

1873. There is a letter for a Mrs. J. C. Anderson at this office from the young man seeking the information named.

Jewish Celebration.—To-day is what is called "Purim" among the Israelites, being kept by them in honor of their being delivered from the exterminating order of King Ahasuerus, who made the order to execute all of the Jews, at the instance of Haman, his chief minister, who wished particularly to destroy Mordecai, who afterwards was installed in Haman's place, while the latter was disgraced and executed.

On account of there being no special place for Jewish worship in this City, the ordinary ceremonies of a religious character are dispensed with, but there is a celebration in honor of the day. The Hebrew Benevolent Society give a ball at Hussey's Hall to-night.

Warning to Beer Brewers.—We are informed that the U. S. assessor and collector is after the brewers of home-made beer with a sharp stick. Numbers of people in various parts of the Territory, especially those hailing from Scandinavia, are in the habit of making a rather harmless decoction of beer, and perchance a neighbor will bother some of them to trade with them for a little of the article, and they may occasionally concede without having any idea or intent to defraud the United States or break the revenue laws. Deputy marshals have been around, ferreting out such items, and some people have been put to inconvenience and expense. There is no need for this, however, and we may state that people can make beer for their own home consumption, but they have no right, under the U. S. revenue laws, to dispose of it to others, unless they pay U. S. license. This only needs to be understood to be complied with by the people generally all over the Territory, for they have no intent to break any law, and it is the intent that really constitutes the breach.

SHALL WE DISFRANCHISE WOMEN?

The New York Independent recently had the following article under the above title—

"We suppose that Congress has the right to govern the territories pretty much as it pleases, without reference to the will of their people. But certainly the Judiciary Committee, in proposing to annul the Utah law which grants women the elective franchise, is making what is not exactly an American use of its rights.

"Granted that the object in giving women the right of suffrage was to strengthen the Mormon priesthood. Their enfranchisement was yet a just act, and, therefore, not to be repealed. Granted that it works badly in Utah. Male suffrage works equally badly. If the reason for disfranchising women is to weaken Brigham Young's power by taking away half of his voting strength in the territory, why should not Senator Frelinghuysen offer a Utah Bill which shall disfranchise all too-much married men in the territory, or, indeed, all who profess the Mormon religion, and confine the right of suffrage to Gentiles? Doubtless Congress has the same right to disfranchise male as female citizens. Or, if this seems too barefaced, let the Judiciary Committee propose that all provisions of the local laws which confer the elective franchise on those who have resided in the territory more than two years are hereby repealed. That would throw out Young and all the old settlers, and leave the polls in the hands of the Gentile new-comers.

"The plan is not American, but thoroughly French. We should have said that it was drawn up after consultation with the Duc de Broglie. When a French statesman finds the elections going against him, it does not occur to him that the popular voice must be respected. He looks about for a gag to put in the popular mouth. Does popular suffrage elect Radical? Then limit popular suffrage. Allow only those classes to vote which know how to vote right—that is, how to vote as we, the party in power, would like to have them vote. The English and American plan is better: ever to extend the franchise, and, if the vote goes wrong, to wait and educate, and still educate and educate, the voters. It is not so

short a method of securing your object; but it avoids some unpleasant revolutions, and in the long run it turns out somewhat more profitable to lift up your voters than to tread on them.

"We say again that we do not object to this provision of Mr. Frelinghuysen's Utah Bill on the ground that Congress has no right to repeal the Utah Act of Feb. 12th, 1870, giving women the elective franchise, or any other act of its legislature. Congress represents a majority of the people, and that majority must govern and can govern without limitation where there is no State and no reserved or vested rights. We object to a provision which limits suffrage as a device to secure a particular measure, however good. We object to it most of all because it is a step backward in the advancing rights of women. We do not suppose that Brigham Young's legislature cared anything about Woman's Rights when it gave them the suffrage. All it cared for was to protect polygamy. It did good that evil might come. We would urge the American Congress not to do evil that good may come—not to withdraw the suffrage as an attack upon polygamy. Slavery and polygamy were 'the twin relics of barbarism.' In the good work of destroying the first we gave negroes their right to vote. In the good work of destroying the second let us not take away their equal right from women."

We do not insert the above article as a text on which to argue anything concerning woman suffrage or any kind of marriage. Woman suffrage and plural marriage are facts in different portions of the country and the world, and the motives of those who advocate those politics are just as likely to be good and honorable as the motives of those who oppose them.

But we are not prepared to give adherence to the doctrine that Congress has a right to govern the Territories as it pleases and without reference to the will of their people, excepting such right as is made by might, nor that the majority of the people, represented by Congress, must govern and can govern without limitation where there is no State, except by the must and can of might.

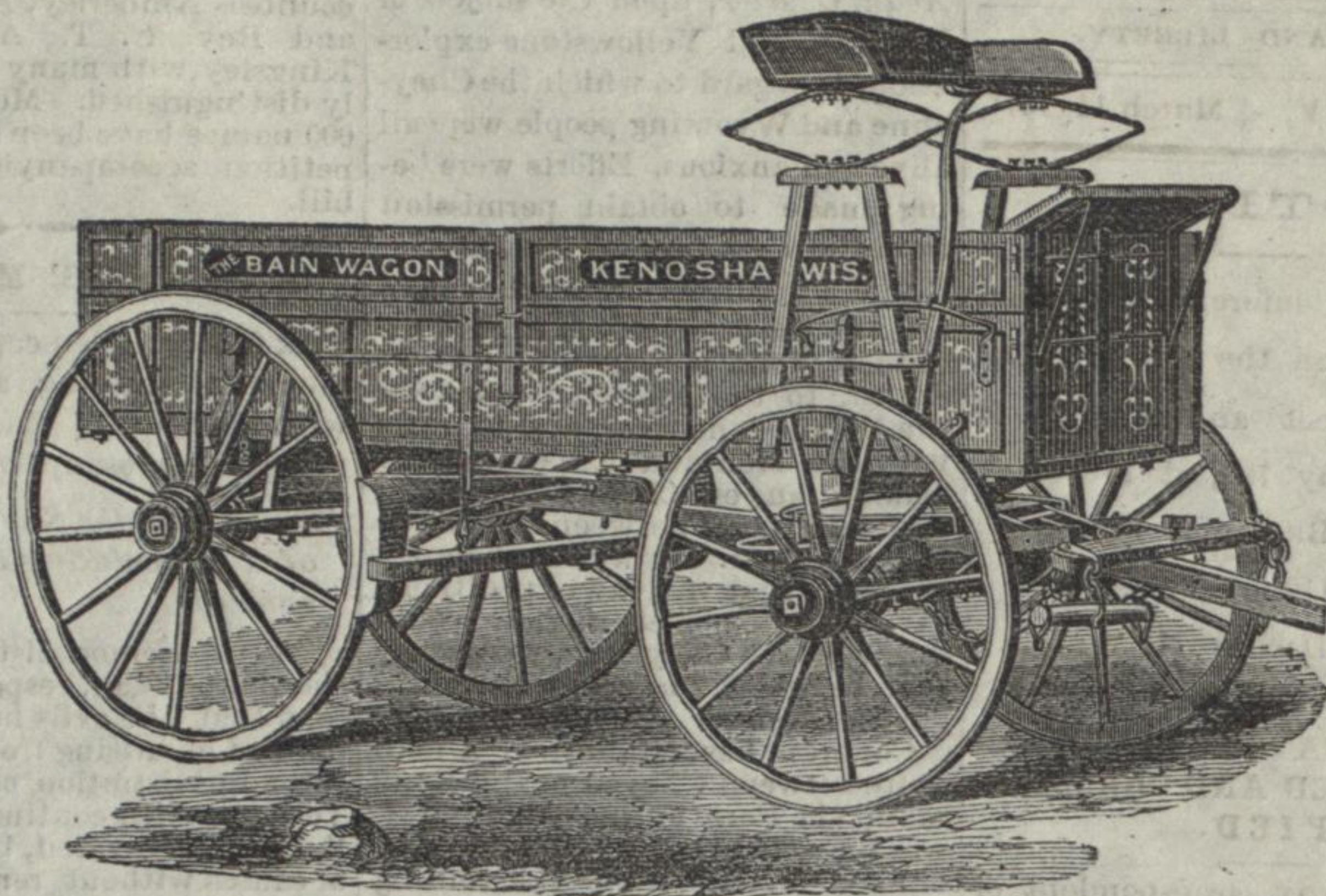
In a republican government, in which local self-government is a distinguishing and fundamental principle, the right of the people, or any portion thereof, to such local self-government, in accordance with the constitution and the declared principles of the government, cannot be consistently ignored.

The inhabitants of the Territories certainly are or are not citizens of the commonwealth of the United States. If they are, are they not entitled to all the common rights citizens of the United States? If they are not, what authority has the United States over them? Is it reasonable, that, in this republic, the stepping of a full citizen, a native citizen even, over an imaginary geographical line, but still within the domain of the republic, causes him to forfeit all his rights and privileges of citizenship, and thenceforth, so long as he remains over that line, to have no rights nor privileges which Congress or the constitution of the country is bound to respect? Such a position is preposterous. Every true American will say, that within the domain of the United States every citizen is an American citizen, and justly entitled to the full rights and privileges of American citizens, and Congress and the constitution are bound to protect him therein. Why this idea of the more populous and more perfectly organized portion of the country governing, just as it pleases, the thinly settled territorial or colonial portion of the domain and the people thereon, was the very identical cause of the war of independence, whereby the United States itself became a nation. Even Great Britain accords to her colonies local self government in a large degree, and has been growing more and more liberal in that particular, while it seems, here in the United States, that there is a growing feeling in favor of going back, for the Territories at least, to the rigidities and injustices of old time colonial government, which in those days of our forefathers drove the people into uncompromising rebellion.

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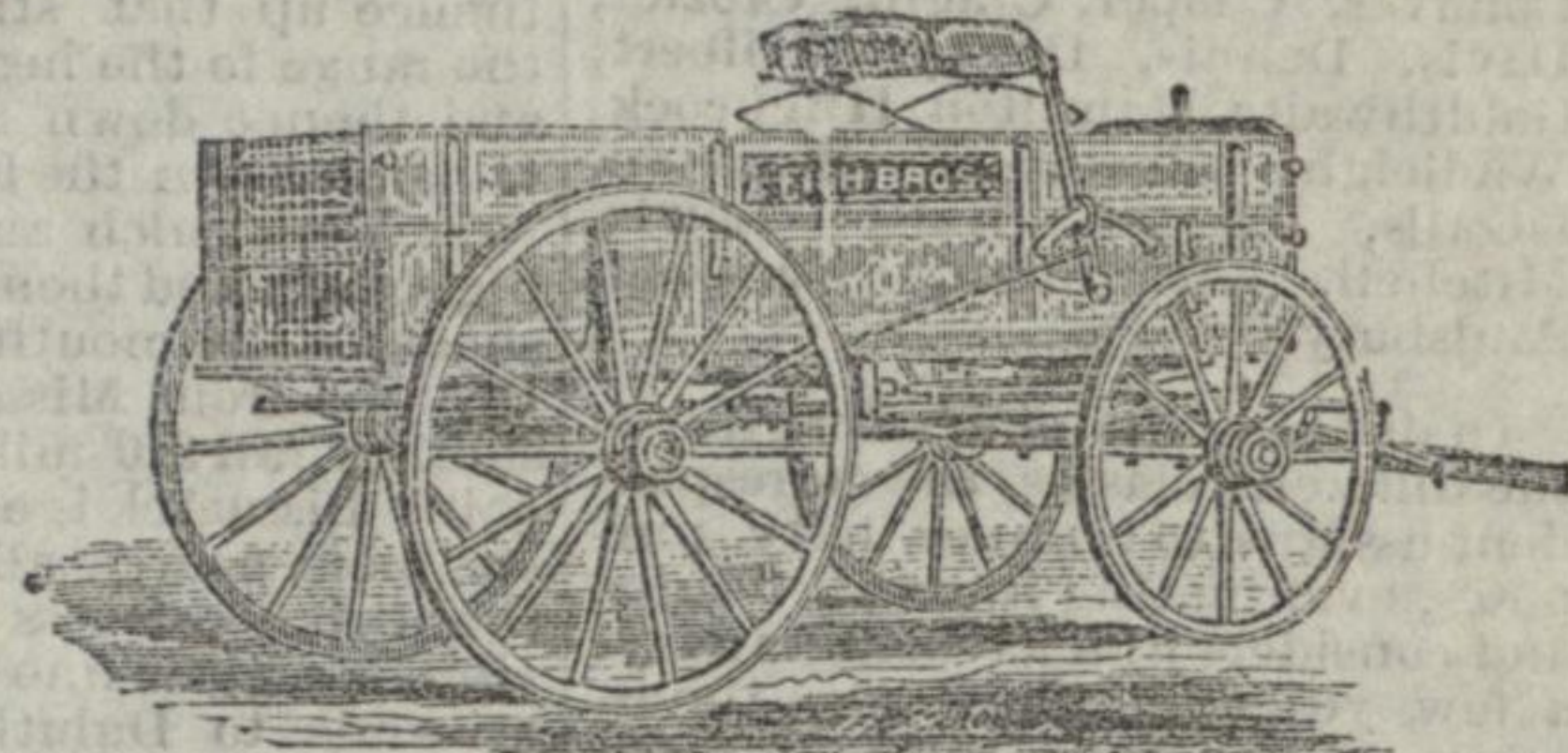
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