

EDITORIALS.

WHAT CAN BE DONE?

It is claimed by many persons that intemperance cannot be affected by legislation, because it is impossible to control the human appetite by law. While it is certainly true that the most effectual way to banish drunkenness is to convince the judgment of tipplers and strengthen their will power, experience shows that reasonable laws, firmly enforced, will in a large degree aid in the suppression of that form of intemperance which disgraces the large cities of the world and causes so much sorrow, poverty and misery.

While human beings crave stimulants and cannot or do not control that desire, strong drink will be manufactured and sold, no doubt. Where there is a demand there will be a supply. If it cannot be done under the regulation of the law it will be done in secret and in spite of the law. And it will take something more than the knowledge that intoxication is an evil, that the habitual use of ardent spirits is injurious, that dram drinking is the cause of trouble, disease and crime, to deter people with the alcoholic habit from indulging in the inebriating cup. Strength of mind to overcome the demands of perverted nature is the great lack in most persons who are traveling the road to the drunkard's doom. Personal power to resist temptation is the one thing needful. Resolutions are made frequently but to be broken, and the failure to keep them even when fortified by solemn promises, is often as mortifying to the weak transgressor, who laments and despises himself for his own folly and imbecility, as to his relatives and friends and well wishers.

It is here where the strength of true religion comes in to fortify the believer in Divine help. "I can do all things," "Christ helping me," is no vain boast with him who has genuine faith. Strength will come from on high to those who want to control their appetites for anything forbidden or improper, if they will seek for it in the appointed way. There is much aid, too, in the example, presence and influence of resolute men and women who have wisdom enough to extend it to the weak and yielding without offense. And there is a wide field of usefulness in this direction for those who are called to be teachers of their fellows. They could accomplish far more by working in private than by merely deploring the evil complained of in public.

But notwithstanding these facts, much may and should be done by the framers and executors of laws and ordinances, to check the stream of intemperance and prevent its spreading like a flood to overwhelm the land. Where prohibition is impracticable, stringent regulations may be adopted, which all executive and judicial officers ought cheerfully to support, in order to control the traffic in intoxicants and keep it within defined limits.

We are strengthened in our views of the efficiency of wholesome rules in this direction, by the effect of the Mayor's proclamation on Christmas Day in Salt Lake. A year ago, when saloonkeepers kept open house and free drinks were the rule, the scene was most humiliating to the friends of law and order and the lovers of their race. This Christmas, when the saloons were closed by municipal orders, the quiet and decorum was most remarkable, even for this usually peaceful city. The proclamation was effectual, the result was good, and is direct proof that something can be done by wholesome law in the direction of the control of a common vice in the shape of a public nuisance and scandal.

Let the wise heads of the country reflect upon the most prudent methods of suppressing the growth of inebriety, and let the good and great souls who are filled with philanthropy, exercise that quiet and powerful influence which will save fellow creatures from certain sorrow and a drunkard's grave; and the world will be greatly the better for it.

VALUE OF A NATURALIZATION CERTIFICATE.

OUR readers will no doubt remember the famous Buzzi case in which

the rights of naturalized citizens and the question of the validity of naturalization certificates were involved. It came up before the Spanish Claims Commission and the arbitrators not being able to agree upon the matter, it was referred to Count Lewenhaupt as umpire, who laid down the doctrine that when a claim of naturalized citizenship was disputed, the proof of proper naturalization must be produced by the claimant, instead of proof of fraud being demanded of the defendant.

This was new and strange, and was vehemently opposed by the then Secretary of State, Mr. Blaine, who cited the decision of Baron Blane, the predecessor of the umpire, to the contrary and gave positive instructions that "The rule to govern the commission is that when an allegation of naturalization is traversed, and the allegation is established prima facie by the production of a certificate of naturalization or by other and competent and sufficient proof, it can only be impeached by showing that the court which granted it was without jurisdiction, or by showing, in conformity with the adjudications of the courts of the United States on that topic, that fraud, consisting of intentional and dishonest misrepresentation or suppression of material facts by the party obtaining the judgment, was practiced upon it, or that the naturalization was granted in violation of a treaty stipulation or of a rule of international law."

We published at the time the particulars of the case, the claimant being Pedro Buzzi, whose claim was disputed on the ground that he was not an American citizen, and that though he held a certificate of naturalization he could not produce proof satisfactory of an uninterrupted residence of five years in the United States immediately preceding the date of naturalization. Mr. Blaine took strong ground on the unimpeachability of the naturalization certificate, holding that it was prima facie evidence of citizenship and could not be disputed or attacked unless by positive evidence of the points above mentioned.

The case was suspended and Mr. Blaine's successor—Mr. Frelinghuysen, taking the same ground the arbitrators found it necessary to reconsider the question. It is gratifying to know they have come to the conclusion that the American position is right and that the umpire was wrong, and they have made the following announcement:

"That the principles mentioned in the instruction of the Secretary of State to the advocate for the United States, dated the 25th of September, 1882, are concurred in, and the following rules have been adopted by them, viz:—When an allegation of naturalization is traversed and the allegation is established prima facie by the production of a certificate of naturalization or by other competent and sufficient proof, the allegation can only be impeached by showing that the court which granted the judgment of naturalization was without jurisdiction, or by showing, in conformity with the adjudications of the courts of the United States on similar matters, that fraud, consisting of intentional and dishonest misrepresentation or suppression of material facts by the party obtaining the judgment, was practiced upon it, or that the naturalization was granted in violation of a treaty stipulation or of a rule of international law, and that naturalization invests the individual with the rights of a citizen of his adopted country in the country of origin or elsewhere not less than in the country of adoption."

This satisfactorily settles an important dispute between the United States and Spain, and will have a bearing upon the question on which it turned—both in foreign diplomacy and home affairs. A naturalization certificate must stand as conclusive proof of citizenship, unless intentional fraud in obtaining it or the non-jurisdiction of the court that issued it, is competently and conclusively proven.

A CLEVER WOMAN'S VIEWS OF UTAH.

MRS. E. L. SAXON, who recently spent some time in Utah for the purpose of studying the "Mormon problem" on the spot, has written up some of her impressions.

New Orleans Times-Democrat. We have seen two of her letters, which appeared in that paper on December 8th and December 15th, respectively. Mrs. Saxon writes without malice and without fear. Some minor error occur, but they are chiefly chargeable, we suppose, to the type-setters instead of the correspondent. The lady gives graphic and pleasant descriptions of various buildings and points of interest in Salt Lake City, and mentions favorably several of our leading citizens. An interview with President Taylor is briefly reported, and accounts are given of social visits with ladies and gentlemen at their homes, where she had an opportunity of learning something of "Mormon" domestic affairs. After studying the situation in this way, she says:

"I assure you that this people is to me one of the perplexing puzzles of my life. Never have I met such 'zeal for the Lord,' such devout, earnest, prayerful religion. I can think of nothing save the historical accounts of the covenanters, as I hear these men, who made the trip over the Rocky Mountains with Young, recall the evidences of God's power shown in their behalf in that exodus from happy homes to the desert and the rocky fastnesses of the mountains, hunted by fire and sword."

The "Mormon" method of settling difficulties without recourse to legislation is explained and it is shown how this displeases "Gentile" judges and lawyers and excites their opposition. Here is a paragraph in relation to the tithing system:

"This afternoon a prominent man and woman called to see me about lecturing here, and one of them said they 'never had seen a collection taken up in any meeting among their people.' This turned our conversation on 'tithing,' and the whole character of their church government passed under review. I must say I think almost any way of keeping up religious worship better than the everlasting Sunday collections, and I have always thought the tithing system of the Moslem times was the best for sustaining a church. I know that this is in contradistinction to our ideas, but let a Mormon 'hierarchy' show you its benefits, and they show up like bricks in a row, in contrast with our faith, and shows, and tableaux, for raising funds for the same purpose."

Mrs. Saxon attended one of the meetings of the ladies' Relief Society and thus describes it:

A hymn was first sung by an audience of some three hundred women, of all ages and stations in life; then a fervent, soul-stirring prayer of thanksgiving and praise for all God's goodness and mercy; then came reports from various precincts of juvenile work, read by the secretary of each one—girls from 11 to 12 years of age. These girls were very pretty and lady-like and evinced splendid training in a practical manner.

In regard to educational matters in Utah, Mrs. Saxon learned that common rumors are densely incorrect. She remarks on this subject:

The charge has been brought that they do not educate the young among the Mormons. I have the refutation of this in the fact that I have been unexpectedly in their seminary schools in the wards, and the teachers seemed glad of my coming, and displayed their classes in every way with commendable pride. Truth compels it, too—the children are very pretty, have lovely developed forms, and are very quick and bright.

A full description is given of the Assembly Hall and the services therein, and the subject of plural marriage in contrast with the vices of social life in the world is handled delicately but pointedly, and the writer's conclusions are thus related:

"My own theory has been that cordial relations established between the people of the Territory and the better class of the Gentile world would go far toward the breaking down of the plural marriages. I can well understand now why they themselves shrink from the contact. It is not fear, nor is it hesitation to have their relations to each other known, but it is the full certainty of the cruel manner in which their religious views have been misunderstood."

Every question that I have asked has been answered as fearlessly as

it could be, and every position defended in the ablest way."

Mrs. Saxon wishes it to be understood that she does not attempt to defend the institutions of the "Mormons" but to report them fairly, and adds:

"My experience in reform work tells me that too many evils are in our own society, and even if called sins there, it is hard to use them anywhere, or advocate them to break down any institution that only the slow process of logic, law and reason can destroy."

In her second letter written after further opportunities for acquiring information, which she sought from persons of every shade of opinion on the main questions, she says:

"Twelve days in Salt Lake, with an absolute determination to see for one's self, will satisfy anybody that the 'loaves and fishes,' for radical office-holders, is of more importance in this Utah trouble than anything else. A radical Gentile said the other day, 'A Southern person could not understand Mormon politics.' First, last and always, it looks so entirely like a chapter of politics some Southern people were familiar with, we feel as if we had some faint idea of its similarity. If plural marriage did not, and never had existed in the Mormon Church, the same trouble that they are having over that, as an excuse, would still exist in the solid democracy of Utah."

Reference is made to the hospitality of the Saints, the general belief in Biblical prophecy and the genuine sincerity observable, and the result of visits and observations is stated as follows:

"I have been admitted to the hospitality of Mormon homes, both high and low, and placed on such footing that I can go at any moment unexpectedly into their homes at pleasure. I have been invited into Gentile homes, of those who respect the Mormons and in a way sympathize with them; have sought conversation with the most rabid 'Mormon-eaters,' and after two weeks' observation feel no inclination to retract a statement made."

In regard to the reports about the subjection of the women, circulated with a view to prejudice the cause of woman suffrage in Utah, Mrs. Saxon says:

"I find that Mormon women have pretty good ideas of their own, and express themselves with as much readiness as any women do. That they voted for the men of the Territory who are candidates instead of men who are against them, I think any sensible man will admit is about the right thing to do on their part. My firm conviction is, that if their religion didn't suit them, and if they were not honest and zealous in it, they would soon make things lively for the men who are engaged in it."

The writer descants upon the kind feeling exhibited towards domestics in "Mormon" families, the brotherhood and sisterhood existing among all classes, the industry of the people, the co-operative system and the property rights of women. On the last subject she falls into a few errors, stating that "the property laws are less favorable than in most States." This is probably due to incorrect information derived from some of those "Mormon-eaters" whom she visited, for the very reverse of her remark is the truth of the matter, as reference to Utah Statutes will demonstrate. A very pleasing account is given of a "Mormon" surprise party which the writer attended in honor of a "Mother in Israel," showing the affection which unites the members of families, so different to that which is generally supposed in the world. The annexed paragraph is so just and true, though contrary to popular ideas, that we must find space for it:

"To the thousands of Americans to whom the word Mormon conveys only one meaning, and that 'polygamy,' my letter may seem a very queer one, that it does not rail out upon them for that and all else. The Mormons were persecuted and driven from Kirtland before the revelation concerning polygamy was given to them, and to-day they are environed by circumstances that should, if truly known, touch the heart of every generous man with sympathy. Loyal to the government, they have from the very outset been held as aliens, and to read of that marvelous journey of over a thousand miles fleeing for safety

to the mountains, and of the efforts of Brigham Young and his co-workers in making this land what it is—is enough to arouse sympathy and respect in the hearts of any honest people, and will eventually, when men and women dare be honest enough to tell the truth, fearless of praise or blame. It is not respectable to be honest about the Mormons in the outside world; and I say it now, fearless of contradiction, that the whole thing lies (once found out) in a very small political nut-shell; and we of the South know too well what the lessons of the past have taught us."

Mrs. Saxon quotes the inquiry of one of the Commissioners "Where are your paupers or people in want? I see none of them. Have you hidden them away?" and endorses the statement that the "Mormons" take care of their own poor and "there is neither an orphan asylum or a poor house in the Territory." The second letter concludes as follows:

"There are thousands of the Mormons, devout religionists, who do not have but one wife, but hold their religion dear as life. And as it is explained to me, the whole thing is a very plain, practical, sensible sort of belief, and seems to give some very intelligent people a 'mighty sight of comfort.'"

If the Times-Democrat does not sour on so much truth in regard to "Mormondom," or is not blamed till it is scared for publishing letters on the other side of this question, we may expect to see other communications on this subject from the pen of a lady who, having had the courage to go down into the haunts of sin and misery to snatch if possible some victims to man's inhumanity and lust from shame and degradation, was not afraid to look at Utah as it is, without the glasses which have been framed by popular opinion and colored by prejudice, nor to speak that which she experienced and testify of that which she beheld. Her letters have the merit of originality, in that they are not repetitions of common slander or pictures painted to correspond with popular fallacies. They are written with a desire for accuracy, and Mrs. Saxon deserves credit for her consistency and ability.

IDAHO NEWS.

[News Special Correspondent at Boise.]

BOISE CITY, Idaho.
December 19, 1882.

Editor Deseret News:

Your correspondent arrived at this Territorial Capital last evening, after three days and nights passed in purgatory—that is, the Kelton stage—I do not mean to say it is worse than stage traveling in general, but simply that this 250 miles alternately among mud and bounding over lava rocks, is not luxurious traveling, and the home stations at the end of each 50 miles are not notable for their luxurious entertainment to the hungry and weary traveler. In fact, I never met with a person who had been over the road once, that hankered very much after the one or the other.

My fellow-traveller was a Mr. Hagan, a civil engineer on the Oregon Short Line, who had safely deposited all his earnings during eighteen months in the Omaha National Bank, and left himself without a dollar to buy his meals. He was somewhat like the Californian once described by the London Punch, "Plenty of gold, but no grub." My friend had a good bank account, but no money. He had paid his last dollar in Kelton for his stage fare, that would land him at Glenn's Ferry, 75 miles south of Boise and 150 miles short of his destination. Your correspondent, however, took him in charge, and landed the embarrassed traveller at the Overland House, where he was soon joined by a number of his friends, who supplied him with funds, relieving him from his unpleasant surroundings.

During the first 200 miles we were encouraged by the prospect of a comfortable bed and a night's rest at Rattlesnake Station, but on our arrival between 2 and 3 a.m. of the third day, we found it "a delusion and a snare." The house was full of miners, railroadmen and travellers, and no bed to be obtained for love nor money. My fellow-traveller however had an immense bundle of bedding, which was soon spread on the floor, where we slept for three hours as soundly as though on a downy bed.

I must now give you some items