

THE DESERET NEWS.

TRUTH AND LIBERTY.

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GEO. Q. CANNON,

Editor and Publisher,

Salt Lake City, Utah Territory.

Bishop WILLIAM BUDGE is authorized to act as GENERAL AGENT for the *DESERET NEWS* throughout Cache County.

Elder GEORGE FARNWORTH of Mount Pleasant, is appointed GENERAL AGENT for the *DESERET NEWS* and JUVENILE INSTRUCTOR for Sanpete County.

Special Notices.

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THE CULLOM BILL AND ITS AUTHORS.

THROUGH the courtesy of Judge Hawley who had received a copy from Washington of the Cullom Bill "in aid of the execution of the laws in the Territory of Utah," etc., we are enabled to lay a copy of that precious document before our readers to-day.

Like its infamous predecessor, the Cragin Bill, this bill was framed in Utah, carried or sent to Washington and adopted by Mr. Cullom, chairman of the House Committee on Territories, and introduced by him to the House of Representatives. The man who has the credit of being the principal framer of this Bill has been a pettifogger in this city. He is but little known; but if once seen he is not soon forgotten. We have heard various reasons assigned for his taking up his residence in this Territory, none of them creditable, however; but they may have been exaggerated. A man with such a face and manner might easily be charged with being a fugitive, and yet the charge not be wholly true. A Vigilance Committee in search of a criminal might make the mistake of hanging the owner of such a countenance, and yet think they had done no wrong. Every peaceable citizen would instinctively shun the companionship of such a person, and during the two or three years of his residence in this Territory he has never been seen in respectable society. Whatever the cause, which

prompted him to take up his residence here, his appearance gave evidence that he had seen hard times where he had been; for a more sorry-looking vagabond is seldom seen than he was—ragged and nearly shoeless, and as "umble," as "very umble," as Dickens' Uriah Heep.

Our object in alluding to this person at all is to show the character of the men who are anxious to inaugurate a crusade against the people of Utah. Adventurers as they are, their anxiety to rob the Government cannot be concealed even in the Bill, as may be seen by a perusal of section five. The people of Utah have been persevering and industrious. They came here stripped of all they had through the machinations and mobocratic violence of just such scoundrels as the reputed author of this Bill and his confreres; but they have struggled with nature and the forbidding circumstances which have surrounded them, and have created beautiful, peaceful homes and accumulated wealth. Men like the one we have described, and he is but one of a class, cannot bear to see them enjoy this wealth. They lust after it themselves. They cannot promote litigation and strip them of their hard earnings, in that manner; they cannot get office, and steal from the treasury; they will not cultivate the earth, or pursue any other vocation that requires work; they cannot conveniently organize a mob to come and drive the people away under the old pretense of their being bad citizens; and how shall they obtain that which they covet?

There is the old plan open to them—write the "Mormons" down in the newspapers, create public opinion against them, tell all the lies that wicked brains can fabricate, urge and beg the Government to enact laws against them, and then send an army to enforce those laws. "Polygamy" is the cry, but the property of the "Mormons" is the booty. They only hate "polygamy" so far as it interferes with their pleasures. What they want is money. If the "Mormons" would give it to them, they would be a very clever, fine people. But they do not, and hence this outcry about the wickedness of the "Mormons." It is the old ruse, to which the mobbers had recourse twenty-five, thirty and thirty-five years ago; but this time, if our enemies can have their way, the mob is to be legalized.

In the *Chicago Tribune* appears a communication signed "Salt Lake," written by the reputed author of the Bill—at least we judge so from the prominence which he gives himself and acts—in which, after telling several lies about occurrences here, he gives a synopsis of the Bill, and then asks, with assumed innocence, "Is there anything unjust or unconstitutional in it [the Bill]? Or that is not required and enforced everywhere on earth under the shadow of a civilized flag, Utah only excepted?" By such means are the public hoodwinked and deceived as to the real intentions of these plotters.

If God did not reign, the people of Utah would be in a pitiable condition. They might reasonably calculate on being "gobbled up." The trap is being arranged, and if they do not walk into it, they are to be driven in. But there is a French proverb, the truth of which has been repeatedly established, that these men should remember. "Man proposes but God disposes." This Bill may pass, or it may not; but whether it does or not, makes but little difference. The decrees of destiny will be fulfilled. Utah's enemies are determined that her people shall be famous. They thrust greatness upon them. If they could get the influence they want with Congress, they would have that body, the Representatives of upwards of thirty-five millions of people—bestow notice and world-wide fame upon a community which at the highest computation, does not number more than two hundred thousand! Despite the modesty and numerical insignificance of the Latter-day Saints their enemies have persisted from the beginning in treating them as an important power and giving them a fame which they could not obtain in any other way.

Personally, we have no objection to

the passage of this or any other Bill, the more obnoxious the better, but for the sake of the Government, for the reputation of the country, we would be better pleased to see Senators and Representatives prompted by higher wisdom and broader statesmanship than the passage of this Bill would evince. We firmly believe—aye, most assuredly know—that they can adopt no measure that will injure the people of Utah. They may give us trouble—that our enemies have frequently done—but we shall emerge from it better, stronger, and every way greater and more powerful.

There is one resolve, however, that we have heard expressed which we trust will never be forgotten—no mob, sanctioned by law or otherwise, shall ever enjoy, undisturbed, the fruits of our toil. We would rather see this land converted again into a wilderness, and the labors of twenty-five years swept away in a few hours, than that our enemies shall find that reward for their villainy in our possessions.

WHAT OUR ENEMIES WANT.

PORTER, in his work "The Giant Cities of Bashan, and Syria's Holy Places," relates a conversation which he had with Mahmood, an intelligent Druse guide, concerning the condition of the country through which they were passing. The country was fertile, the climate was magnificent, and there was nothing required to make it one of the most lovely spots on earth but well-applied industry. The reply of the Druse to the traveler's inquiries was:

"What can we do in this unhappy country? We are all wanderers—here to-day, away to-morrow. Should we attempt to preserve these oaks, or to plant vineyards and olives, or to spend labor or money on fields or houses, we would only be working out our own ruin. The Bedouin would be attracted in clouds around the tempting fruit; and the Turks would come, drive us out with their cannon, and seize our whole property. No no! We can have no permanent interest in the ground. We can only hold it as we have got it, by the sword; and the poorer it looks, the less will our enemies covet it."

The condition of the Druses in that portion of Palestine is almost precisely that of the Latter-day Saints in Utah with this difference: the Latter-day Saints have opened farms, planted orchards and vineyards, spent labor and money on fields and houses, and toiled as no other people of equal numbers on this continent have done to build canals and divert streams from their channels on the thirsty and barren land, have created in the desert and wilderness homes of beauty and refinement, organized good government and made the country a suitable abode for civilized and enlightened man. They have not held the country as they found it; but with that extraordinary faith in the high destiny which awaited them, so characteristic of their movements from the beginning, they have done all in their power to make it desirable. That is the great difficulty with which they have to contend to-day. So long as it remained a question whether they could conquer the elements here sufficiently to wrest from them a support, they were suffered to remain undisturbed; but when this ceased to be a question, and it became evident that the country was valuable through its location and the judiciously-applied and continued labor that had been bestowed upon it, the Bedouins "were attracted in clouds around the tempting fruit; and the Turks would like to come, drive us out with their cannon and seize our whole property."

When we read the Bill which we published yesterday, if we had not had an abiding faith in the justice and power of God, we should have wished that our country had been less cultivated and had more of its original desolation, that it might look so poor that no one would see anything in it to covet. It has been apparent for some time that Utah, in the opinion of some, is too beautiful and favorably-situated a country for Latter-day Saints to possess. Their enemies have been awaiting a good pretext to either dismember them or to oust them and drive them forth to some new land, where they could found new settlements, only to have the driving process

repeated again. They have talked about the Sandwich Islands, Alaska, and Sonora or some other portion of Mexico as better suited to them than Utah. They have done this openly and without disguise, and for precisely the same reason that the mobbers of Missouri, and afterwards of Illinois, wished the Saints to go anywhere, they did not care where, so that they left their homes—because they coveted their possessions; they would like to enjoy the fruits of their labors. The cry of "polygamy" is but a subterfuge. What disfranchise and otherwise punish two hundred thousand people for believing in "polygamy"—for this Bill contemplates the disfranchisement and punishment of those who believe in the doctrine—while, at the same time, there is a flood-tide of reeking, seething corruption rushing through the land, which attracts no attention! No person who understands the real condition of the case, imagines for one moment that "polygamy" is the true cause of the opposition leveled at the people of Utah. All such persons know that, so far as peace, good order, virtue, temperance, freedom from profanity and other vices are concerned, there is no community on the continent, of the same number, which will bear comparison with Utah. This is admitted even by some of the people's most bitter enemies.

It is apparent, from the reading of the Cullom Bill, that the design, if it can be passed, is to enforce such measures here as will compel the Latter-day Saints to renounce their religion or to abandon this country. Those who framed it, and those who desire its passage know the people too well for whom it is intended to think they would tamely submit to the oppressive and repulsive slavery which it contemplates. The slavery from which the blacks of the South have been emancipated would be delightful compared with the crushing bondage which this Bill would bring, were its provisions enforced. No men of Anglo-Saxon race could endure such grinding tyranny, and least of all, men who inhabit a country like this and who have endured so much in the past for freedom. The enemies of the people of Utah know this; yet their schemes are to have them renounce their faith, to embroil them in difficulty with the Government, or to compel them to leave this country. But they will fail in realizing any one of these hopes. The Cullom Bill has not yet passed, and if it should pass, the enforcement would then remain to be accomplished. The people of Utah have been in closer and more precarious circumstances than its passage would bring, and have escaped therefrom without renouncing their religion or becoming traitors to their country, and the same God who delivered them from those straits, and who saved the three Hebrew children from the consequences of disobeying the edict of Nebuchadnezzar, still lives. He has promised to fight the battles of the Latter-day Saints, and thus far He has done so.

There is one assurance, however, we can, in the mean time, give to our enemies,—no scheme they can devise will compel the bulk of the Latter-day Saints to renounce their faith, or to forsake their lands. They will make this country the howling wilderness it once was, make it so poor that its acquisition would be undesirable for a savage; but even then they will not leave it. This country is theirs by every right on which men and nations base occupancy and possession. They have wronged no one in settling it, have attended to their own business and meddled with no one since possessing it, and, God being their helper, they mean to keep it, to eat its fruits, to drink its water, to breathe its air and enjoy its freedom; and who shall prohibit them?

INFORMATION WANTED by the undersigned of his uncle, Wm. Cozzens, who left Ogden City on the 1st of July and was last heard of when between Franklin and the Big Dugway, en route for Bear Lake, about the 18th of July, 1869. He is from Wales, worked several months in Weber Valley grading, and is about 42 years of age. Any information concerning him will be thankfully received by John Cozzens, Montpelier, Rich County.