

# THE DESERET NEWS: WEEKLY.

## INJUSTICE TO THE TERRITORIES.

We published, some days ago, the news that the postal law, by which all book matter, etc., transmitted from the east and west to the territory lying west of the western boundary of Kansas and east of the eastern boundary of California, is charged at letter postage rates, had been rescinded, the repeal to take effect on the 30th of September next. This law was most unfair and objectionable, and it is surprising that such an enactment should ever have passed Congress. But the treatment of the people of the Territories has always been anomalous, and in many respects very unjust. What good reason can there be assigned for stripping a citizen of the United States of all voice in the election of his rulers and of representation in Congress, because he takes up his residence in a Territory? Does the crossing of a river, or any other boundary, whether real or imaginary, change a citizen so much that he is incapable of exercising the elective franchise correctly? Yet the residents of the Territories are dealt with as though some such change as this took place with their change of residence.

When citizens move from a State into a Territory, they are deprived of prerogatives which from the day they attained maturity they always exercised; they become to a certain extent serfs. While they are residents of States they have some influence; but no sooner do they move into a Territory than they lose that influence, and are deprived of the right of self government. They lose all voice in the government of the country. They can vote for the members of the Legislature; but laws passed by this body can be vetoed by the Governor, an officer whom they have no voice in appointing. The Legislature can appoint Probate Judges; but their decisions can be reversed by a court, the members of which do not derive their powers from the people of the Territory among whom they exercise authority. They can vote for a Delegate to Congress, and he may go to Washington; but what can he do when he gets there beyond using personal influence? He has no vote. The population of a Territory may be equal to the ratio of representation required in the States for a member of Congress, and the Delegate may have as heavy a vote polled in his favor as many of the members from States; but he cannot vote, and his constituents are literally without representation, and have no voice in the affairs of the Government. A member of Congress from a State farthest removed from a Territory can go to an influential Senator and say, "I have a friend who wishes an appointment in a certain Territory as Governor or Judge. I would like you to go for him, and you can count upon me doing you any favor that I can in return." And he can carry his point, because he has a vote in the House, and, through having a vote, he has influence with others who have votes. His friend, the Senator, perceives in a moment how conveniently he can use the member's influence when he wishes a good turn done for himself. But the Delegate from the Territory in question may urge the appointment of a resident of the Territory to the vacant position; and though the man may be the choice of the people, and possess every requisite qualification, their wishes and their Delegate's request have but little weight. Senators and members know that he has no vote, that his constituents have no votes, not even in a Presidential election; what inducement is there, then, for them, in these days of party strife, to gratify people who cannot benefit them in return, especially when they can use their influence to profitable advantage in another direction?

It is time that these anomalous features in the government of the Territories should cease. They are anti-republican, oppressive and absurd—relics of barbarism, which have been handed down from the days when one class of men thought they were born with the divine right to govern the other classes. They are antagonistic to the spirit of the age and the genius of our government, and should be abolished. The adventurous and hardy pioneers, who at the risk of their lives, penetrate untrodden wilds and lay the foundations of mighty commonwealths, enrich the national domain, and extend the area of freedom, should not be deprived of their inherent rights as American citizens. If they

contribute anything in the shape of taxes to the national treasury, they should have the right of representation—their voice should be heard in the national councils, and they should have a voice also in the selection of their rulers.

Upwards of one hundred years ago, when the right of taxing the American colonies was under discussion in the English Parliament, Lord Camden, who before his elevation to the peerage, was known as Chief Justice Pratt, said, "My position is this, I repeat it; I will maintain it to the last hour—taxation and representation are inseparable. The position is founded in the law of nature. It is more: it is itself an eternal law of nature." The leading minds of Britain entertained the same views of this subject as Lord Camden. If thinking men entertained such views a century ago, certainly they ought to meet with a hearty recognition in liberty's chosen abode to-day.

In the session of 1858-9 a Bill was introduced into Congress, which had for its object the granting to the inhabitants of Territories the right of electing their own Governor and other officers. It met with considerable favor in some quarters; but members were not prepared for its passage. The subject needed ventilation; but in the whirl of excitement which preceded and accompanied the rebellion it was forgotten. It is a subject that should be agitated. The attention of Congress should be directed to it, and a law be passed under which the citizens of the Territories might exercise all the rights possessed by their fellow-citizens who reside in the States.

We do not write in this strain solely because Utah is yet a Territory. It is true that we have suffered annoyances and inconveniences from the system at present in vogue; but many of these belong to the past. At the present time, we know of no Territory where the officers appointed by the Federal Government are as little complained of and found fault with as in Utah. We are so law-abiding, and have so little litigation among us, that the Judiciary are but little troubled in holding courts, and as for the Governor he is a gentleman whom all respect and honor.

This subject can not be done justice to in the limits of a single newspaper article. There are several important points that we have not alluded to; we may recur to the subject again.

## DISCOURSE

By Elder GEORGE A. SMITH, delivered in the New Tabernacle, Salt Lake City, June 21, 1868.

REPORTED BY DAVID W. EVANS.

The visit of the Savior of the world, his crucifixion and resurrection from the dead; the proclamation of the gospel through the nations by his disciples and apostles brought the subject to the attention of a great portion of the world. The Savior, himself, is represented as going to his own—to his own nation, to His own people, and they received Him not. He came to them with the words of life, light and salvation, but they could not appreciate them. They conspired against Him and put Him to death. He says in relation to this that it must needs be that offenses come, but woe to him through whom they come, it were better for him that a millstone were hanged about his neck and he cast into the depths of the sea. The offenses did come. His servants went forth and preached, and, according to the histories that have come down to us, they were all martyred with but one exception, that is John, who is represented to have been cast into a cauldron of oil. We find, however, in the New Testament, that the writings of John are the last that are handed down to us by King James' translators as inspired writings. His three epistles, written almost a hundred years after the birth of the Savior are the last books that King James' translators would give to us as inspired writings. Perhaps you have reflected upon this matter. King James' translators were learned men selected by the King to translate the Scriptures. They translated the writings of the various apostles and prophets, and then took a vote among themselves to decide which were inspired and which were not. You will remember that not one among this body of learned divines even professed to have the inspiration of God upon him. They were learned in the languages, sciences and the opinions of men, and their vote was the only test by which they decided which of these books were given by revelation and which were not. And it was perhaps only a single vote that saved the book

of James, and perhaps only a single vote that cast out the books of the Apocrypha.

Now, this is calculated to make men reflect upon the position of a church without an inspired leader, without a man at its head who can ask the Lord for guidance and obtain an answer. The Church of England made no pretensions to inspiration. It had protested against the Church of Rome as being the "beast," the "false prophet," the "mother of harlots and abominations of the earth," and everything that was corrupt, and had inaugurated a reformation, and established the Protestant Church of England, with the King for its head; but it had no inspiration. And this body of learned men passed their votes on these sacred books without any pretense whatever to inspiration from the Almighty. Yet "no man knoweth the things of God but by the Spirit of God."

Soon after the death of the apostles, divisions occurred in the Christian churches on a variety of topics. They had commenced to engraft into the religion of Jesus idolatrous ideas, after the similitude of an idolatrous worship. These ideas gradually crept in for some three or four hundred years. The Christian religion being held in a subordinate position by the State and several times the whole power of the Roman Empire was exerted to exterminate it from the earth. This course of things finally terminated in a political change during which the first Christian Emperor arose and stopped the persecution of the Christians. This was Constantine the Great. He was, by no means, the most pious of Christian Sovereigns, but he was the first Christian Emperor, and by means of the cross for his banner he had been able to wade through the blood of his competitors and set himself on the throne of the Roman world. In the year 306 he established the Christian religion as the religion of the State, and suppressed the time honored rites of Pagan temples and heathen modes of worship.

This change produced a tremendous influence, not only upon the Pagan, but also upon the Christian portion of the Empire. Up to that period the Christians had been oppressed and trampled down, and had even been under the necessity of burying their dead in secret. Many portions of the city of Rome are honey-combed with subterranean catacombs excavated in the rock where thousands of Christians were secretly entombed during the time that to bury after the Christian manner was a violation of the laws of the Roman Empire; and when to adhere to this mode of burial or to acknowledge themselves Christians was liable to cost them their lives, the confiscation of their property or their liberty.

This change, however, was not wrought at once. Unfortunately for the progress of Christianity and the peace of mankind, the Emperor Julian, the Apostate, in 361 attempted to re-establish the Pagan religion in the empire. This brought on a bloody struggle, which resulted in an amalgamation of Christianity and Paganism. Idol worship had always existed in Rome. The gods of the Greeks and Romans, and the gods and goddesses that were manufactured for the occasion had temples built to them, and their worship not only directed but enforced by the laws of the Empire. But when Christianity became the religion of the State, these rites were banished and a vast amount of Pagan property was confiscated.

The rites and ordinances of the Christian religion were few and simple, when compared with the ostentatious display observed in the worship of Pagan idols. It might not be amiss to enquire what the religious ceremonies of the early Christians really were. They believed in the divine mission of our Lord and Savior Jesus Christ, and endeavored to follow his precepts. The Savior said, "Let him who will be my disciple take up his cross and follow me." When the Savior commenced His mission He went to the waters of the Jordan and was baptized by immersion, thereby setting an example to all to follow Him. His disciples preached faith, repentance, and baptism for the remission of sins, and the ordinance of laying on of hands for the reception of the Holy Ghost, and the administration of what is termed the sacrament. In these were comprised the principal portion of the outward ordinances and ceremonies that were observed by the early Christians. They met on the Sabbath day to worship, receive instruction and to call upon the name of the Lord and to partake of the emblems of the death and sufferings of our Lord and Savior, and to witness unto Him thereby that they were determined to keep His commandments unto the end.

Their places of worship were general-

ly private houses, or such retired places as they could obtain so as to be free from the interruption of their enemies. And in connection with the ordinances to which I have referred, their religion consisted in the observance of a strict moral code. When a man entered the church by the door, that is by faith, repentance, baptism for the remission of sins and the laying on of hands, he was required to live in strict obedience to the principles laid down in the teachings of our Savior, to sustain and uphold the truth and to lead a pure and upright life, and "to do to others as he would that others should do unto him." These, in short, were the prominent religious observances that existed at the time of the Apostles of our Lord and Savior, who had established branches of the church in nearly all parts of the known world. But these simple principles were soon trespassed upon by philosophers. Paul, in warning the members of the church of this, says: "beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ."

The religion of the Pagan world was made up in a great measure of ostentatious display. Offerings and sacrifices of various kinds were made in temples of great magnificence, some of which were kept constantly open for this purpose. A great number of persons devoted their lives to the service of these gods. They worshipped the images of almost every creature that could be imagined, and the planets, which were generally represented by colossal statues of exquisite workmanship. The influence of these deities over the people was universal. Nations dare not go to war without consulting these oracles. Some of their temples were dedicated especially to war. There was one in Rome which was kept constantly open in time of war and shut in time of peace. And there was one period in which war was so prolonged, that this temple, dedicated to the god of war, was kept continually open for a hundred years. And everything that a zealous love of the marvellous and the wonderful could do to sustain the tottering empire of Paganism was done, and to enforce the observance of pagan rights. And to ensure respect to their ancient mythology, thousands of the followers of the meek and lowly Jesus were put to death.

This is but a glance at the difference of the two systems. But at the time of Constantine the religion of Jesus had varied very materially from what it was two hundred years before.

Some writers dispute in relation to Constantine's conversion. Some say that he was baptized by immersion in the old church of St. John Lateran, at Rome, which was originally a heathen temple, dedicated to the goddess Faustina, one of the Roman Emperresses, who, by some historians is asserted to have been one of the most lewd women that ever lived in Rome; but who was regarded as a paragon of purity by her Imperial husband, who caused her to be proclaimed a goddess; and the virgins of Rome, especially those of patrician blood were required to go into the presence of her statue to offer their vows previous to marriage. Saint John Lateran also contained, it is said, the font in which Constantine was baptized. But some assert, and I think Eusebius is among the number, that Constantine was a little careless in regard to the matter of baptism, and deferred it, as many persons do the making of their wills—until after their death.

This, however, matters not so much as the effect produced by this grand political change, which not only had a tendency to suppress Paganism, but it also degenerated Christianity. Thousands and thousands of Pagans—men dedicated to the Pagan service, now found it to their interest to seek employment under the new religion; and in order to make it permanent and to give it the appearance of consequence it was deemed necessary to incorporate into some of the Pagan rites and ostentatious display. Degeneracy, almost universal degeneracy was the result. In a few centuries the religious power had grown almost equal to the former civil power of Rome.

A division occurred between the patriarchs of Constantinople and those of Rome, as to the right of supremacy. The patriarchs of Constantinople would not acknowledge those of Rome as superior in authority. The result was the establishment of the Greek Church—an organization which exists at the present day, at the head of which is the Emperor of Russia. The rest of Europe with the exception of the Eastern Empire of the Romans, what was called the Greek empire, adopted the western