

GEORGE Q. CANNON,  
BRIGHAM YOUNG,  
EDITORS AND PUBLISHERS.

Tuesday, July 22, 1879.

## WOMAN IN POLITICS.

By reference to our local columns it will be seen that at three of the primary meetings last evening, ladies were chosen either as delegates or alternates to the County Convention to be held on Saturday the 27th inst., at the County Court House in this city.

This is a new departure in our local politics, and will most likely cause some discussion. For, while the right of woman to a voice in political matters is acknowledged by a great many thinking and progressive persons of both sexes, there are others who vehemently oppose the elevation of woman, or as some of them would put it, the degrading of woman, to the level of politics. Then again there are men who, while granting to women the right to vote, are unwilling to allow them to hold office or to have any audible voice in the selection of men to official positions. There are varied views will cause debate, and we hope that those who engage in it will arrive at consistent and just conclusions.

The signs of the times plainly between the general extension of the elective franchise to the weaker sex. The arguments used against it are exceedingly weak. They are sure to fall to the ground in time. "Women must not vote because they are not qualified to bear arms." Nonsense. All the men who vote suitable for soldiers? Is military duty the highest vocation of the citizen? Are there not many positions, both peaceful and warlike, for which some men are unfit, and does this render them ineligible to the franchise, or incapable of its proper exercise? If not, why should women be debarred from the right to vote, on such flimsy pretences?

Under the laws of Congress a woman born in the United States is a citizen just as much as a man, and by the same laws an alien woman becomes a citizen by marriage to a citizen. If woman is entitled to the name and position of a citizen, should she not also be invested with the rights and privileges of a citizen, so far as she is capable of properly exercising them? There are offices under the Government to which she is not eligible now. Shall it be said that because of this she must not vote nor hold any official position at all? If so, then a naturalized male citizen, who is ineligible to the Presidency, should not be elected to any other office nor be allowed to vote for those who may be elected. "It is a poor rule that will not work both ways." Are there not men who are totally unfit to be judges, but who are yet just the right kind for constables? And are there not women who would be entirely out of place as sheriffs, jailors, or judicial officers, who would fill to advantage the positions of post-mistress, enrolling clerk, superintendent of schools and other offices elective and appointive?

As to the degrading of women by giving her a place in politics, we think little ought to be said by the anti-women's men. It is a tacit confession that their sex has polluted politics, and suggests the propriety of giving woman a chance to aid in the work of purification which appears to be so necessary. The old idea that because woman's special sphere is home she must remain there without an idea beyond rocking the cradle, knitting stockings, washing clothes, cooking food and cleaning dishes, or directing those necessary labors, is too antiquated for this progressive age. If woman is to be truly man's helpmeet, she must become acquainted with all that concerns him in public as well as private life, that she may be strength and assistance to him as part of the nation as well as the head of the household. "Woman was not formed to rule." True. Neither was she made for a mere plaything or servant, but was designed to be man's companion, his partner, the sharer of his joys and sorrows, his trials and triumphs. And she has just as much right to a voice in the affairs of the Government which concern her as a man as the man has, and it is rank injustice for one sex to exercise the power of might to the withholding of right from the grasp of the other sex because it is weaker.

Utah has given woman the elective franchise. Is this a reality or is it a subterfuge? Do the men want the women to vote just as they tell them, or to exercise the suffrage intelligently and wisely? We take it that the extension to women of the power to vote was meant for their elevation, and to make them one with their husbands, and brothers in politics as well as in religion. So that the man should not be "without the woman" nor the woman "without the man." Do we want to exclude the Lord from our politics? If not, the woman must go with the man in politics as well as in religion, or one part of our scriptural faith will be a nullity. If a woman may vote, may she not say something about the persons to be voted for? Every argument which will exclude her from the primaries and the conventions can with equal propriety be used to deprive her of the elective franchise. Let us be consistent. Either give woman her proper place in politics or shut her out altogether. Either let her say what she wants in office, or do not ask her to go to the polls. If you stamp the seal of silence upon her lips, do not put the halberd in her hands.

The idea that if women are allowed to take part in our conventions, the door will be at once opened for her occupation of offices in which she would appear ridiculous is not founded in good reason. It is no more follows that on that account women will be made governors, judges and delegates to Congress, than it does that if they are related to the task of nursing babies and using the mop-stick and the scrubbing brush.

We believe in the right of woman to occupy every position for which she is adapted by nature and qualified by education and experience, and no other. And we think that the good men of the nation, and the natural dignity, grace and perfect perception of woman, will not be lowered in the least by the presence and assistance of ladies in a nominating convention for the selection of candidates who are to be voted for by both sexes. We welcome the new departure, and congratulate the ladies on this recognition of their rights and privileges as citizens of the United States and of Utah Territory. And we hope and believe that while they will not aspire to positions for which they are unqualified, they will enter with renewed interest upon the study of questions that concern society at large as well as the family circle at home, and that thus, in all things social and national, as well as domestic and religious, they will be truly and fully the helpmeet of man.

## ARE WE OF ISRAEL?

BY ELDER GEORGE Q. CANNON.

"Israel shall blossom and bud and fill the world with fruit."—Isaiah.

CHAPTER I.

Introductory.—The promises of God to Abraham and his posterity.—The seed of Joseph in America.—The journey of the Ten Tribes northward.—Ephraim mixed with all nations.—The testimony of Pres. Brigham Young.

The belief that the Latter-day Saints hold that the great majority of their number are of the house of Israel and heirs to the promises made to Abraham, Isaac and Jacob, has many other portions of their faith, has received the ridicule of many of the ungodly, and the contempt of the ungodly. However it is not our present intention to answer such, but to seek to adduce evidence, outside of the sure word of modern revelation, to prove that the Latter-day Saints have good reasons, drawn from history and analogy, for believing the words of their patriarchs who, in blessing them, pronounce them of the house of Abraham and of the promised seed of Jacob.

It is unnecessary to here quote all of the many gracious promises pronounced by the great Father of us all to his friend Abraham and to that patriarch's immediate posterity, as they are charged by the Saints as of more than earthly value, as peace and comfort in the day of trial and as strong towers of defence in the hour of temptation; yet it may not be out of place to refresh our minds by the recital of a few of the most prominent, that we may better comprehend the ideas and statements that follow after.

It is recorded (Genesis xvii, verses 4-7), that the Lord, who is called Abraham, saying:

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee; and I will make thee exceedingly fruitful, and I will make thee a father of kings, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."

Again (Genesis xxii-18) Jehovah declares:

"By myself, I have sworn, saith the Lord, that blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; gate of his enemies, and in thy seed shall all the nations of the earth be blessed."

To Isaac and to Jacob were these glorious promises also made, as will yet stronger wording, Gen. xxvi, verses 4-10, xxviii, verse 14. To the latter it was said:

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the south, and in thee and in thy seed shall all the families of the earth be blessed."

The blessing of Jacob upon his sons Joseph and Benjamin, in blessing them to the majority of our readers, that we shall simply quote the latter portion:

"The blessings of thy father have prevailed, above the blessing of my father, under the blessing of the Lord, and thou shalt be blessed above all nations of the earth. They shall be upon the head of Joseph, and on the crown of the head of Benjamin, who was separated from his brethren."

We will take but one step further in this direction, Jacob, in blessing the sons of Joseph, said (Gen. x, 5):

"Let my name be named on them, and the names of my fathers, Abraham and Isaac, let them grow into a multitude in the midst of the earth."

When Joseph reminded the aged patriarch that his right hand was placed on the head of the younger boys, he said:

"I know it, my son, I know it. He (Moses) shall also become a people. And he shall be great. But truly thy younger brother shall be greater than he; and his seed shall become a multitude of nations."

There are two points in these blessings that are very noteworthy. The first, that the seed of these patriarchs should become innumerable, and that they should be a multitude of nations in the midst of the earth; the second, that in or through this seed all the nations of the earth should be blessed. With Abraham a covenant was made by the Most High, that he should be the father of many nations, and that when he had said to his descendants of Ishmael—the Arabs and their fellows, who have grown into mighty multitudes, and not even counted the posterity of the sons of Keturah and of Abraham's other wives, yet in the one son Isaac the promise is renewed, his seed also is to multiply as the stars of heaven. "Once again we will divide the posterity and leave uncounted the tribes of Edom and the other descendants of Isaac's favorite son. We will speak alone of Jacob; to him was repeated the divine promise."

"Thy seed shall be as the dust of the earth," and again "A nation and a company of nations shall be of thee." Here let us pause for a moment and ask, are they whom the world regards as the representatives of Jacob, to-day, the dispersed of Judah—all that that holy man of old has to show as the fulfillment of so great a promise as the one last quoted? We think not. But believe that future search will vindicate prophecy and prove that the promises of the Eternal are not cut short in their complete fulfillment.

with regard to Israel. Yet when the history of all Israel is written, of Ephraim as well as of Judah, we are satisfied that no portion of God's holy word will be found to have returned to his mouth, unfulfilled, and he will be as much glorified in the hiding up of the Ten Tribes and the mixing of Ephraim amongst the nations, as in the scattering of the sons and daughters of Judah.

Jacob had one son (and he not the ancestor of the Jews) to whom these blessings were not only given, but extended. To Joseph it is said that his blessings have prevailed above the blessings of his predecessors unto the utmost bounds of the everlasting ages, and that Joseph's younger son it was declared, "his seed shall be a multitude of nations." Thus we observe that with each succeeding heir to these choice blessings the promises seem to have grown larger, extended and spread out. To Abraham it was promised that he should be the father of many nations; to Ephraim, his grandson, it was promised that he should be the father of a multitude of nations. Where is that multitude of nations to-day? Is a pertinent question, for God has promised it and they must exist.

The average student of history cannot answer this question. He knows nothing of the posterity of Ephraim, and he is not only ignorant of the posterity of Ephraim, but he is ignorant of his seed, his seed alone, that it should become a multitude of nations. Where is that multitude of nations to-day? Is a pertinent question, for God has promised it and they must exist.

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## BY TELEGRAPH.

PREPARED BY THE TELEGRAPH LINE.

## EASTERN.

The Chinese Movement and Kearney in California.

NEW YORK, 22.—The Tribune reporter interviewed Judge Ord, of San Francisco, now here. The latter said: I have watched the progress of the Chinese movement since its inception. It was brought through the usual conflict between capital and labor, but principally through the employment of Chinese labor, to the detriment of other. The emigration of Chinese at first was very slight, and their coming was not objected to; and, in fact, scarcely noticed. It was not until the Central Pacific and Union Pacific Railroads, which extended competitive advantage to Chinese emigrants, and created such a tremendous influx for several years to the Pacific coast, that the present disturbances began to exist. White men and women who were only receiving moderate compensation for their labor, were displaced, and Chinese men and women, who were willing and apt scholars, were substituted in their places. Not only did they make able miners, laborers and mechanics, but cooks, servants, chambermaids, and to-day many of the best houses contain Chinese servants of every grade.

The emigrating laborer, who had saved a small pittance, easily stood this change for a short time, but while he was standing still, speculators, manufacturers, and others with capital, were quickly gaining wealth through the introduction of cheap labor. The result has been that, in a few years, working men have become beggars and capitalists have become rich. As a natural consequence this great wealth has created a monopoly. This has accumulated great riches in the hands of a few, and has caused the loss of any kind of legislation, either local or State, is constantly being tampered with, and even our courts are in danger of being controlled by these monopolists. This is a general depression in business and real estate, place property owners in very bad odor.

Kearney is at the white heat now, and it is evident that concessions must be made by both communists and capitalist. In the city it has gained more strength than in the interior, and no doubt but that the next election it will show a bolder front. It is willing mainly to destroy the power of railroad, banking and steamship corporations, in this way the Kearney men will achieve their object. What the Kearneyites want is laws compelling Chinamen to this country, the established laws of this country, as presented by the Chinese do not know, and do not care to know what the laws are. They want the Chinese traffic stopped, and object to Chinamen coming to this country who have no other object in view but to gain money, and then return home without having spent anything here. Another demand they make is that the law allowing debt Chinamen to be returned to their homes, shall be rescinded, for if Chinamen knew they were to be banished in this country they would not come here for love or money. If Chinamen were compelled to adhere to the local laws, much of this trouble could be averted.

A Petition for Repeal of the Immigration Act.

The Foreign Affairs Association has petitioned Parliament to impeach Beaconsfield for the betrayal of both England and Turkey in the late Congress in Berlin.

Mysterious Murder.

The Times' Memphis special says: A body of 12 men, a desperado, living in Tipah County, Miss., were murdered. No other names or details have been received.

WESTERN.

A Mysterious Japanese Junk.

SAN FRANCISCO, 22.—The schooner Parrot reports that on the 4th inst. a junk, 100 miles north of this port, she fell in with a Japanese junk with not a living person on board. A number of corpses were found floating about the junk, who must have been dead for a month. There was no food on board. Some of the bodies were dressed in costly material.

FOREIGN.

GREAT BRITAIN.

The Queen and the Cypriotes.—Peter Woolley's Programme.

LONDON, 22.—A special from Laraca says: A proclamation has been issued ordering the her Majesty the Queen, takes great interest in the prosperity of the Cypriotes, and promising reforms and measures to promote agriculture and commerce.

Fever is somewhat prevalent in Cyprus.

Sir Garnet Woolley has provisionally settled the leading points of this programme. He will appoint a mixed commission to effect a complicated land question, and will divide the island into five districts.

Conference of German Ministers.

A Frankfurt special announces that a conference of all the German ministers will be held at Heidelberg shortly.

The Evacuation of Shumla.

A Constantinople dispatch says: In consequence of the commencement of the evacuation of Shumla, the Russians announce the probable departure from Turkey of a portion of their troops of six weeks, and that the remainder will retire into eastern Roumelia. It is said the Porte will shortly appeal to all the leading foreign capitalists for aid in developing the resources of that country.

The return match between Captain A. H. Bogardus, the American pigeon shot champion, and Chokolnoff, the Russian, will take place at the Gun Club, look place to-day. They shot at 100 birds for \$1,000 a side. The match was won by Bogardus by two birds.

Communication Interrupted.

A band of musicians, in Piazza, was obliged to play Gaidard's hymn several times in answer to the demands of the crowd. The demonstration was finally ended by a band of young men parading the streets singing patriotic songs and shouting "Abasso Corilli" and "Viva Laguarda."

The moderate liberals attribute the demonstration to ultramontane influence. The liberal observes that the attempted demonstration did not have the results hoped for by its imprudent fanatic promoters in consequence of the calm and dignified attitude of the population.

La Capitale regrets the demonstration, which it says was organized either by some thoughtless individuals or by the agents of those desirous of stirring up agitation in Italy.

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ANTHONY GODDE, MANAGER.

Salt Lake City, July 15, 1879.

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NOTICE.

There will be a meeting of the Stockholders of Zion's Savings Bank and Trust Company, held at the Company's Office in this city, on Monday, July 29th, 1879, at Two o'clock p.m. for the purpose of electing Directors for the ensuing year.

Secretary of Zion's Savings Bank and Trust Company.

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