or private, by way of reparation for the wrong she has done. If she prefers meeting this "false witness" before the bar of Eternal Justice to rectification of the evil while in mortality, the choice is her own and upon her own head be the inevitable consequences.

A NOTED WOMAN ON THE "MORMON PROBLEM."

EVERYBODY familiar with woman's work for woman's advancement, has heard of Abigail Scott Dunaway, who has labored much in literary and other ways on the Pacific coast for the cause she advocates. A short time ago she wrote a letter from Boise, Idaho, for the Portland Oregonian, in which she said several good things but spoiled them by connecting them with a lot of nonsense told to her by active anti-"Mormons" in the North.

It is a pity that such writers as Mrs. Dunaway suffer themselves to be deceived by persons who are too partisan to give a fair narration of facts. People who travel in a hurry and write up what they see and hear by the way, are too apt to use their ears rather than their eyes, and to give the public what they have been told instead of what they have observed. It was this way with Mrs. Dunaway. For example, here is what she says concerning cases of "Mormons" before the Idaho courts:

"The following form of questions, with answers, was shown me by a Gentile friend, and is given here to illustrate the accuracy with which the dupes of polygamy learn the lessons assigned them by their teachers in 'Zion.' Mr. Jones being under oath is asked: 'Do you live in polygamy?' 'I don't know.' 'Have you more than one wife?' 'What?' 'Have you more than one living wife?' 'Don't know.' 'Where were you first married?' 'Can't say.' 'Is your first or lawful wife living?' 'Don't know.' 'Is your second wife now living in Idaho?' 'Don't know.' 'How many children has your second wife?' 'Don't know.' 'When and where did you marry her?' 'Can't remember.' 'Has she any children?' 'Don't know.' Hours of tedious cross-questioning, including every possible turn and twist of the language will usually fail to elicit the truth."

Now if this lady had used her common sense instead of trusting implicitly in this "Gentile friend," who stuffed her with falsehood without compunction, she would not have betrayed her ignorance of law and court procedure as she has done in the foregoing recital. Persons accused of infraction of the law are not put on the stand to testify against themselves, neither is anybody required to answer such questions as those said to have been put to the mythical "Mr. Jones." The whole string of questions and answers given to Mrs. Dunaway were a pleasant string of fictions on the part of her "Gentile friend."

But after a great deal of such nonsense as the foregoing catchism, the lady expresses some sentiments which are more like herself. And indeed what she says from her own heart and mind and observation is entirely different to the stuff poured into her ears by "Gentile Attorneys at Boise," and which Abigail Scott Dunaway thought was "paying a long, deep and earnest attention to the Mormon problem." It is a common but very deceptive and unfair manner of studying the ques-

tion. The views and ravings of its opponents are no proper guide to the comprehension of any subject. Here are some of the lady's own reflections:

"I am persuaded that it will be no more possible to cure polygamy by the present system of prohibition than it will be possible to cure drunkenness by the same illogical method. Give the people liberty, power and knowledge, and they will gradually overcome evil. These are the only cure-alls for human vices, human ills. With liberty to retrace the downward steps that led them to polygamy and the dearly-bought knowledge of its woes which they have acquired in the bitter school of experience, the women who suffer by it may be led to free themselves from it, as they would from any other form of pestilence. But they never can be forced to give it up through means that savor of persecution distasteful as it is to them, and gladly as they would abandon it if they could do so voluntarily."

"And, aside from the legal phrases of such unions, wherein are they worse than the ostensible monogamous marriage of the 'first lady in the land?' Wherein are they less moral than the unions of May and December, we so often encounter, where Plutus makes the match and Cupid, wounded with poisoned arrows, dies with a pretense of approach to the hymeneal altar. Let monogamous women be not too severe upon the deluded victims of polygamy so long as there are those among us of the highest grade of culture and respectability who do not shrink from mercenary matrimony which is but a hideous mockery of the matches that are made in heaven."

"A system of prohibition that engenders perjury in the vain hope to expel polygamy or drunkenness is at fault within itself. It does not meet the nature of the disease, and if it stamps it out in one locality will only cause it to reappear in a more malignant form in another. Some day, when the world is wise enough to give liberty, power and knowledge free play, they will work out the destiny of the race upon a higher plane than that which now evolves the vices the moralist decries or the politician raves against in vain. In the meantime humanity will go blundering onward, and in spite of itself, upward, prodding often by its own mistakes and oftener yet by the mistakes of its neighbor."

A LITTER OF BABIES.

Six at a birth! That is something out of the common way of family construction. The news came over the wires that a woman in Texas had distinguished herself in this prolific manner, but it was scarcely credited by the reading public, for these telegraphic sensations are often strikingly unreliable. However, the event it appears did actually occur, and for the especial benefit of our lady readers we clip some paragraphs in relation to the matter from a special to the St. Louis Republic. It is dated Dallas, Texas, Nov. 7th, and states that this sextuple birth took place on the afternoon of the 3rd inst.:

"Mrs. Hirsch is twenty seven years old. She has been married five years, and is the mother of three children, all living, before she gave birth to her last interesting brood. The oldest of the children, a girl, is now four years and three months old; the second one, a boy, is three years and five months old, and the third, a girl, is not yet quite two years old. Of the six born on last Saturday four are boys and two are girls."

A Republican reporter visited the Hirsch family yesterday. The homestead is partly in Navarro and partly in Ellis counties, the house being in Navarro. It is situated about six miles east by north of Rice, a station on the Houston & Texas Central Railroad, about seven miles from Corsicana and about twelve miles from Ennis. George Hirsch, the head of the interesting household, is a native of Pennsylvania, of German parentage. He lived for eleven years in Franklin County, Mo., and has been in Texas for eight years past. He is 37 years old, 5 feet 10 inches high and weighs 185 pounds. He is a substantial farmer, owns 250 acres of land, more than half of which is cultivated, and he lives in a plain but comfortable log house. Mrs. Hirsch is a native of Bavaria, but was brought to this country when an infant, and lived in Warren County, Mo., from her childhood until 1879, when she moved with her parents to Texas. They settled in Comal County, where the father died. In 1883 she was married to Mr. Hirsch at San Marcos, and immediately afterward moved to her present home in Navarro County. Her mother resides with her, and also a sister of Mr. Hirsch, a young woman aged 22.

The Republican reporter rode to the Hirsch homestead from Rice. There were ten teams hitched to trees and wagons surrounding the house, and it looked as if the whole neighborhood had assembled to pay its respects to the new arrivals. The Republican man hitched his horse like the others, and walked in without ceremony. The house was crowded with women, mostly matrons, from general appearance, though there were a couple evidently young girls. The house was constructed of logs, well caulked, and decorated on the inside with pictures

taken from the illustrated papers. Two rooms comprised the interior divisions, and in the outer room, which was used for the double purpose of kitchen and bedroom, the family and visitors were assembled. Several little squeals were going in unison when the reporter entered, and as many maternal voices were indulging in soothing baby talk.

In a corner of the room stood a huge bedstead, and on it, half lying, half reclining, propped up by pillows, rested Mrs. Hirsch. She looked pale, but not feeble. She was decidedly cheerful, and joked merrily with her neighbors. She held one of the babies in her arms and patted its little head softly. The reporter inquired for Mr. Hirsch, and that gentleman, with half-shamefaced appearance, stepped out from a dark corner near the fireplace. He also held one of the babies in his arms. The family consists now of the father and mother, nine children, Mrs. Petrie, Mrs. Hirsch's mother, and Miss Hirsch, the sister of the head of the house.

Mrs. Hirsch was taken sick suddenly at 1 o'clock Saturday afternoon. She did not expect to be confined for two weeks later. The first birth occurred at 2:15. There was neither doctor nor midwife present, nor any of the family, save Mrs. Petrie and the children. The first one born was the girl, now called Victoria. Ten minutes after the birth of the child, and when Mrs. Hirsch thought that her trouble was over, Mrs. Petrie went out to call Mr. Hirsch from the field, where he was picking cotton. She was absent about seven minutes, and when she returned Mrs. Hirsch had given birth to two more children, boys. She had scarcely time to express her wonder and take up the little things when a fourth was born, the girl Louisa. At this period Mr. Hirsch entered, and as he did, and while he was trying to assist his mother-in-law with the new arrivals, the fifth child was born. Then surprise turned to wonder and astonishment. Mrs. Hirsch became very weak, and her mother attended to her, while the father surveyed his four naked infants lying on a bed, and three of them squealing lustily. Mrs. Hirsch continued to grow weaker accompanied by terrific pains. Mrs. Petrie left her for an instant to get some hot water, and while she was absent the sixth child was born. At this time Miss Hirsch returned to the house and helped to care for the babies. After the birth of the last child Mrs. Hirsch began to grow better rapidly. The pains vanished, and she took a good draft of strong home-made wine.

There was a lapse of about seventeen minutes between the birth of the first and second child. The second, third, fourth and fifth were born within twelve minutes, and there was a lapse of about an hour and forty minutes between the fifth and sixth.

The order of the birth of the children, except the girls, is unknown. The boys were mixed up after their birth, and no one knows which of them is the oldest or youngest. The deformity noted in one of the boys was not discovered for several hours after his birth.

The Hirsches are simple, ignorant people. The mother worked in the field picking cotton until within a couple of hours of the birth of the children. She is a big strong woman, and walked about the house looking after her children within forty-eight hours after the birth of the last one. She is afraid that little Louise will not live, but she is nursing her tenderly. Neither Mr. nor Mrs. Hirsch seem to have any doubts that the others will survive. Mrs. Hirsch has ample maternal food for one of the children, but has scarcely enough for two. Four of the children took naturally to the milk bottle. The children are carefully "tagged" to preserve their identity, though, as stated before, the boys were mixed up at their birth.

WHY DAKOTA IS OUT.

THE change of Administration naturally brings to the front again the question of the admission of Dakota. We do not think any one desiring to be fair will dispute the statement that Dakota ought to be a State in the Union. The reason why she has been kept in a Territorial condition does not seem to be as generally understood as her claims to admission. We notice that even some Democratic papers blame the Democratic party for her exclusion and proclaim against this exercise of party obstruction. It is evident that they either do not understand or neglect to properly consider all the facts in the case.

The records of congressional proceedings demonstrate beyond a doubt that Dakota has been kept from Statehood through Republican ambition instead of Democratic obstruction. The Democrats in Congress have not disputed the claims of Dakota. They have not opposed her admission as a State. A bill for her admission is now before Congress, introduced by Senator Butler, a Democrat of the Democrats. But that bill has been opposed by Republicans both in and out of Congress. What is the reason? Why just this: The Republicans want to make two States out of the Territory of Dakota, that the Republican majority in the United States Senate may be perpetuated. Therefore this fight against her admission as a whole, while the Democrats object to her division.

Is it fair, then, to create the Democ-