TO THE SUNDAY SCHOOLS.

Circular Issued by the General Superintendency.

Instructions Given Relative to the First Sunday of September, "Nickel Sunday."

To all Stake and Ward Sunday School Superintendents:

The Deseret Sunday School Union had arranged for 100,000 small envelopes, accompanied by the circular printed below, to be distributed among the various Sunday schools of the Church, according to the last census returns, with the object thereon stated and amount contributed by each donee, to wit:

Contribution of _____ to Deseret Sunday School Union Board and the Sunday school organization, for September 1, 1894, "Nickel Sunday." ——cents. Please hand to your teacher next Sunday, without fail.

We designed to have these reach each school one week preceding "Nickel day"—the first Sunday in September.

These envelopes are in transit to Utah, but we fear will not reach here in time for use this year. This renders it necessary to thus call your special attention to the matter, that on the first Sunday in September every Sunday school officer, teacher and pupil will be prepared to respond readily and promptly to this worthy fund. Superintendents should thoroughly explain this matter to the children in their schools that all may properly understand its object. The amounts received by the various schools should at once be forwarded to the Stake superintendents, who will in turn forward the totals, less 25 per cent retained for Stake S. S. purposes from their respective Stakes, to the general treasurer.

We trust this matter will receive your hearty co-operation, and that all the children and workers in the cause of truth respond promptly and liberally. Following is the circular referred to:

SALT LAKE CITY, July 20, 1894.

Superintendency of ——Sunday School.

Dear Brethren:—Herewith we forward you ——envelopes, which is a portion in excess of the total enrollment of your school as per your report for the year 1893. These envelopes are for your convenience in collecting the annual Deseret Sunday School Union Nickel Fund, donation on the first Sunday in September of this year.

On the Sunday previous to the time appointed for the collection, furnish one envelope to each enrolled officer, teacher and scholar of your school, explaining thus the object, purpose and benefit of the donation, viz: a fund for the use of your Stake Sunday school officers in attending the Sunday school interests of your Stake, and the remainder for the Deseret Sunday School Union for their use in advancing the general Sunday school interests of the Church in all the world, by preparing for publication charts, books, musical works, pamphlets, tracts, catechisms, etc., also for necessary traveling and office expenses. To the members who may be absent at the time, arrange to have sent them, where practicable, one of the envelopes.

On the Sunday appointed for collecting the envelopes, let the teachers of each department or class check off each scholar's name as he hands in the envelope containing his donation. This done, the teachers will give the envelopes to the secretary of the school, with a written report, simply showing the number of officers enrolled in their classes and the number contributing. Officers and teachers will in like manner hand the secretary their envelopes, and he will check off their names as the teachers have checked the scholars'.

If possible, have the collection completed on the Sunday appointed; if not completed then, as may be learned from the secretary, give additional time, and until it is completed to the satisfaction of the superintendent. This accomplished, forward the entire amount to your Stake Sunday school treasurer or superintendent, who will in turn send direct to Elder George Reynolds, the general treasurer, Salt Lake City, Utah. Stake Sunday school officers and superintendents will please pay in their contributions to the secretary of the Sunday school of the ward in which they reside.

It should be the pride of every superintendent to have this business thoroughly attended to, for upon its universality depends much that will be helpful in our important work; and a spirit of liberality should be manifested by officers and teachers as an incentive to the scholars, and thus may we go forward, laboring unitedly for the salvation of God's children.

Desiring prosperity to attend all the Sunday schools, we are,

Your brethren,
GEORGE Q. CANNON,
GEORGE GODDARD,
JOHN MORGAN,
General Superintendency Sunday schools.
JOHN M. WHYTOCK,
General Secretary.

Where "Nickel Sunday" comes on the same day as the regular Stake Conference as is the case in Salt Lake Stake, postpone the collection until the following Sunday.

Some Views on Statehood.

Editor Deseret News:

By your permission I would like to make some suggestions to the people of Utah. Having occasionally hereafter had access to your columns, I hope to be allowed some space in the present instance.

The subject upon which I now wish to write is one of paramount importance at present to the inhabitants of the prospective state of Utah. It is the question of suffrage, and at the outset perhaps it is best that I should avow myself to be an advocate of that inalienable being enjoyed by all citizens of the United States possessing the requisite qualifications, and that remark is intended to include women as fully citizens. The Declaration of Independence, written by Thomas Jefferson, a Democrat of Democrats, and signed by himself and his illustrious patriotic colleagues, may be considered to be the one sole, or at worst the leading law of the United States. Coming as it did in advance of the formation of the government and the adoption of the Constitution, it indicated not 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 male; persons, people, mankind, in an indefinite sense, not 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 for 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, of course, know who constitute the people, and we do know that neither all men, women and children; hence the government was created for all, and all should have a share in its duties and its blessings as well, including liberty and equality. In the organic act for Utah it was provided that "free white males" inhabitants only should vote at the first election, after that the Legislature should prescribe the qualifications of voters, provided that the rights 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. A 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 in which 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 is an unalienable birthright 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 fail to grant to women 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 constitution, and to be expected of 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 enfranchisement 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. Due 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 of 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 visit penalties apply to them equally as to men. Above and beyond all, please remember that the action 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 practising "tyranny." But you are not tyrants, you are American citizens, and although men, you will, I hope, act as loyal and patriotic citizens of the United States, and that you will see justice in the Constitution with you will frame, the rights of women to vote in the State of Utah.

TO THE WOMEN OF UTAH.

Let me ask, do you desire a restitution of the "inalienable" right of suffrage which you once possessed, and which was wrested from you—whether legally or not, I do not argue—by an unfriendly Congress? If you do 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 (by that is to say, being technical, male men) who will frame a constitution for your future government. I increase so you rather view at this election, it will be necessary if you want the franchise, to elect what other means you may choose, 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 who will be invested you with the power to vote, and respectfully ask that right which is your due, but unjustly withheld.

Respectfully,
HARRIET D. JOHNSON.

P. S.—I wish to explain. As I sometimes write political articles with a Democratic trend, 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.

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