

BUY AN ISLAND, &c.

AMONG others who seem to be troubled about what to do with Utah and its social peculiarity is the *Chicago Herald*, a new paper which has just been started in that interesting city. It states that this is the problem which most attracts thoughtful statesmen. It says, "Utah is now a wayside station on one of our greatest routes of travel. We rub against it going to and coming from our near neighbors."

The *Herald* is to be pitied. Chicago is such a place of purity that it must be a cause of great annoyance to the *Herald* to have the immaculate whiteness of the citizens of that burg soiled by passing across the Territory of Utah. To add to its grief it sees no very clear way for this condition of things to be remedied. It says:

"If we persecute them, there is danger that they will flourish under it. If we force them to remove, it is certain that they can go into no retirement where the waves of coming populations will not wash against them the same as now, within less than a generation."

This is inconvenient. They cannot be persecuted nor driven with good results. The writer must think the people of Utah are lacking in politeness or good manners to remain in so prominent a position as that which they now occupy, when they cannot be removed successfully by persecution or mobocracy. That he evidently has this idea is apparent from his next sentence:

"Brigham had better buy an island in some distant sea, and colonize upon it."

Why cannot this be done to accommodate the *Chicago Herald*? The people of Utah have got

"Betwixt the wind and his nobility."

And why cannot they—one hundred and fifty thousand men, women and children—abandon their homes, which they have made habitable and comfortable by long years of excessive toil, and start out for some distant island to please this newly fledged *Chicago* editor? In this ridiculous strain do editors write about Utah and her people. They speak as flippantly about breaking up one hundred cities and settlements, and having their inhabitants remove as though they were talking about a prairie-dog village on the plains. "Buy an island in some distant sea, and colonize it." Would any man of sense talk of such a thing to the inhabitants of a large Territory? The folly of the suggestion is only equalled by the arrogance of its tone. A reader unacquainted with the position of the people of *Chicago* and that of the people of Utah might easily infer from the tone of this *Herald's* article that the former had in some way at their disposal the lives and fortunes of the latter. The tone is one that might be used by a master to his slaves; it is not the language which free-men use to their equals. The editor of the *Herald* has fallen into the old mistake—a mistake dating back so far that its first appearance is lost in hoary antiquity—that, because others do not worship God at his shrine and in his temple, they are, therefore, his inferiors. Such men seem to have no true conception of the nature of our Government or its Constitution, under which all classes and creeds have equal rights and the fullest protection.

What preposterous nonsense it would be for the people of Utah to say to the citizens of *Chicago*: "Now that the continental railroad is completed we have to pass through your borders. We are brought in contact with you, and you are offensive to us. The frightful corruptions, of every kind, for which your city is so notorious, shock and disgust us, you are a nuisance that we wish removed. We advise you to go to some other region where your practices and examples will be hidden from the sight and hearing of our citizens who travel to and from the East. Leave your city, abandon your homes, and get away as far as possible, we care not where, only that you go!"

Yet for the people of Utah to say this to the people of *Chicago* is no more absurd than for the citizens of *Chicago* to give similar advice to the inhabitants of Utah.

The fact is, we, the people who have made this country habitable and worth possessing, are still here in peaceful occupancy of the lands we have reclaimed from sterility, and we know of no reason why we should not remain and enjoy them. The country suits us admirably, it is all that we require at present, and as for going away, we have no idea of such a thing. The *Herald* says that we can go into no retirement where the

waves of coming populations will not wash against us the same as now. It states the case exactly as we view it, with this difference probably, that its reason for imagining such would be the result is not the same as ours.

Let a people with the qualities which the Latter-day Saints possess—union, industry, perseverance, temperance, thrift, and the numerous other characteristics which they have displayed throughout their career—go to any land, however remote, and they will draw around and to them population and notice. Such qualities have made Utah what it is to-day. Such qualities would make any desert on the earth an attractive spot. Such qualities enrich and make powerful and desirable communities, nations and countries. Of what use, then, we ask the men who suggest a removal of the Latter-day Saints, would a change of location be? As long as the Latter-day Saints remain the people they are, let them go where they would, and they would become conspicuous and attract the notice of the world, and then where would the problem be of which men speak? Would it be solved? It would remain to puzzle those who view it in that light more than ever.

This has been already illustrated in our history. Missouri viewed our system as a problem, and she undertook to solve it by persecution and expulsion. The first not being successful in bringing about a solution, she tried the second, but with no better result. Illinois repeated the experiment, and the persecuted ones launched forth into the wilderness. Those who assailed and drove them thought they had disposed of the question. But they made a mistake, they only postponed it. Now, with the results of these attempts before them, there are those who suggest a repetition of the same acts of folly. Upon such persons the lessons of experience are thrown away. Why persist in viewing this system and its operations as a problem? There is no problem about it; there is no solution to be arrived at. If there be, the plainest and most direct method of obtaining it, is for us to remain quietly in this country which God's blessing has made so suitable for our residence. And this is what we propose to do. Unless the people, who possess such characteristics as do the inhabitants of this Territory, be killed off, they must increase and become more powerful, and as a consequence, there must be a time in their history when driving or removing them must cease. We do not know a better country in the world for this old, silly policy to cease in than here in the midst of these mountains; for it must be admitted that if ever a people earned a right to inhabit any land, the people of this Territory are fully entitled to this.

BRETHREN DON'T HUNT THE DEER

DEER from Sanpete on the street for sale this morning, and some of the finest ever seen in this market, five of them weighing about nine hundred pounds. Sanpete is evidently a famous country for venison, and venison hung up at the stalls in the meat-market at Christmas and New Years, no doubt reminds many of old times, and scenes far from the Rocky Mountains. But then all the good meat,—beef, mutton, &c., &c., that everybody wants can be procured without hunting the deer; and were it otherwise, the supply of that kind of meat is so limited that it would not go far towards helping out. But however good and however highly the epicurean palate may esteem deer meat, there are certain objections to it, to which we wish to call the attention of those who go a-hunting it.

Peculiarly we think it is not a paying speculation. We were talking to one of the citizens of Manti, who brought some in a few days since, and he stated that he and his brother had a good distance to travel from home in order to find the animals, they were out about three days bagging their game. Then there was the hauling from Manti to this city to find a market, and back—two hundred and sixty miles, a pretty tough job at this severe season of the year, and which would require quite a sum of money to make it pay for one or two men and a horse team, much more, we are satisfied than the meat would fetch, for ten cents a pound wholesale, is all that it commands.

But there is a much stronger objection than this, and that is, the Indians are very averse to the white man trespassing so seriously upon one of their principal means of support. A note was

published in the *News* a few days ago, from President Orson Hyde, of Spring City, Sanpete Co., in which he stated that the natives were complaining loudly of the settlers hunting the deer. So far as the abstract question of right is concerned, probably, the white man, having done all and the Indian nothing towards developing and improving the country, is more entitled to hunt or to appropriate any of the products of the country to his use than the Indian. But, as was said in President Hyde's note, the Indians stated, and we think justly, that the white man has farms and mines, while the hunting ground is their only resource.

Brother Hyde also stated that instructions had been sent to the bishops and men in authority in Sanpete to have this deer hunting stopped. Probably all have not yet had a chance to do as requested, and that may account for the continued arrivals of the carcasses of deer in Salt Lake City. We trust the various authorities of Sanpete Valley will promptly attend to and energetically insist upon this counsel being complied with so far as necessary to prevent trouble or unpleasantness. We think the most indefatigable nimrods of Sanpete or any other of the valleys of Utah will, upon a moment's reflection, see the necessity for its observance. Nothing will make a white man fight sooner than hunger, or a tolerably sure prospect of it, if he thinks fighting will avert it; and the Indian will not be less ready to shoot and kill parties who, he believes, are appropriating to their own use the supplies which he looks upon as his own, and which are certainly indispensably necessary for the preservation of himself and wives and children. Seeing then that none of the settlers in these valleys are compelled to have recourse to hunting to supply themselves with the necessities of life; and knowing that the ire of some, at least, of those who are compelled to do so has been aroused on account of this, far better we think, do without sport and venison than expose the life of any white man or men through following one and procuring the other.

"Feed rather than fight" has been the motto of the people of Utah hitherto in their intercourse with the natives. It is a heavy tax; but long experience having demonstrated the wisdom of the policy, nothing of a trivial nature should be permitted to interrupt it. All men who persist, against the urgent and very reasonable opposition of the Indians, in depriving them of their meat by killing and selling the few deer in the mountains, we think, should make restitution by paying a beeve for every deer so captured.

UNIVERSAL AMNESTY.

A SPEECH delivered in Congress, by Honorable Thomas Fitch, upon this subject, will be found in another column. The *New York Tribune* thus discourses upon this same theme:

"We object to a restricted Amnesty that it tends to the creation of an aristocracy at the South—an aristocracy, founded not on wisdom, nor on merit, but on prominence in the late rebellion. Those exempted from the general oblivion of past offenses will plume themselves upon the fact as a tribute to their ability or their efficiency in the rebel service; they will be admired, deferred to, and accorded social distinction and political influence. The fact that they are not eligible to office will enable them to indicate the men to be chosen. They are in fact neither better nor worse than many others; but their proscription, when they shall have been so restricted in number that each of them is known and marked, will clothe them with a peculiar and unwholesome power."

It proceeds to cite the case of Jefferson Davis as an illustration of the correctness of its views:

"Had he been shot, as, upon the verdict of a court-martial, he lawfully might have been, within three days of his capture, he would have been enshrined in a million hearts forever, and his name and deeds would have been a potent spell for generations. So long as he was kept in prison, he was the uncrowned king of millions, to whom his lightest wish was law, his word the end of controversy. A sentiment of honor held every Confederate loyal to him so long as he remained in duress for an offense common to him and to them. Had he been kept for ten years a prisoner of state, he would have been to the last the chief of a crushed but indomitable party whereof fidelity to their suffering head was the point of honor. But his liberation was also theirs. When he walked out of that Richmond court house a free man, he was a dethroned monarch, and such he has remained. He goes to Europe and returns, stops a few days in New York or Baltimore, looks vigilantly after the interests of his life insurance company or neglects them, without exciting a ripple of curiosity."

It argues if the object be to divest the rebels of capacity to do mischief, it would be secured by amnesty not proscription.

LUMBER, "cured" so as to preserve it from decay, by the process known as "Foremanizing," has been used in the erection of a railway depot at St. Louis, and lamentable consequences have ensued to the workmen, four or five of whom have been fatally poisoned, and several others permanently injured by inhaling the fumes arising from the doctored timber. The composition used in the process is made up of corrosive sublimate, arsenic and common salt. A post mortem examination of one of the victims showed the stomach fearfully ulcerated, and lungs and liver nearly destroyed by abscesses. Disease first manifested itself in external ulcerous sores and blisters, which were followed by great difficulty in breathing, chronic diarrhoea and death. Eleven of the men injured have entered suits against the Railway Company, laying damages at \$25,000 each.

A TERRIBLY sensational rumor comes from the land of the almond-eyed, that the Chinese have commenced to poison all the tea they export, so that the millions of Western tea-drinkers may surely fall victims to Chinese treachery if they do not to Chinese prowess. This is a very improbable story, for the Chinese know full well, however much they may hate the Christians, having recourse to a system of wholesale murder like this, would not only cut off millions of treasure derived from the tea trade, but also bring upon themselves swift and speedy retribution from those same "outside barbarians." The Chinese will no doubt carry their tea-poisoning and adulterating abilities and proclivities to the farthest point possible short of destroying life. In fact, experiments prove that they are doing so. The *Food Journal*, an English monthly, says that the tea imported by the Chinese is first used by the Celestials themselves, who afterwards dry the leaves and fix them up with various poisonous coloring matters and then send them to the British market.

Experiments made by a Dr. Muter also show that if not used before being exported, the tea, or that which is substituted for it, is extensively poisoned in curing. Some gunpowder tea—a very favorite brand with lovers of the beverage—which he tested scientifically, he declares consisted of common caper, faced with Prussian blue; a sample of "Kaistow" was nothing but rice husks and other matters, "doctored." One sample is described as "very common dust, mixed with a quantity of small, reddish, unknown seeds, and iron filings much burnt." Another sample proved to be chiefly made up of rice, faced with plumbago and lamp-black, with some pieces of free plumbago scattered through the mixture. In one lot examined were pieces of decayed wood and fragments of seeds and stones, and another contained a considerable amount of exhausted leaves, rendered stringent with catechu. But, strangest of all, in one sample Dr. Muter discovered feathers scattered among rice and pea husks and leaves of the Chinese willow.

If the Chinese can continue to derive an enormous revenue from the manufacture and sale of such abominable compounds as the above, they will not be likely to kill off those whom they so easily dupe; and if the tea drinkers of this country and Europe will continue to imbibe the beverage brewed from such messes, with their eyes opened by such revelators as Dr. Muter, they certainly deserve all the evils arising from such wilful folly.

The people of Utah have been preached to a great deal on the subject of tea drinking; many of them still persist in its use. By and by, one would think, they would see the propriety of the teachings imparted to them, and will come to the conclusion to use themselves and their means better than to spend the one in, or contaminate the other with, the beverage called tea.

"Cumulative voting" is coming in great favor in England with corporations, societies, and other private concerns who use the ballot to decide the conduct of portions of their business.

Steel ear-rings are now the fashion. They are fastened to the ear by a spring, and have the appearance of a small gold dot inserted into the flesh. They are popular among young ladies, inasmuch as it is not necessary to pierce the ears.