

THE OVERLAND MONTHLY—SALT LAKE CITY.

THE September number of the *Overland Monthly*, published at San Francisco, contains an able article on "Salt Lake City," from the pen of a writer who deals with the subject in a liberal and republican spirit, and who evidently has had uncommon opportunities of knowing whereof he writes. There are some points in his article from which we dissent. It could scarcely be otherwise under the circumstances. Men who are not Latter-day Saints, though ever so favorably impressed with the character of the people and their religious views, seldom write upon their peculiar tenets in complete accord with those who entertain them. But this does not prevent us from appreciating any the less the honesty of their motives or the kindness of their treatment of a people and subject, whom it is so popular to ridicule, misrepresent and condemn.

In closing his article he thus speaks of the people of Utah Territory:

"The public, while none the less vigorous in its condemnation of their social system, begins to give to them the honor which is their due for their persistent energy, industry, economy, temperance, and order. The people of the Pacific Coast, especially of our newer mining districts, have always been ready in their admissions of the vast national value of the Utah agricultural settlements at their very doors. This cheap source of supply to the miners of the necessities of life has enabled them early to develop large districts, and add vastly to the commonwealth. It is something for which we may all justly congratulate ourselves, that during the last session of Congress, when a bill was pending relative to the forcible suppression of the Mormon marriage system—a bill so cruel, unjust, and vindictive in its provisions that it should condemn its authors to endless infamy—every member of the Pacific Coast delegation, to whom alone the subject was in anywise familiar, was found in the ranks of the opposition. We may hope that the day for an armed crusade against any form of religious belief has forever passed. Cutting throats, however valuable an exercise for the discipline of an army, can scarcely be deemed a missionary work."

"Religious persecutions and wars have ever moved backward upon the dial-plate the hands which mark the onward progress of the race. Mormon polygamy, its evils and its cure, are questions in morals outside the field of political action. It is the department of the missionary rather than of the jurist, statesman, or soldier. Our clergy, and not our Congressmen, should take this evil in hand. Already several eminent divines have taken this position, and warned us that this is not the age when Catholics can broil Protestants, Protestants grill Catholics, or Presbyterians hang Quakers for the glory of God. The faith of the forty millions of American Christians is not endangered by the presence among them of one hundred thousand people heretical upon the marriage question. And although the transfer of this great debate from Congress to the pulpits of the land may destroy the entire capital of a considerable number of obscure politicians, otherwise unknown, and thus perchance still forever the plash and babble of these several fountains of dish-water, yet even then we have faith to believe that the Republic and Salt Lake City shall live."

Such sentiments find no response in the breasts of the "happy family" which reside in this city. They want no transfer of the question from the floors of Congress to the pulpit. That would spoil their game, and deprive them of the principal amusement which they have in this country. As it is at present, they illustrate the truth of Dr. Watts' sentiment:

"Satan finds some mischief still
For idle hands to do."

But deprive them even of this privilege, in addition to having nothing of use to do, and what would become of the poor creatures? We know of no men who have less legitimate business to do than some men who are sent to this Territory at Government expense; but they contrive, by hook or by crook, to create business of some kind, if it is nothing more than making mischief, destroying wise men's labors, unsettling everything they can and making general nuisances of themselves. Certainly such persons want no transfer of the "Mormon question from Congress to the preachers."

THE FARMERS IN UTAH.

"It is not too much to say that had it not been for the religious fanaticism, which assembled and banded together the Mormon people in this locality, the country would have remained a desert for generations. Even since the advent of the Railroad, and the consequent opening of the country, there is not, so far as we are aware, a single Gentile farmer in the Territory."

We take this extract from the article on Salt Lake City in the *Overland Monthly*, to which we make reference in another column. The statement respecting the cultivation of the ground we suppose is indisputable. If there is a single "Gentile" farmer in this Territory, we do not know it, but even if there are any, they are so few as to be unnoticed and unknown. We passed through Corinne a short time since. It occupies a site which, for natural advantages, compares favorably with many beautiful places in the Territory; but a more shiftless, miserable looking place than it presented we have rarely seen. The policy which has actuated the original settlers of this Territory, and that which the crowd of adventurers have followed who have come here for the purpose, if possible, of making money out of their labors and trade, could not receive a much better illustration than is afforded by the appearance of that place and the other towns of Utah Territory. We saw no gardens, no trees, no water-courses, no evidences of cultivation, nothing, in fact, to indicate that men had settled there to make themselves homes or to produce what they consumed; but we saw trading houses, drinking saloons and the other *et ceteras* of a railroad town, a disagreeable, uninviting place, that might, with ordinary enterprise, be built in a few days, and that might disappear in an equally brief period. It looked like a town that had been built by men who calculated to live, not by their own hard work, but by the hard work of their neighbors—a town such as we imagine would suit the "ring" to reside at, where litigation, drinking, gambling and hiring preachers might flourish.

If the schemers who meddle so much with the affairs of the Territory of Utah would turn their attention to farming, they would be much better men, less troublesome neighbors, and be in every way better citizens. Suppose, instead of interfering so much with the "Mormons," who certainly attend to their own business, the men who find so much fault commence the business of farming, and try to cultivate an acre or two, or more, of ground; the pursuit will have a good effect upon them. One of the best Federal officers we ever had in this Territory was a gentleman who brought his family here, secured himself a piece of land and turned his leisure time to account in cultivating his garden. He won golden opinions from the people, all of whom admire industry; he gave satisfaction, we believe, to the government; he kept out of mischief and he raised good fruit, which tasted doubly sweet to himself and family, because he had produced it himself, and which also enhanced its value in the eyes of his friends, "Mormons" and non-Mormons, whom he invited to partake of it with him. We think the pursuit of agriculture would have a good effect upon the temper, judgment and morals of many who are now here; and, if they will take our advice, they will adopt it. We are certain that if they will try it, they will feel so much better they will thank us, before their terms of office expire, for suggesting it.

A LATE number of the *Citizen and Round Table*, (New York), has an editorial article headed *De Mortuis*, in which the practice of writing puffing obituary notices is admirably dealt with. It says: "If we are to judge by the tone in which the press and pulpit are accustomed to speak of the dead, we have a greater assortment of saints in the United States than any other country can boast. No sooner does a noted man—whether he be a politician, a journalist, or a private citizen—die, than we hear on all sides nothing but his praises."

It proceeds to cite the case of two men, who for some years have been connected with New York City journalism, who have suddenly died. One was a man, it says, who, during his whole career, had been distinguished chiefly by his wilful abuse of the talents which had been given him. His excellent father had died broken-hearted because of his son's misconduct; his wife had been forced to apply to the law for a release from his companionship; he earned the distinction of having brought to notice and popularized a form of drunkenness previously all but unknown in this country. As an author, his two most successful books were devoted to the details of his experience as an eater of hashish and a smoker of opium. As a journalist, his statements were notoriously untrustworthy. His character and habits were

perfectly well known to nine-tenths of the community, and the news of his death had long been anticipated by those who knew the inroads that hashish, opium and brandy, had made upon his constitution.

Yet, it adds, if we are to put our faith in obituary notices, this man who made willful shipwreck of his life, deserved not a whit less praise than the other man who died, who was truthful, honorable and upright.

This man who, we are told, broke his father's heart, whose wife was forced to get divorced from him who popularized opium eating and smoking, was Fitz Hugh Ludlow, whose visit to this country, some years ago, will be remembered by some of our citizens, and whose essay on "Mormonism" in one of his works is such as might be expected from a man of his morals. Our readers' experience will enable them to imagine, if they have not read, the style in which a man of his habits would treat upon such a subject as "Mormonism." Whenever we see men as savage upon the practices of the "Mormons" as this man was, and as some others in this city are, we always conclude that if their private lives were known they would be found to be grossly immoral. Our experience sustains us in having this opinion.

A GERMAN writer in the *Cologne Gazette* gives his opinion on the French soldiers, the result of his observations in the Crimea, Italy and in the present war. He says: "It may sound rash, but he asserts that the French soldier, such as he is, will gain no victory over troops like the Germans, either to-day or to-morrow, still less, for the degeneracy will but increase, a few years hence. The role of France is played out; it will remain quiet by the Rhine. The country, which yearly, through the artificiality, of its manner of life, its dissipations and its obstinate destruction of human life, is depopulated, and whose people are physically declining; that country, after this fearful and bloody lesson, will have to give up any serious thought of conquest in Germany. The French soldier through his mode of life has lost all military virtues, his discipline is relaxed and his ambition stunted."

We find another statement respecting the peculiarly favorable temperature which has existed, since the breaking out of the Franco-Prussian war, in the West of Europe, for the rapid healing of wounds. The German wounded heal rapidly; but the French do not, the surgeons say because, in the first place, venereal diseases prevail among them, and they are more restless than the Germans.

THE LEGISLATIVE AND THE JUDICIARY.

OUR Chief Justice requires the applicants for naturalization in the Third District Court, to give a week's notice of their intention to make application, also to forward to the Court at the same time the names of their witnesses. Where does he find the law for this rule? And if there is no law for this requirement, as we think he will readily admit there is not, then by what authority does he usurp the legislative function? For if such a requirement is not sanctioned by the law of Congress, his making it is a clear usurpation of legislative power. Can any one imagine Congress intended that every Judge throughout the country should supplement its laws by provisions of his own—that every Judge should presume that it had not made the laws as full and perfect as they should be? Such a view of the action or laws of Congress is simply absurd. The naturalization laws are drawn up with great care. They provide for every possible contingency that would be likely to arise upon the subjects to which they relate, and when they passed both houses, and were approved by the President, they were finished. No Judge, however high his position, has the least right to add to them, or to enforce rules upon the subjects to which they pertain which are not prescribed by them. To do so is to insult the intelligence of Congress. With as great propriety might a Judge say that an applicant for naturalization shall be a resident in the country for a greater or lesser time than the law prescribes.

We shall not be surprised to hear that the disposition which has been manifested of late here to put new constructions upon the naturalization laws, and to enforce new regulations in administering them, has called forth rebuke. There are thousands of influential men

in the country, many of whom hold official positions, who can instantly perceive that if infractions of the laws of Congress be permitted in Utah Territory, there is no telling where they will stop. And it is not unlikely that their influence will be used to check them in the outset. There is a sense of justice and propriety in most men's minds upon such points as these, and when they hear of invidious distinctions being made in the case of "Mormons," they revolt against them. They feel that the Government and people of the United States are strong enough to deal with the "Mormon" question upon honorable principles, without having recourse to chicanery, tricks and cunning to carry points which may be deemed desirable.

There may be many who do not feel so; they would use any means, however low and unfair, to gain their ends. The "Mormons" are too strongly entrenched in the right to be reached by sound legal measures, so this class would use every unfair means in their power to obtain advantages over them. By so doing they virtually acknowledge the weakness of their own position and the strength of the position occupied by those whom they oppose. The Cullom Bill is not yet law. Yet this class would have its provisions carried out as though it were the law of the land. They would have its passage anticipated. The fact is, they would like to exercise all the power which they may deem necessary to carry out their schemes. If Congress has been too liberal in its laws to meet their ideas of what is suited to the Mormons' case, they want the privilege of curtailing them. If that body has failed to pass the laws which they think are needed to regulate the Territory to their notion, they want the privilege of arranging and enforcing them. What they aim to obtain is the right to exercise the Legislative, Executive, Judicial and Military functions, to be lawmakers, executors, judges and jury. Will they obtain it? *Nous verrons.*

GOLD AND CIVILIZATION.

THE extract, from an eastern cotemporary, published on our last page to-day, is worth more than a thoughtless perusal. Its statements are probably exaggerated, but if there be any truth in flying rumors for the past two or three years, South Africa possesses enormous mineral wealth. To obtain this wealth men will brave every danger; and although Africa is still, to a great extent, a *terra incognita*, and is less inviting to the white race than any other portion of the known world, their advances, if inspired by the hope of acquiring sudden and great wealth will not be deterred by its terrors.

The curse which hangs over the African continent is undoubtedly owing, in great part, to the fact that for many ages, it has been left solely under the control and in the possession of the colored, or inferior, race; and the result there, as everywhere else where their domination exists, has been retrogression instead of progression. It is said that the continent is sterile, and incapable of being colonized; but these objections are little if any stronger than those once raised to the colonization of the Great West of America. It was pronounced a hopeless desert by reason of the sterility of the soil, the severity of the climate, and other natural, and seemingly insurmountable obstacles; but time and experience have demonstrated the fallacy of such assertions. The climate has been modified, and the capabilities of the soil, under the persevering, almost tireless efforts of the settlers, have shown that it is abundantly capable of supporting millions. Who knows that culture and toil would not, eventually, produce similar results in sterile, torrid Africa? We believe its wastes and deserts will be colonized by the superior race, and that the discovery of gold or diamond fields will be the means, in the hands of Providence, of giving a great impetus to the work.

Gold and diamonds for the having, and the hardy, ingenuous Anglo-Saxon, and other white races will flock there by thousands; civilization will follow in their track, and despite the difficulties to be encountered, there as well as in the great west of America, the love or thirst of gold, pronounced by a high authority, to be a prolific source of evil, will doubtless become a principal means of rescuing a continent from the curse of barrenness and sterility, and of giving a vastly increased field for the operation and spread of the white man's domination and influence!