

THE METHODS OF THE DEMAGOGUES.

THE New York Herald of January 25th, has a long editorial under the caption of "Nullification in Utah Territory." It justly and pointedly exposes the rash and unstatesmanlike manner in which the present assault against "Mormonism" is being conducted, and calls for a calmer and less passionate consideration of the object in view and the means of attaining it. It declares that "almost every demagogue in the House of Representatives is exploiting as a vindicator of matrimonial morality." "Clearly we have entered upon an epoch when, as Disraeli said of similar periods in English society, 'virtue' has become 'outrageous' and insists upon asserting itself, and adds that under certain specified considerations it would be more becoming if the work of purification were undertaken with serious sadness rather than with a whoop and a burrah." The Herald is of the opinion that "the calmest statesmanship of which the United States Government is capable will be requisite to accomplish the task which now bids fair to begin under a demagogical impetus without an accurate measurement of its difficulty."

All this is very reasonable. The froth and fury of such declaimers as the distinguished "Christian" statesman Schuyler Colfax, to whom the Herald refers among other demagogues, amounts to very little. It is very easy to raise the cry that "Mormonism must be put down, but the question is, how? The Herald speaks in this wise on the magnitude of the task before the country: "We look upon the coercion of the Mormons in Utah as no holiday adventure. They are less than a hundred and fifty thousand in number, to be sure, and the population of the United States is more than fifty millions. But the hundred and fifty thousand, almost all, are citizens fortified by constitutional guarantees in respect to the enforcement of law against them by civil process, and what trouble may result from those guarantees in dealing even with a single criminal has been illustrated daily for the last two months under the very shadow of the Capitol. This trouble will not be remedied by splitting Utah into pieces and distributing the fragments to the contiguous States and Territories. Probably that method will enhance it. While congratulating the country on the apparently definite determination which now pervades it to cease dealing with Mormonism let nobody be deceived into underestimating the magnitude of the enterprise."

What is the method proposed by the great New York daily? The employment of "the military arm of the Federal power." But this is just as rash and unstatesmanlike as anything proposed by the "demagogues." And it is not explained in what way "the military arm of the Federal power" is to be used. Perhaps the Herald favors the plan proposed by the Rev. (?) Dr. Crosby who, so the Evening Post tells us, declared that,

"He would put Mormonism down by force, and if the present army was not sufficient for the purpose, he would recruit from troops of his own kind, and send them into the Territory to stamp out the evil root of course after the passage of an act for the suppression of Mormonism by Congress, and proclamation by the President calling on the people to give it up. How Phil Sheridan would describe it out! Dr. Crosby would describe it in detail, but he admitted that the process, whatever it is, would be to some extent involve bloodshed, but he would not hesitate on that account." We infer from this that what he has in mind is a dragonade after the fashion of Louis XIV.'s plan for stamping out heresy in southern France. In other words, when Phil Sheridan came to a Mormon accused of polygamy he would have him shot or hanged with or without inquiry."

In regard to the military method with "Mormonism," we cannot do better than quote further from the Post:

"We would suggest, too, that ministers who hold 'very decided views' on Mormonism, or any other social or political subject, should, before speaking on it, make themselves a little familiar with the limitations of the powers both of Congress and the President by the United States Constitution. It is to those who want to sabre and shoot the Mormons to remember that Congress cannot set up a military despotism in the Territories any more than in the States. The inhabitants of Territories are citizens of the United States, and live under the Constitution, and the Constitution gives them a right to jury for all offences before a jury, to exemption from unreasonable searches and seizures, from having troops quartered on them in time of peace, and from cruel or unusual punishment. There is no provision made for dragonades in the Territories. We can hang Mormons for having more wives than one after a jury trial, but we cannot try them by court-martial for it, or waste their farms or burn their houses."

On the same subject the New York World remarks:

"Before Congress commits itself to any particular anti-Mormon policy it may be hoped that somebody will take the pains to forecast the end from the beginning, and make a policy. It would be a pity to throw the country into a ferment of emotion at the thing, but it would be a greater pity still to launch the country upon any line of action against polygamy which could not be safely and successfully carried out. The means of carrying out the huge pile of stones heaped up by the 'Mormons' in 1857 at Hanging Rock over the defile through which they then permitted the expedition of Albert Sidney Johnston to pass, still lower the line above the line of the railway which now runs through their domains. These mute witnesses to the somewhat ignominious results of the anti-Mormon crusade of a quarter of a century ago should be consulted before we rashly engage in another adventure of the same kind."

A deliberate and systematic military conquest of Utah would in all probability con-

this country at least as much as the conquest of the Caucasus and Russia. When the conquest was consummated, we should find that we had annihilated and thrown back out of civilization a vast area of our own territory, which has been reclaimed with infinite toil and pains from the desert by this singular tribe of believers, and converted into a granary which now feeds thousands of industrious and adventurous settlers. Perhaps it may be desirable or even necessary for the United States to incur all the expense, and to affect all this waste and ruin, in order to manifest the national abhorrence of a "twain relic." But surely this undesirable and this necessary ought to be demonstrated fully before they are taken for granted by grown men and legislators."

The Herald is able to perceive the lack of correct information on the subject of "Mormonism," which weakens all the attacks upon it, but is unable to realize its own ignorance concerning it. Says the Herald:

"It is desirable also that the absolute incompatibility of Mormonism with our Constitution and laws, and civilization shall be more clearly comprehended than it appears to be in a dozen recent congressional speeches, and twice as many sermons and lectures which we have examined with a view to test how imperfectly the statesmen and preachers have studied the subject."

Quite true, and quite lamentable. Congressmen know little more about it than the preacher, and the editors of the country are no better posted than the others. For instance, here is the Herald talking about "nullification in Utah," declaring that,

"From the time of their settlement in the Salt Lake Valley—not to go back to Kirtland and Zion and Nauvoo—the Mormons never have scribbled to nullify the public law whenever it contradicted the secret teachings of their hierarchy. The obligation to nullify it is one of the vows in the Mormon endowment."

Also that "polygamy is only one of many forms which the antagonism takes. There are others still more reprehensible; for example, the form of exorcism for sins against the Mormon Church."

Now all this is so much nonsense. There is no such thing as a "form of murder for sins against the Mormon Church." There never was any such "form." There is no obligation to "nullify" the public law, either in the "endowment" or in any other ceremony of the "Mormon" Church. And the Herald would be greatly puzzled to show in what way the "Mormons" have ever attempted to nullify the law except so far as their marriage system is concerned, and that should be viewed in the light of the facts before judgment is passed upon it. When the "Mormons" entered into the practice of plural marriage there was no law of the United States nor of this Territory relating to it. The law of 1862 was passed to "nullify" a rite of our Church. It was inspired by the same fanatical, rash, unreasoning and passionate spirit that is now manifest in Congress and the country, and was enacted against a system already established and a part of our social polity. In all other respects our people have bowed to and sustained the public law. It is an essential part of our creed to obey the laws of the land, and "nullification" in the sense conveyed by the Herald has no existence in Utah. A few individuals here have disregarded the Act of '62 considering it unjust and aimed against their religion. And all this tumult is raised through the land; nearly a score of bills are introduced into Congress, and the pulpits and lecture halls resound with the cries of fanaticism and demagogues, while each journal as the New York Herald advocate using the military arm of the Federal power to burst up the family relations of this little community.

Let the Herald take to itself its own homily about an imperfect study of the "Mormon" question. It will find that there is no incompatibility in "Mormonism" with the Constitution and laws of the country, but perfect harmony with the one, and more complete submission to the other than in any other part of the Union, notwithstanding all the speeches and articles that have been published to the contrary. As a community we revere and honor in sentiment and practice the Constitution of the country, and, save in the one exception of the anti-religious act of 1862, we uphold and obey the laws of the land. There is more lawlessness in New York in a day than is seen in all Utah for twenty years, and more "nullification" of rules and regulations, human and divine, for the support of virtue and good order in one night in Gotham, than there has been in this whole Territory since the date of its organization. The Herald should itself drop the demagoguery which it deprecates in others, cease to slander in an unreasoning popular outcry, and in the consideration of this subject stand up in the attitude of calm and dispassionate statesmanship.

BY TELEGRAPH.

LATEST DISPATCHES.

Large Fire Extending in New York.

New York, 31.—The fire reported as breaking out in the Times office originated in the building formerly occupied by the New York World, in the same block with the Times building, but separated from it by an intervening building. Strenuous efforts are making to save the Times but the fire is spreading rapidly and it is feared that the Times office is located. There is an unconfirmed rumor of the loss of several lives.

Further Particulars of the Fire.

The "Observer" Burned Out.

Tremas Prince sends the following note to the Associated Press:

"The New York Observer has been burned out and this week's issue will be delayed."

The Observer office was at 37 Park Row in the old World building. There were a large number of offices, stores and advertising agencies in that and the adjoining houses. In one of these offices, there were a number of women employed and it is reliably asserted that one woman fell or leaped from the roof of the building and was killed. There are rumors of another woman's being burned in an office but these cannot be verified.

The pecuniary loss will be very heavy both on buildings and stock in the stores, including wholesale supply of rubber, machinery, etc. The fire is a mass of ruins, but it is now thought the Times office will be saved, though the danger is not over.

The Times' office is in flames which are raging fiercely, and there is no doubt that the building will be a total loss.

Later.

The Times' building is saved, but considerably damaged. The flames are confined to Beekman Street and Park Row, corner of the block. Only one life is lost, that of the woman already referred to.

It is stated that four bodies were recovered in Nassau Street of persons killed by jumping from the windows. It is feared the loss of life will be heavier than at first believed. The building was crowded with employees and very few could have escaped by the stairway. An old gray-haired woman was seen in the fourth story of the World building appealing for help. Her lips were seen to move, but her voice could not be heard. All who saw her were horrified. The flames raged about her person, lighting her hair and clothing. She fell back into the flames and was not seen again.

A Leap for Life.

A young girl, wearing a blue dress, who was cut off from the stairs, ran to the fourth story window on the Park Row side, and stood hesitating with the flames and smoke encircled her.

"Jump, jump," shouted the spectators. Casting a frightened look below, she threw herself out, and fell on the stone pavement. When picked up, life was extinct. Her head was crushed beyond recognition.

Another Victim.

A few minutes later a negro woman appeared at the third story window of the World office, on Park Row side and also jumped to the sidewalk. She was badly injured, and was taken to the Chambers Street Hospital. Several men and women saved themselves by leaping from the windows into Nassau Street.

Daring Firemen.

When the woman who was killed jumped from the window, there were two men hanging from the window sills by their finger ends. The ladders were too short to reach them and they were saved by firemen mounting another ladder, and the men let themselves down by their aid. The scene at the time when the occupants of the upper floors were making their escape was a fearful one, and touching. Men could be seen holding the hands of women, evidently encouraging them to calmness.

Seriously Injured.

Three women ran on the roof and fell through the skylight of one of the northern buildings, receiving serious injuries.

Presence of Miss.

A bootblack on the corner of Beekman Street and Park Row, seeing some men entangled in the telegraph wires adjoining the burning premises climbed a pole and cut the wires, releasing them from their critical position. Several people descended from the burning building on the Nassau Street side by reaching the telegraph pole.

Leap from the Fifth Story.

One boy leaped from the fifth story window of the building, and was killed by the wires breaking his fall. He was hurt but not dangerously. An express wagon having a canvass covering drew up under the windows, and several men who were about to leap to the ground were told by the driver to jump on the wagon, which they did and escaped without any serious hurt.

Another Expedient.

One young woman stood upon the window sills of the fourth story until the firemen arranged to a ladder and she leaped to the ground at the ends and sides, when all was ready she threw her hands straight over her head and jumped. She fell upon the outstretched canvass and escaped injury. It is almost impossible to estimate the losses at this writing, but it is believed they will exceed \$100,000.

A Thrilling Scene.

An old gentleman with white hair got out of the fourth story window on the Beekman Street side. He stood on the sill fully five minutes holding on to the narrow piece with his hands. The flames were approaching him, but he saw no chance of escape. The firemen raised a ladder, but it only reached to the story below him. The crowd on the street grew excited, and a score of willing hands braved the dangers of the falling debris and climbed and shoved upward, plainly heard by the old gentleman.

"Jump, jump, for your life," we'll save you." But he looked at the 60 feet of distance below him and could not muster up courage enough to make the attempt. He turned forward facing the street and with his hands behind him stood like a statue braving death. Meanwhile two brave men got a short ladder and went up the long fire ladder and held it up to him and steadied it while he slowly climbed down. Just as he reached the long ladder, the flames burst through the window where he had stood, but he reached the sidewalk in safety amid the cheers of the crowd.

Other Victims.

A man who gained the roof and escaped by the way of the Times building, shouted to his rescuers that other human beings were perishing there.

Carlos White, of the Pacific News-Paper Company had offices on the fourth story.

Origin of the Fire.

The Occupants of the upper stories.

Among the occupants of the burned building were the Scientific American, the Scotch American Journal, the Turf Field and Farm, and Thompson's Bank Note and Commercial Reporter and the following advertising agencies: Phillips & Co., John F. Phillips & Co., Charles Meyer & Co., J. Walter Thompson, Nicola Monache, A. R. Thompson, Levi A. Desbrow and Leander H. Carroll. Floors of the burned buildings were occupied by various manufacturers and weekly newspapers which employed women as compositors. A woman and two men were said to have been seen at the window on Nassau Street and then to disappear in the flames.

Baldwin Sentenced.

Oscar L. Baldwin, late cashier of the Mechanics' National Bank of Newark, appeared before the United States Court to-day, plead guilty, and was sentenced to 15 years in the State prison.

Killed with Pitchforks.

WINONA, Minn., 31.—Robt. and John Carroll brutally murdered with pitchforks, Titus Hoyt, a respected farmer with whom their father was in dispute. The three Carrolls' who are a hard set, have been arrested.

\$25,000 Fire.

HAVANA, Ills., 31.—The Mason County Court House was burned on Sunday night. Loss \$25,000; insurance \$5,000.

Suicide by Fire.

DEXON, Ills., 31.—On Sunday night Mrs. D. W. Miller becoming involved in a difficulty with her husband, seized an axe, and attempted to kill him. Failing in this, she retired to another room, saturated her clothing with kerosene and set fire to her dress. She was burned to death.

Horrible Brutality.

STERLING, Ill., 31.—The village of Rock Falls is in an uproar, because of a man and woman named Seymour having been beaten, starved and otherwise brutally treated. A 7-year old daughter of Mrs. Bolter, whose husband is in an insane asylum. The little girl was working for the Seymours, but has now been taken away and is under a physician's care. Twenty or thirty people last night visited Seymour for the purpose of lynching him, but he escaped with his wife and diligent search failed to discover them. The methods of cruelly employed upon the innocent child are too diabolical for mention.

Fire in Texas.

GALVESTON, 31.—All the wire leading out of the city are prostrated by a fire at Houston, in the building occupied by the post office, Fox's Bank and the Western Union Telegraph Company. No further particulars obtainable.

Criticizing the President.

CHICAGO, 30.—The Times' Washington special says: President Arthur pleases no one, though he has excited no great hostility except from Blaine, perhaps. Senatorial influence counts for little at present and senators shun to criticize the man, who went to Albany less than a year ago in behalf of senatorial prerogative, and now ignores it. He is criticized for his late feelings, and it is remarked that Congress sometimes meets and adjourns before he has breakfasted, that business is greatly delayed by his sloth. Some of his personal appointments will bring on a fight. Extreme stalwarts accuse him of intriguing for his own re-election, he won't succeed. However valuable as an ally he has never been regarded as a leader. He is alienating himself from old friends and making no new ones.

A FAIR REVIEW.

MORGAN, Jan. 26.

Editor Deseret News:

As sufficient time has elapsed in which the Rev. (?) Sheldon Jackson could have corrected, if untrue, of his sermon in New York, on Sunday, the 22nd inst., I presume we can now reasonably conclude, without undue haste, that he made the statement to the effect that he had been expelled from the general press reports.

There are plenty of business men and clergymen, not of the "Mormon" faith, who know as it is, when Jackson asserted before his hearers on that occasion, that the "Mormons" were "arming and drilling in the back settlements of Utah," and pleading religious exemption, that he coolly, and deliberately uttered what he knew to be false. Jackson has too good facilities for obtaining his information to be (as many others are) deceived, and knowing the confidence reposed in him by his hearers, having every reason to suppose that his statement would be accepted as true, and with out doubt to result in ruin over the country, the foul slanderer, and Christian (?) villain of an industrious and well disposed people, stands out in bold relief. Sir, his course admits of no charitable construction; there is nothing to be pleaded as an excuse.

This is as well known to the non-Mormon business men of Utah, and the local clergy here, as it is to the people. Outraged innocence and justice demand that they should denounce the false charge. And why? For years the bankers and other business non-Mormons have been conducting a profitable and pleasant business with the "Mormon" people and they have sold us they are our friends and leaving out the "peculiar institution" were willing we should enjoy all other rights under the Constitution of our country, and further that they had no approval of the system now become chronic, for misrepresenting us abroad.

Some one has written "consistency is a jewel." I should like very much to see those parties show their consistency, can prove their claim to our friendship and patronage, by sending over their names, a contradiction of that one statement made by Jackson on the 22d inst., and let it be published as far and as wide as the falsehood itself. They need not endorse the "twain relic." There is nothing "Jack Mormon" in this plea, it is a plea of justice. It would do more to disabuse the public mind on the question of loyalty, than all that can be said by our Elders or printed in our papers.

How would you esteem a man who claimed to be your friend, who would hold his peace when your enemy slandered you? Could you grasp him warmly by the hand, knowing he was silent when you were maligned? Would you, after such a proof of his moral cowardice, retain his name on your list of friends? Would you, before I do that kind of friendship have the ring of the true metal in it? Now, to my mind it is not enough for them to say to individuals in their offices, establishments and in by places, "Oh, yes, we know it is false, it won't amount to anything, and you must not write us all down Rev. Jackson," etc. No, sir. Let the gentleman who claims to be our friend, make as large a use of the words "Jack Mormon," and "twain relic" as he can, and let us have his claim to our friendship. Yours for evenhanded justice,

It is snowing as we go to press.

DIED.

At Almy, Wyoming Territory, January 25, 1892, of diphtheria, after an illness of two weeks, Elder Charles W. Hulse, leaving a wife, five sons, four daughters and many friends to mourn his loss. Deceased was born in Weymouth, Dorsetshire, England, October 1st, 1825; emigrated to America in the year 1848; embraced the Gospel in March, 1851; emigrated to Utah in the fall of 1861; resided in Salt Lake City two years and then moved to Almyville, where, together with his family, he resided till death.

At the General Conference in April, 1879, he was called to go on a mission to the Southern States and England, which he honorably did. While in the latter country he was taken ill. After a rapid recovery he was released to return home by President Budge which he reluctantly did. He arrived home November 12th, 1881. He died as he had lived, in full faith of the Gospel.

At Millville, Cache County, Utah, January 7th, 1892, of lung disease, after an illness of two weeks, Elder Charles W. Hulse, leaving a wife, five sons, four daughters and many friends to mourn his loss. Deceased was born in Weymouth, Dorsetshire, England, October 1st, 1825; emigrated to America in the year 1848; embraced the Gospel in March, 1851; emigrated to Utah in the fall of 1861; resided in Salt Lake City two years and then moved to Almyville, where, together with his family, he resided till death.

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