Equal Suffrage.

Editor Deseret News:

I noticed in a late number of the Salt Lake *Daily Herald* an article in the editorial columns under the caption "Equal Suffrage Movement," in which are polished out what the writer considers mistakes made by some of the advocates of female suffrage. The writer does not seem to think the present an opportune time for presenting the claims of women to the elective franchise in Utah. If such is the opinion of the *Herald*, I very respectfully and emphatically dissent. I have believed, and still believe, that the people of Utah, or a majority of them, are in favor of equal suffrage. As to many years the laws of Utah recognized the right of women to vote, I presume that the people were in favor of the law, otherwise it would have been repealed by the Legislature and the law permitted to stand until the Congress, under the reserved right to annul a territorial statute, did so.

We are all looking forward to the time when Utah shall become a state, possessing full power to say who may become electors within the state. Such being the condition, I believe the present is the time to discuss the question, in order that the people may be prepared, through a constitutional convention, to settle the question.

I will say here, that I dissent from the implied doctrine that before women are endowed with the franchise a majority of the women must be converts to the doctrine. I know such has been an argument made use of by anti-equal suffragists, but it has no force. If one woman desires to vote, and is entitled to vote, she ought to do so, even though every other woman in the United States is opposed to equal suffrage.

Now as to right! I maintain the opinion that the Constitution of the United States was formulated by, and really had its origin in, the principles enunciated in that immortal instrument so familiar to all patriotic citizens, the Declaration of Independence, from which I beg you to allow me to make a quotation applicable as I think to the great question:

> We hold these truths to be self-evident—that all men are created equal; that they are endowed, by their Creator with certain inalienable 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.

It is not necessary to refer to a dictionary for the purpose of proving that the term "men" is not, and that it cannot be, confined to males, as we all know that the term includes persons, people and mankind of both sexes. Hence, men and women are created equal, according to Jefferson and his illustrious colleagues, whose signatures are attached to that immortal political creed; according to this creed women possess the same inalienable rights that men have. Amongst those rights are "liberty and the pursuit of happiness."

If women are the equals of men, they have an inalienable right to liberty. How can they be free if the government under which they live compels them from a natural right which it grants to men?

If this government deprives women of the right to vote, or object to laws by which they are governed, it cannot be truthfully said that those laws are just; and if the powers granted by them discriminate against women because of her sex, it is clear that women is robbed of an "inalienable" right. In this case we do not speak the truth when we assert that this government is one of the people, by the people and for the people; it would be more true to say that it is a government of women by men.

Such being the views of this writer on the subject of the franchise in question, it seems to me to be quite important for the people of Utah, if they desire to obtain equal suffrage, that they should take steps to do so at the first opportunity to insert in the Constitution a clause to that effect; it can be done at that time much more easily than to wait until some future time to amend the Constitution.

The *Herald* says that they (the women) "should cease to demand as a right that which men hold as a privilege;" "that there is no inherent right to the franchise in either sex;" etc. Such may be the case, and it is doubtless true, as the *Herald* asserts, that the right to vote is conferred by law; but when a law is enacted by men, assuming a right which is denied to women, it is legitimate to inquire whether such law is founded upon the principles enunciated in the Declaration of Independence.

I do not like to take issue with the *Herald*, and hope to be pardoned for doing so in the present instance, but would I have done so, but under the circumstances I feel that it is best for the people of Utah now to get ready for the future, and I (some) that the remarks of the *Herald* might have the effect to induce the people to waive what I believe to be an inalienable right of the mother and daughters of Utah.

H. D. Johnson.

Official Changes in Maricopa Stake.

MESA CITY, ARIZONA,
May 11, 1894.

Editor Deseret News:

The Saints of the Maricopa Stake of Zion met to thanksgiving and praise to their Maker for the manifestations of His favor manifested to them during the special President and Counselors meetings held at Mesa the 5th and 6th inst., where they had assembled unanimously for the purpose of reorganizing the Stake, and to listen to the word of God as delivered to them through His servants, Elders Brigham Young and John Henry Smith, of the Council of the Apostles, who arrived in our midst the morning of the 5th inst.

The Saints gathered en masse under the bowery and sustained by their unanimous vote the following officers, who had been previously appointed: Collins H. Hakes, president of Maricopa Stake; Henry C. Rogers, first, and James F. Johnson, second counselor; Harvey J. Harper as High Councilor to fill the vacancy caused by the death of John M. Lewis; Daniel C. Dunn, Walter B. Lewis and Joseph F. Johnson as counselors to the High Council. Hyrum B. Pomeroy second counselor to High Priest's quorum; Jesse Hakes, second counselor to Seventy's quorum; Thomas Hooker, president of Alma Ward; James H. Hunter as Bishop of Mesa ward, with David T. Lathaen and Samuel H. Allen as counselors. The cause necessitating the change in the Bishopric of the Mesa ward was the growing infirmities of Bishop Wm. Passey, who brought the sad affliction but that he was rendered incompetent to stand by and qualify for the duties of his office. He was honorably released, with the good will and blessings of the people whom he has so faithfully served.

The services being over, quite a number of the Saints drove to Lehi, where Bound O. Harmon and Miss Margaret Jane Mendenhall were married in the temple hence of wedlock, Elder Young officiating. After which the wedding conveyed were taken to the depot, arriving the evening thereafter in the Salt Lake valley and Mesa, carrying with them the prayers and blessings of a great people.

Brother Andrew Jenson has been with us for the past few days searching our records, and strengthening us generally in record keeping.

Jerome Pomeroy, Clerk.

By FRANK T. PINKNEY, Asst. Clerk.

Victor L. King.

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