

ence, written by Thomas Jefferson, a Democrat of Democrats, and signed by himself and his illustrious patriotic colleagues, may be considered to be the *lex non scripta*, or unwritten law of the United States. Coming as it did in advance of the formation of the government and the adoption of the Constitution, it pointed out what that instrument ought to be, if it should be successful in accomplishing the purpose of its creation. Jefferson and the other signers of that immortal document evidently meant what they said in the following words: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men(?) deriving their just powers from the consent of the governed."

In discussing this question it is essential that the meaning of words shall be considered; let us see what is meant by the term "men." I understand the word men to be the plural of man; persons, people, mankind, in an indefinite sense, but including females as well as males.

The preamble to the Constitution of the United States makes use of the following language: "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States."

From this preamble it would seem that "the people" formed the government and for the purposes expressed. As it was created in the interest of the people and their posterity, we ought to know who constitute the people, and we do know that mankind do, men, women and children; hence the government was created for all, and all should have a share in its duties and of its blessings as well, including liberty and equality. In the organic act for Utah it was provided that "free white male" inhabitants only should vote at the first election, after that the Legislature should prescribe the qualifications of voters, provided that the right of suffrage shall be exercised only by citizens of the United States.

From the reading of the last quotation it would seem that Congress recognized the right of citizens of the United States to vote, although at the same time limiting that right to other classes of persons than white males. Dictionaries define the term citizen to mean a native of a city or an inhabitant who enjoys the freedom and privileges of the city in which he lives. An inhabitant; a dweller in any city, town or place; in a general sense, a native or permanent resident in a city or country.

In the United States, however, we find a definition which covers completely the case in point, and settles beyond cavil or dispute the question at issue. Article xiv, Section 1, of Amendments to the Constitution, although a very brief one, is also conclusive. It reads thus:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the

United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Now, as a woman is a person, if she was born in the United States, or has been naturalized; if she is over twenty-one years of age, being a citizen of the United States, and having a legal residence in Utah, she has an unalienable inchoate right to vote; and the framers of a constitution who fail to make provision for the extension of such franchise to her, or if the legislature elected under such constitution fails to grant to woman the privilege of voting equal to that accorded to men, in such case they will have violated the provisions of the highest law of the land, a consummation not to be expected as the act of loyal citizens, acting under the solemnity of an oath.

Before closing this article I desire to say to the man who may be called on to form the constitution for Utah: Look well to what you do. Be careful to make proper provision for the extension of the right to vote, to your wives, your sisters, your daughters and to your sweethearts, equal to that granted to your male constituents. The fifteenth amendment to the Constitution obliterated the word "white" from that instrument. See to it, gentlemen, that you do not make use of the term "male" as one of the qualifications required of future voters; being a citizen, a woman possesses equal rights with a male citizen.

Remember that women, being a part of mankind, are equal with men; that the mere accident of sex does not deprive them of their inalienable rights or any part of them. Bear in mind that the property of women is subject to taxation just the same as the property of men; that they are under the same jurisdiction that men are; that if they commit crimes, the laws which annex penalties apply to them equally as to men. Above and beyond all, please remember that the axiom is as it ever was, that "taxation without representation is tyranny," and that persons who are not allowed to vote for representatives are not represented, and if you tax her and fail to give her a chance to be represented, you are guilty of practicing "tyranny." But you are not tyrants, you are American citizens, and although men, you will, I hope, act as just and patriotic citizens of the United States, and that you will recognize in the Constitution which you will frame, the rights of women to vote in the State of Utah.

Let me ask, do you desire a restoration of the "inalienable" right of suffrage which you once possessed, but which was wrested from you—whether legally or not, I do not say—by an unfriendly Congress? If you so desire, now is the time to act. An election will take place in November next, at which only men will be allowed to vote for delegates to a convention which will be composed of men only (that is to say, being technical, male men) who will frame a constitution for your future government. Inasmuch as you cannot vote at this election, it

will be necessary if you want the franchise, to exert what other means you may possess, to bring about the end desired.

I need not tell you how most effectually to use the means you have for the purpose. You know, each of you, where your strength lies, and how to exert it; use it therefore in such manner as will secure a delegation to the coming convention composed of such persons as will re-invest you with the power to vote, now merely an inchoate right which is your due, but unjustly withheld.

Respectfully,
HADLEY D. JOHNSON.

P. S.—I wish to explain. As I sometimes write political articles with a Democratic brand, some persons may think that the above is written as a Democratic article. Such is not the case. These views are personal only. I do not know whether other Democrats entertain them or not, and the Democratic party is not responsible for them.

H. J. D.

OVER IN INDIANA.

BLOOMFIELD, Green County,
Ind., Aug. 14, 1894.

Thinking that a few lines from this part of the Lord's vineyard would not be amiss, we subscribe our names to the following, hoping that it will be of interest to some of the readers of your valuable paper.

We left Bloomfield, or headquarters, the morning of July 13th last, and traveled southward, laboring some in the southern part of this county. From there we journeyed on into Davies county where the Elders had not labored for several years. On July 19th we were in the neighborhood of Sainsville, and in order to appease the inner man we called on an old gentleman by the name of Moses Goshorn, who kindly invited us in to partake of his hospitality. We had conversed with him but a short time when he told us that he was personally acquainted with the Prophet Joseph Smith. Of course we were very eager to learn what he knew concerning our beloved Prophet, and he cheerfully gave us the following:

"My business called me to the city of Nauvoo in the early forties, when the Temple was being built and the city was in a very prosperous condition. I remained there ten days, during which time I became personally acquainted with Joseph Smith, Hyrum Smith, Sidney Rigdon and Brigham Young, the leaders of the Mormon Church. I conversed with Joseph several times, and found him to be a good conversationalist. He was jovial always, and while he was a good talker, was always willing to talk to any one, and was none of your 'hidebound' men, not a bit of it. The people all called him 'Brother Joseph,' and I began to call him Brother Joseph, too. I call him Brother Joseph yet, and I thought well of him. I went to hear him preach a couple of times, the last time being one Sunday evening, when the people were gathered together up on a bluff in the open air. Brother Joseph got upon a stump and talked to the people a short time, then took off his coat, talked some time longer, then took off his vest, laid it down, and then said, 'Now, brethren, I am going to talk to you;' and you bet he did talk, too.