

Correspondence.

ALEXANDRIA, Egypt,
February 6, 1873.

Editor Deseret News:

I will commence where I closed my last letter, at Naples. The city of Naples contains a population of over a half million. It is beautifully situated on the slope of a range of hills bordering the Mediterranean. Including its suburbs, it is nearly eighteen miles in circumference. The streets, like those of most other cities of Europe, are generally narrow, though some are wide, handsomely paved and bordered with elegant buildings, five, six, and seven stories high. We noticed in many parts of the city, that the lower stories are built without windows; air and light being admitted through the door in front, which is generally large, always standing open except at night, when the occupants retire to rest. These apartments were swarming with laboring people, many of whom appeared in great poverty. We have visited no city where so much begging is practiced as in Naples. In many places, beggars thronged us by multitudes.

We visited Pompeii, distant a few miles from Naples, and spent several hours in walking through the streets and examining its interesting and mournful ruins. In the year A.D. 63, the city was partially destroyed by an earthquake. The inhabitants abandoned the town but returned directly afterwards, and it had regained nearly all its splendor, when, at midday, on November 23d, A.D. 79, the eruption destined to destroy it commenced. The wooden roofs of the houses were either set on fire or broken in by the weight of the matter deposited on them. It is thought that, inasmuch as but few skeletons have been found, nearly all of the inhabitants were enabled to escape. They returned soon afterwards to dig the soil in which the town was buried, and carried away the valuables left in their houses, and some precious objects from the public edifices. The villa of Diomedes is one of the largest establishments. The remains of seventeen persons were found there during the excavations. Some of them were shown us at Pompeii, others we saw in the National Museum in Naples. Close by the garden gate of this villa, were discovered the skeletons of the proprietor and his attendant—one, holding in his hand the keys of the villa; the other, a purse which contained one hundred gold and silver coins.

Quite a large portion of the city is now excavated, exhibiting streets, private buildings, temples, theatres, fountains, wine cellars, public squares, &c., &c., in a wonderful state of preservation. The whole resembles a large, magnificent town, the inhabitants of which had suddenly fled or gone out on a general excursion.

In returning to Naples we stopped a short time in Herculaneum, which contains some objects of interest. The ancient theatre has been excavated, which appears to have consisted of nine tiers of seats, sufficient to accommodate ten thousand persons—its orchestra is twenty-six feet below the surface of the present town, Risina.

The next day we spent a few hours very agreeably in the celebrated Museum of Naples, which contains a vast number of apartments richly stored with relics of ancient art and science, and constitutes a general depot of the two ancient cities, Pompeii and Herculaneum, and other localities of Naples and Sicily. The "Secret Cabinet," which was formerly closed to all visitors, is now open to gentlemen, but is still closed to ladies and the Catholic clergy. Its contents exhibit, in a striking manner, the dissipated public taste, and the licentious and beastly practices of the inhabitants of those doomed cities, Pompeii and Herculaneum, showing that they well merited the terrible judgment meted out to them so suddenly.

We concluded to pay our respects to Mount Vesuvius. It is nearly four thousand feet above the level of the sea. In the eruption of A.D. 79, the elder Pliny lost his life. In 1631, several currents of lava burst forth at once, and overwhelmed a number of cities at the foot of the mountain. Risina, partly built upon the site of Herculaneum, was consumed by the burning torrent, and it is said that four thousand persons perished in the catastrophe. Thirty-four

eruptions have taken place since 1750, extending to April, 1872. In this last, thirty persons perished upon the mountain, simply through venturing incautiously. We left our hotel in a carriage at 9 a.m. and reached the "Hermitage" at 11 past 11, situated upon the slope of the mountain, about one mile below the foot of the "cone." The road to this point has been built at great expense, is very good, but extremely serpentine, passing over fields and hills of lava, which have been thrown out from the crater at different periods. We could proceed no farther by carriage. President Smith, according to previous arrangement, was carried in an armchair, upon the shoulders of four Italians, to the foot of the cone, while others rode on ponies to the same point, over a tortuous path, in places very narrow and rocky. Here we left our ponies. President Smith, borne upon the shoulders of his stalwart bearers, took the lead, while we followed, assisted by our strong walking-sticks. The ascent was difficult and fatiguing, in places very steep, with ashes and sand nearly one foot and a half deep. We enjoyed a magnificent view of the surrounding country, the long range of the Apennines in the distance, covered with its snowy mantle, the ruins of Pompeii, the beautiful city of Naples and its great Bay, dotted with many ships and steamers. We were one hour and a quarter in making the summit after leaving the foot of the cone. The crater was partially clear of smoke, affording a fine opportunity for examining the wonderful abyss. We tumbled a few rocks over the rim, which were more than thirty seconds reaching the bottom. Some of the party tried their strength of nerve by standing upon a craggy point, which appeared to hang over the burning chasm, and thrusting sticks into the smoking apertures, which inflamed in a moment. One of the party also sought to acquire fame in boiling and eating an egg in the midst of the burning heat and sulphurous smoke. It was judged that the mouth of the crater would equal in dimensions a ten-acre block. The mountain, all around, appeared only a thin shell in a heated state, and for a long distance below the summit, here and there volumes of smoke are issuing. We descended the mountain at nearly a running pace which occupied only about fifteen minutes, arrived at our hotel at nearly six o'clock p.m., and indulged in a remarkably late breakfast the next morning.

We left Naples by train on the 30th, for Brindisi. A great portion of the country through which we passed, is cultivated by the spade; and we saw here, and also in many other parts of Italy, the women engaged in this laborious employment—in one instance we noticed a company of women repairing a break in the railroad, by carrying gravel upon their heads in baskets.

At Brindisi we took steamer for Corfu. We had a pleasant passage—the sea smooth, the weather fine, like Spring, and the air pure and bracing. We passed close to the coast of Albania, and had a fine view of Turkish towns and villas, which appeared here and there on the slopes of the mountains.

The city of Corfu contains about twenty-four thousand people, the island some fifteen villas with seventy thousand inhabitants, and forms a portion of the Grecian Government. The olive and grape are cultivated upon the island very extensively.

Sunday morning we attended Greek service in a magnificent cathedral. The psalms, prayers and portions of Scripture were read in modern Greek, and in a very amusing operatic style.

In the afternoon, the capacious square in front of our hotel was enlivened with thousands of promenaders gaily and richly dressed. The fashionable Grecian ladies, however, made no display of the "Grecian Bend." A company of politicians passed us—directly a row ensued, and one was stabbed to the heart, a few steps from where we stood.

We took steamer for Alexandria and arrived here early this morning. We had fine weather, a smooth sea the whole distance, no sickness, a very remarkable circumstance. We remain here four days, and then proceed by rail to Cairo, one hundred and thirty miles distant.

LORENZO SNOW.

REMARKS

By Senator Sherman and others, on the Utah Bill, in the Senate, Feb. 26, 1873.

Mr. Sherman.—I will suggest some amendments to this bill, and I do it with some reluctance because I see that the bill is carefully prepared, but as they are amendments that affect particular sections I hope the Senate will give them reasonable consideration. First of all, I move to strike out section fifteen.

The Vice-President.—The Secretary will report the words proposed to be stricken out.

The Chief Clerk read section fifteen as follows:

That no alien while living in bigamy or polygamy shall hereafter be admitted to citizenship of the United States.

Mr. Thurman.—If this bill is only applicable to the Territory of Utah, as the Senator from New Jersey says it is, this would be plainly unconstitutional, because it is not uniform; and so I presume this section is intended to be applicable to all the people of the United States.

Mr. Frelinghuysen.—I suppose so.

Mr. Sherman.—But as the title speaks of the bill as a bill to aid in executing the laws in Utah, it is doubtful whether the section would not, in view of the title and the subsequent words, be held to apply only to the Territory of Utah.

Mr. Edmunds.—The Supreme Court of the United States has decided more than once that in relation to the Territories the Constitution of the United States does not apply, and we can pass just as many regulations about naturalization in the Territories as we like.

Mr. Sherman.—I doubt very much whether when the Constitution declares that all laws relating to naturalization shall be uniform throughout the United States, that does not include not merely the States but the Territories also.

Mr. Edmunds.—That is not what the Constitution declares, that they shall be uniform throughout the United States. It says Congress may pass uniform naturalization laws; but the Supreme Court have decided that no one of the provisions of the Constitution has any application as it respects what we may do in the Territories, that we may govern them by the sovereign dominion that any government exercises over territory that it has acquired. I do not set up my opinion; I only set up that of the court.

Mr. Sherman.—I am not prepared to discuss that, because it is not material on that ground.

Mr. Trumbull.—Will the Senator from Ohio allow me one moment? I think the Senator from Vermont states the decisions a little too broadly. I do not think the Supreme Court has ever decided that Congress can pass a law in reference to a Territory or anywhere else that the Constitution says Congress shall have no power to pass.

Mr. Edmunds.—I have not said so.

Mr. Trumbull.—That would be the effect. Because where the Constitution says that Congress may pass uniform laws upon the subject of naturalization, that is just as much as to say that it cannot pass a law which shall not be uniform in the Territories or anywhere else.

Mr. Sherman.—It is very evident that these gentlemen who are lawyers differ first whether this section is general in its character, and next whether we have the power to make a special rule as to naturalization in the Territories. I will not discuss it, but I see no public policy to be promoted by refusing these aliens naturalization. It seems to me that we ought to mold them to the general Commonwealth of the country as rapidly as possible.

Mr. Edmunds.—The laws now require aliens to be of good moral character before they are admitted to citizenship.

Mr. Sherman.—"Congress shall have power to establish a uniform rule of naturalization and uniform laws on the subject of bankruptcy throughout the United States," is the language of the Constitution. The words "throughout the United States" clearly refer to both branches of the clause, and it seems to me that unless the Territories are not a part of the United States or are not in the United States, the words "throughout the United States" would require the laws to be of a uniform character on the subject of naturalization there as well as in the States, so that this section, if it is at all constitutional, must be construed to be a section general in its application to all the United States and all the Territories. I see no reason for it, and unless Senators can give some reason for it, I hope they will strike it out. I wish to see the bill perfected, and unless I can see some good reason to the contrary, shall vote to strike out this section.

Mr. Edmunds.—We all thought, I believe, in committee that that was a very wise provision, even those of us who differed on some other parts of the bill as being too hard on this set of people, but I am not sure about that. The present theory of the naturalization laws, to be found in their own words, is that the persons who are to be naturalized must be those whose character and whose moral condition shall be such as to make them the fit elements of the government of the country into which they are to come and of which they are to be a part. That is the law now. The statute declares that the court sitting judicially must be satisfied upon proof that the party applying has for five years borne a good moral character. I am not going into the discussion of the question as to whether polygamy is moral or im-

moral; I leave that to my friend from Ohio to determine for himself, just as I must determine it for myself and so on. But I do say, that if we have always stood to the rule as being a fit one in admitting to the governing element of the country emigrants from other countries, then we ought to provide, if we intend to draw the line of law around this condition of affairs where it now is and to prevent its enlarging itself, that no person shall be admitted to citizenship in that territory who is in the practice of that peculiar relation. If, on the other hand that peculiar relation is moral and ought not to be made a test of citizenship, then when a man is made a citizen he neither ought to be persecuted nor punished nor pursued nor legislated against on account of his following it afterwards. The whole question therefore is involved in that. If the practice of this particular thing is right, one that like all the other developments of society in this country ought to be left to itself entirely, then we ought not to pass some sections of this bill which provide for these divorces, as you may call them; we ought to leave it, whether it be set up in a State or Territory, to itself, and the State laws ought not to provide against it. If it be right and proper, with the ideas that the great body of this country have, that that sort of thing should be eradicated, so far as it can be consistently with a proper sympathy, pity, and respect even for the opinions of the people who have now gotten into it, not to destroy them because they are wrong, but only to say, "Do not go any further in that direction by our authority," then it is right to say, in order to discourage it to all the people of the Old World, "If you wish to seek a home in America and to become a part of its law-making and developing society, you must come with your hands clean upon that point," but if that is wrong and he ought to be made a citizen practicing that relation, then being made a citizen he ought to be protected in it. There is no half way ground that I can see on that question.

Mr. Sherman.—I might not differ with my friend from Vermont in regard to the question of morality, but the naturalization laws have never been enforced with such a narrow view as he now presents them.

Mr. Edmunds. Do you call it a narrow view?

Mr. Sherman. Yes, sir; a narrow view. The question of a man's morality, as to what are his habits, &c., has never entered very closely into the question of the naturalization of foreigners, or a great many that have been naturalized would not have been naturalized. If the Senator desires to make the test of morality, he ought to make it by a general law. Why confine it to those who live as polygamists believing that they have the moral right to live so? Why not extend it to those who live in an improper state in other communities? If a man believes that he has the right under the law of his church to live with two wives, he is certainly less guilty of an immorality, tested by the internal sense, than thousands and tens of thousands of men all over the United States in every State of the Union who violate the moral law in other ways.

I do not wish to do anything of an unkind nature against the people who live in Utah. They have developed a beautiful and prosperous country in the midst of the desert; and although their peculiar habits are as repugnant to me as they can be to any other Senator, although I believe they reverse the law of the Christian Church, and that their theories would if adopted by the people of the United States utterly overthrow our political system, though I have the same opinion about polygamy that any other Senator can have, they are a misguided people and they ought not to be dealt with harshly. They have done the country great good in the physical development of the western portion of our continent. Without their agency on the plains I doubt very much whether we could have built the Pacific railroad when it was built; we certainly could not have built the telegraph lines and maintained them but for their agency. We owe them therefore a little kindness on that score for physical development; but when we come, as I hope we shall be able, to break up their system and compel them to conform to our laws and the usages of our society, and the habits of a Christian people, I hope we shall

do it in a way that will not unreasonably strike at them or single them out for any special exemption or prohibition.

Here is a clause that forbids any alien who, honestly believing that he is doing right, and obeying the laws of his church, practices polygamy, from becoming a citizen of the United States of America. We never have enforced the naturalization laws in any such effort of exclusion, and I do not think we ought to commence now. My amendment does not affect the important features of the bill, and I do not see why we should not strike out the section.

Nor do I see the necessity of our undertaking to amend specially the Territorial act organizing or incorporating the Church of Jesus Christ of Latter-day Saints, approved in February, 1851. If the church undertakes to legalize marriages, solemnized not according to law, but in violation of the law of the United States, the action is simply void. If, in the language of this bill, they do solemnize or authorize marriages or similar relations contrary to the provisions of the existing statutes against bigamy and polygamy, or contrary to the common law, they are simply null and void.

But I would avoid in this bill, which I hope will have a useful effect, anything that appears to be harsh to the Mormons. I think we ought to treat them mildly, gently, and kindly. If any one goes to Utah, goes to Salt Lake City, and sees the development of an organized community, prosperous and happy apparently, he will be a little careful before he lays the hand of power upon them without considering all the circumstances by which they are surrounded, and without being forbearing, and kind, and gentle even to their feelings.

As the Senator from New Jersey properly said, most of the people who have gone to that settlement were foreigners, and most of them ignorant, very ignorant indeed. They came over here without any property. I remember nearly twenty years ago seeing a Mormon train pass out from where the town of Omaha now is to undertake the journey over the plains. They were as poor and abject a body of people as I ever saw, mostly foreigners. They have gone there and developed that Territory. They have built good houses. When I was there during the last summer I was amazed at the comfort, peace, prosperity, and order of a community made out of such materials.

I know the Senator from New Jersey will appreciate the feeling I have in regard to this matter. While I should like to cure the evil of polygamy, as entirely inconsistent with the whole scope and character of our Government, of our religion, of our polity, of our institutions, as inconsistent with the ideas of the Anglo-Saxon race, that I believe has never adopted polygamy in any portion of its various divisions, yet I would, in dealing with this acknowledged evil, be kind and gentle and forbearing. I would treat these people kindly, and enforce the laws fairly, doing nothing that would even look like an act of harshness.

It seems to me, therefore, that it would be unwise in this bill to deny Mormons of foreign birth the right to be naturalized. Let them stand like all other foreigners. I move to strike that section out. Then unless there is a very clear reason for it—I have not examined the law which the Senator from Vermont has handed me—I would not say anything about the act that organized their church; but let it stand. There is nothing in the world about which people will fight so quickly as about their church. The history of this world has been a history of religious wars, and more blood has been shed in the name of religion than in all other causes combined. So it has been said by many of the most distinguished writers, and I have no doubt it is true.

I hope then that in this act, unless there is some strong reason for it, we shall say nothing at all about "The Church of Jesus Christ of Latter-day Saints." Let them find out what we regard as their error in due time as they no doubt will; let them alone and I believe that within a single generation from this time, probably within twenty years, perhaps when a single life may have gone out, the anomalous state of society that exists in Utah will disappear and the United States will have the benefit of the vast physical development