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TRUTH AND LIBERTY.

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## THE MEMORIAL AND THE TREATY.

THE Memorial to Congress, asking for the admission of Utah into the Union as a free and sovereign State, on an equal footing with the other States, draws the attention of the National Legislature to the treaty of Guadalupe Hidalgo.

That treaty was entered into for two purposes. In the first place to secure the United States in peaceable possession of a portion of territory previously belonging to the Republic of Mexico. In the second place to secure to the people inhabiting the ceded territory certain rights specifically mentioned in the instrument. The acquired land became the property of the United States; the people dwelling upon it were guaranteed all the rights of American citizens, giving Mexicans, residing there, one year to decide whether they would retain their nationality or become citizens of the conquering country, with the proviso that a failure to announce a choice should be construed to signify that they desired to become citizens of the United States. It was further stipulated and agreed that these people should be incorporated into the Union and admitted, at the proper time, to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution.

What is now known as the State of California, also the Territories of Utah and New Mexico, formed part of the ceded country. The people residing there were some of them Mexicans, others citizens of the United States. Most of the residents of the part now called Utah were citizens of the United States, having come here in that capacity and retaining their allegiance to their country. But they had settled upon the soil of Mexico and when this region was relinquished as one of the spoils of the war in which some of their number had taken an active part, they with the Mexican citizens who so elected, became entitled to be "incorporated into the Union and to be admitted to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution."

It has been argued that the language of the treaty only refers to "Mexicans" or "citizens of the Mexican Republic." Technically, this may be correct. But will it be argued that when the proper time arrives for the admission of a certain region with prescribed boundaries into the Union, part of its inhabitants are entitled to be admitted and part excluded? If Mexican citizens, by simply remaining on the ceded soil for a year without signifying their desire to continue their status as Mexicans, became entitled to certain privileges, were the citizens of the United States who had no allegiance to change to be debarred from those privileges? Such an idea would be absurd.

If the language of the treaty be reasonably construed it signifies a special pledge that the ceded territory, with those of its inhabitants who did not wish to remain Mexicans, should be incorporated into the Union and be admitted as a State or States, so that all the blessings and rights guaranteed by the Constitution might be enjoyed. This was the language of the Louisiana treaty, the spirit of which was followed in the treaty with Mexico. It says: "The inhabitants of the ceded territory shall be incorporated in the United States and be admitted as soon as possible, according to the principles of the Federal Constitution, to the enjoyment of all the rights, advantages and immunities of citizens of the United States, and in the meantime they shall be maintained and protected in the enjoyment of their liberty, property, and the religion they profess."

Now, what is the plain significance of these guarantees? First, that the territory and people segregated from the conquered country should be "incorporated in the Union;" second, that they should be admitted at the proper time to statehood under the provisions of the Constitution of the United States. There was no provision for and no contemplation of the vassalage comprehended in the territorial system. This was the ground taken by Mr. Seward when the proposition was made to enlarge Texas, so as to take in a part of the ceded region and create a territorial government for the other. He declared that the treaty would be broken by denying to the people occupying that domain the full rights and position of a State. He proposed to establish new States, and said:

"My proposition is most compatible and harmonious with the Constitution of the United States. It is a remarkable feature of that Constitution that its framers never contemplated colonies, or provinces or territories at all. On the other hand they contemplated States only; nothing less than States; perfect States; equal States; as they are called here, sovereign States."

Arguing in favor of the admission of California under the terms of the treaty now considered, he quoted its guarantees to the people, and said:

"Those rights involve the protection of their lives, of their liberty, and of their territory. All these are rights of which the United States can lawfully deprive no community on earth. They may extend their conquering arm over States and Territories and Provinces, but it carries with it freedom and security to the subjugated countries. \* \* \* You have covenanted to bring this region into the Union, not as a Territory, not as a Province, not as a Colony, but as a State."

Mr. Seward's argument concerning that part of the ceded territory now known as the State of California, applies equally and exactly the same to the part called Utah. Everything that he advanced against making California a Colony or Territory, has precisely the same bearing upon Utah. If the treaty guaranteed Statehood to California, which was admitted—without an enabling act, be it remembered—it guaranteed Statehood to Utah and every other political division of the ceded country.

It was argued during the debate on the Edmunds bill that a Territory is not in the Union; and that Congress is not governed by the Constitution in its treatment of a Territory. But by the treaty with Mexico, Utah as well as other portions of the territory acquired, was "incorporated in the Union" and guaranteed certain rights "according to the principles of the Constitution." It is these that the people now claim, and therefore not only appeal to Congress under the ordinary rights of American citizens, but under the special guarantees of the treaty of Guadalupe Hidalgo, which apply to the region which they occupied in 1847 and by implication—which it is absurd to deny—to all the people residing thereon at the date of the treaty, and those guarantees are, as interpreted by statesmen whose names are authorities, speedy admission to the full rights of sovereign Statehood, and pending that admission, the "free enjoyment of their liberty and property," and "the free exercise of their religion without restriction."

As to the "proper time" for the admission of the State or States formed out of the ceded territory, which, according to the treaty, was "to be judged by the Congress of the United States," Mr. Seward argued that this stipulation was not to be considered as "the exercise of discretion to oppress the people" but, "a discretion for their good, not for their oppression and ruin." He remarked:

"What then is the time when they ought to be admitted? That is the only question. That time must have come whenever it shall have happened that immediate admission has become necessary to save the liberties of her people and the integrity of her territory. That is the time precisely."

If that time in Utah history has not arrived it will never come. There is nothing that could be said on this point in the argument for California's admission but speaks in favor of Statehood for Utah. Congress has no right to impose any other conditions on this section of

the country acquired from Mexico than those required of California. What were they? Mr. Seward said:

"There is only one condition which the Constitution recognizes; and that is, that she should present a republican form of government."

Utah has prepared a Constitution which guarantees a Republican form of government. It is at least as liberal as any that frames the supreme law of an existing State. She appeals for her rights by virtue of the number of her population, her ability to sustain herself, her order, industry and peace, her abundant prosperity, the provisions of the Constitution and the guarantees of the treaty, by which her territory came into the possession of the United States. We think these claims are sound, and were it not for the factious opposition arising from prejudices created by sectaries and politicians they would not and could not be disputed by sensible men of either party in Congress or elsewhere. Let the Memorial be presented, let the Constitution be considered, and let the cry for Statehood be repeated until some action is obtained and Utah's rights accorded or plainly and unequivocally refused.

## THE JEWS MOVING TO JUDEA.

THE movement which has been inaugurated in Europe for the colonization of Palestine by the Jews, continues to attract great interest and bids fair to open the way for the fulfillment of ancient prophecy. The Bible contains numerous predictions concerning the scattering of Israel because of transgression. But the promises of a final restoration are more numerous and detailed than the threatenings of dispersion. The evil foretold has been experienced. Israel has become "a hiss and a byword among all nations." Why should not the blessings he realized as well as the curse?

There are many people who admit the verification of the words of the prophets in the sufferings and sorrows of the Hebrew race, and the possibility of the gathering of the Jews in the latter days to the land of their fathers in further fulfillment of prophecy. But they do not know when the event will take place, and have no guide to point out the age or period when it may be expected. The Book of Mormon, however, supplies the needful information. It corroborates the sayings of the seers concerning Judah's redemption, and gives the sign of the time for the accomplishment of the good work. In many parts of that book the restoration of Jerusalem is foretold, and we will make a quotation or two which bear pointedly on the subject. In the Third Book of Nephi the declarations of Jesus to the Nephites after His resurrection are recorded. Referring to the prophecies of Isaiah he said:

"Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father has covenanted with His people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance." Chap. xx, v. 46.

And in another place:

"And I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together in mine own due time; that I would give unto them again the land of their fathers which is the land of Jerusalem, which is the promised land unto them forever, saith the Father." (v. 29.)

The time for the fulfillment of this promise was also given by the Savior in the same connection. After declaring that his words then spoken should be brought forth out of the dust to the Gentiles, and by them taken to the remnants left on this land, that is the present race of American Indians—the descendants of the people to whom the Savior was speaking, he said:

"And when these things come to pass that they shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel." (Chapter xxi, v. 7.)

"Yea, they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father and I will be their rearward."

The coming forth of the Book of Mormon, its translation and the preaching of its truths to all nations, the gathering of the Saints, the persecutions they have endured are all events portrayed in the book, and evidences of its divinity. And the fact that now, when the remnants left of the land are beginning to come to a knowledge of their forefathers, to learn that they are a remnant of the House of Israel, to understand the gospel of Christ and to forsake their savagery and learn to serve the Lord, the way is actually being prepared for the Jews to re-occupy the land of Palestine, is another proof of the divine origin of the Book which has foretold these things in the plainest language. And if we wish for further information of the purposes of the Almighty concerning the events that are shortly to take place upon the earth, it can be obtained by searching in humility and faith the pages of the Book of Mormon.

As we have stated in other articles, the Latter-day Saints are intensely interested in the work of the Jewish restoration. It is part of the programme of the latter day work to which they are called and which is their special mission. They are as sure that it will be accomplished, as they are that the Lord has gathered them from among the nations to build up Zion, and at the proper time to establish a New Jerusalem upon this western continent.

"The work of the Father" has commenced among many of the tribes of the Lamanites, by vision, by the spirit poured out from on high, by the softening of their hearts and the open manifestations of His power to their repentance and reclamation. And this is a sign that the movement now going on in Europe looking to the colonization of the Jews in Palestine is in the line of the preparation for that restoration promised in the Book of Mormon as well as by the ancient Hebrew prophets.

The Jewish World reports, "Considerable activity in regard to the colonization movement from all sides." That in Jaffa a society has been formed for the purpose of advising the intending settlers, at its head being Mr. H. Amzalak, consular agent for Great Britain. That at Alexandria a meeting of Jewish notabilities, presided over by Mr. Joseph Goar, a leading banker of that city, has been held, at which those present pledged themselves to raise a fund of £5,000, wherewith to assist Jews of Russia to settle in Palestine. And that in Roumania the eagerness which is being displayed by the Jews to emigrate to the Holy Land is increasing from day to day. At the Great Synagogue in Jassy a mass meeting, attended by upwards of 3,000 persons, was recently held to hear an address of the Rabbi Tiveiber in furtherance of the movement.

The Sultan has given permission to the exiled Russian Jews to settle in Palestine, and Mr. Hirsch Braun, a merchant of Elizabethgrad, has arrived in London to appeal for guidance and aid in the colonization of Palestine on the part of one hundred and fifty families of Elizabethgrad, amounting to about 900 persons, who have raised a fund of 30,000 roubles for the purpose of migrating to the Holy Land where they propose to acquire land. The occupations of one hundred of the families are set out in a detailed list, from which it appears that many of them are agriculturists, others are mechanics exercising various arts and industries, while others are dealers, and one or two are merchants doing business on an extensive scale, and able to dispose of considerable sums, 80,000 or 100,000 roubles each.

M. Levantin, the Commissioner sent out to the Holy Land by the combined Odessa and Kremenchug Societies, for the purpose of surveying the country with a view to colonization, has furnished a report which is interesting, not only for the information it conveys, but also as illustrative of the practical and thoroughly business-like manner in which the Russian delegates are performing their tasks.

"He states that there would be no difficulty whatever in obtaining land in Palestine, either from individuals or the Government. It would, however, be far cheaper, if a considerable number of families combined together to form a colony, so that they could purchase one

large tract from the Government. The ordinary price of land ranges from two to fifteen francs per Dunum. Water is obtained from wells and rivulets in some places, whilst in others rain water is used. Most of the villages are situated on hills. Timber for building purposes is imported from foreign countries, and charcoal is used for fuel, the price of the latter being one franc per Russian Pud. The climate of the country is salubrious, and Europeans soon become accustomed to it. Two crops are gathered in the year, the winter produce being barley, wheat and vegetables, that of the summer, cotton and fruit."

The Jewish World further states:

"We learn that most of the Commissioners who have been dispatched to Palestine for the purpose of exploring the country with a view to colonization have sent in reports to their respective societies, and that all of them hold out good prospects to intending emigrants."

A writer to the New York Evening Post says:

The dominant idea of the Eastern Jew, whatever be that of his co-religionists in western countries, is to return to Palestine. This is the observation of Mr. Lawrence Oliphant, who is occupying himself in a colonization scheme for their relief. Not only the poor who might desire to return to share in the charity that is dispensed in Jerusalem, but the wealthy Jew also thinks of inhabiting once more the land of his forefathers. This is no longer a dream of visionary Bible readers, but an actual reality. The desert already begins to rejoice and blossom as the rose. More than one wealthy Jew is farming in Palestine, and about five years ago a colony was formed near Lydda. This colony possesses a territory five miles long and one and a quarter wide, owned by eighty families. In Moldavia there is an emigration society of 1,000 persons, who have decided to colonize Palestine; a similar society exists at Galatz, where many families have subscribed the funds necessary to buy ground and implements in the Holy Land. There are also colonization societies in Cucu and Bucharest in Roumania, and the movement is constantly extending in Russia. Many Jewish capitalists of Russia have resolved to erect factories at Jaffa, where there is already an agricultural colony. Old rabbis of the strictest orthodoxy have recently said that "whoever puts his hand to the working of the soil of the Holy Land acts more meritoriously than he who passes his time, day and night in the study of the Beth Hamedrash."

We close for the present with the following which we clip from the Hebrew World, and which with the foregoing shows that the movement for the settlement of Palestine by the sons of Judah is something more than a mere matter of theory:

The movement for the colonization of Palestine by refugees from Russia continues to grow with rapid strides, both in Russia and in foreign countries. Among the most recently formed societies for the colonization of Palestine is one at Warsaw, where the members have pledged themselves to pay monthly contributions in aid of the fund. When it is considered that there are about 100,000 Jewish families in Warsaw, it will be seen that the fund likely to be raised there will without doubt assume large proportions. At Wilna, where, as we previously announced, a similar society has been established, preparations are already being made for a large exodus of Jews, who intend to emigrate to the Holy Land. Societies for the same object have likewise been formed in Constantinople and Vienna. In the last named city the meeting at which the society was organized was of a most enthusiastic character.

## OLD FOLKS' AGAIN.

We have received a list of the names and ages of those over 70 years old from the Weber, Utah and Juab Stakes.

Davis and Toole are expected hourly.

Will the Bishops of Salt Lake Stake be kind enough to hurry up, so that we can complete our arrangements for tickets, etc., and much oblige,

E. HUNTER,  
G. GODDARD,  
C. R. SAVAGE,  
In behalf of Committee.