

themselves together for the purpose of getting up some dramatic entertainments, for the benefit of the missionaries. They held their first performance about two weeks ago, and it was a success in every way; something over \$40 was cleared, which was sent to the missionaries who went from this ward eleven months ago. The same company will play again in about three weeks. They expect to continue the good work as wisdom may dictate, and the proceeds of these entertainments will be put in a general fund, to help our missionaries as they may need from time to time.

The NEWS comes to hand regularly and is read with much interest by the people. Very respectfully.

N. HAWKES.

VETERAN AND PIONEER.

MANTI, Sanpete county,
March 3, 1895.

As you desire to know something about the pioneers of Jackson county, and I am one of them, I submit the following: I went to Jackson county with my father and mother, Titus and Diantha Billings, when I was four years old. Bishop Partridge and father rented the house of Governor Boggs. They had several wagons and teams and surprised the native Missourians by putting up a lot of hay and preparing for the winter. This was regarded as such an innovation on the ancient customs that the people came and hauled away the wagons and dumped them over a hillside into a creek. After this they set fire to the haystacks and burned them. We were then driven into Clay county, where Far West was settled.

When further troubles came from the natives, we removed to Illinois and settled at Nauvoo. I came from Nauvoo to Council Bluffs and stopped over winter and came on to Utah with the Pioneers. I was with the company of ten commanded by Howard Egan. The following season I went back to the Missouri river and returned with President Heber C. Kimball. I went to California after the gold discovery in 1849, and spent there nearly two years. After returning from the gold fields I settled in Manti and have remained here ever since, except two years when I was on a mission to Carson, Nevada, with President Orson Hyde. I am now almost 65 years of age.

If these items are of interest you are at liberty to use them.

Your brother, GEO. P. BILLINGS.

THE WOMEN'S RESOLUTIONS.

The Territorial Woman's Suffrage association, as previously announced in the NEWS, met on Monday last in the city and county building and adopted resolutions or a memorial to the Constitutional Convention in behalf of woman's cause, which was presented the same day. A synopsis of the document was given at the time; herewith it is presented in full:

To the Honorable President and Members of the Constitutional Convention of Utah:

We, your petitioners and memorialists, representing the great majority of the women of Utah, and more particu-

larly as the official representatives of the great women organizations of Utah, numbering in aggregate membership over 35,000, viz:

The Utah Suffrage association auxiliary to the National American Woman's Suffrage association, the National Woman's Relief society, and the Young Ladies' National Mutual Improvement association; these thousands of women standing in a general way, or in virtue of direct official relationship, as our constituents, we, your memorialists, speak in their names and in behalf of the women of Utah herewith present the woman's cause.

It is a matter of congratulation that in these closing years of the nineteenth century the cause of woman can, without the stigma of partisanship, be laid before a body of chosen men ordained to the work of creating a new sovereignty within the galaxy of states as an equal member of the indissoluble Union. The men of Utah, in their respective political parties, have, with equal unanimity, said that women shall be accorded equal rights and privileges of citizenship, that sex distinction shall no longer be a ban and a bar to equal opportunity with men to exercise the God-given powers and capabilities with which women are endowed for purposes of equal self-government and equal enjoyment of the inalienable rights of life, liberty and the pursuit of happiness. We take it that the men of Utah have spoken honestly, sincerely and conscientiously as true men to that equally large number of citizens who are now disfranchised, who are now deprived of authority to speak a word or cast a vote in the framing of an organic law which determines their personal and property rights, their civil and political status in the social organism.

We are glad to feel assured that our brothers are dealing honestly and righteously with us, and that they will ordain truth and justice in the name of God and humanity. And we are happy, too, in the belief that these overtures made by the men of Utah are in line with the onward march of civilization, that the bow of promise is rising higher and brighter in the heavens of human hope, that with the elevation and emancipation of women "the plans of God are ripening with the process of the suns." And we say to you that we contemplate no rival sovereignty, no sphere peculiar and apart, no conflicting regime or antagonistic legislation, no hostile policy or divided counsels. No, the woman movement means only true human progress. It means higher and truer harmony, more genuine and enlightened fellowship, more real co-operation, more vital and perpetual union. The key and clue to all true progress is the larger harmony that the Infinite Spirit is breathing into the rising grandeur of human development.

As Constitution makers, as framers of the chart that shall guide us in what we hope to be a long and prosperous future, you will cherish in your deliberations a sacred regard for the principles of liberty, for those undying axioms that have been laid at the foundations of our Temple of Freedom. We have thousands of women in Utah who are property holders and taxpayers in their own right. Probably no

other state furnishes as large a roll of taxpaying women. "Taxation without representation is tyranny." This was the keynote, the bugle call of the revolutionary fathers in their struggle for liberty. Says James Otis, in 1764, in one of the pamphlets that made our independence, "The very act of taxing, exercised over those who are not represented, appears to me to be depriving them of one of [their most essential] rights. For what one civil right is worth a rush after a man's property is subject to be taken from him at pleasure, without his consent. If a man is not his own assessor, in person or by deputy, his liberty is gone." Hon. Charles Sumner, in his speech on March 7, 1866, endorses these declarations of James Otis, and he says, "Stronger words for universal suffrage could not be employed." His argument is that if men are taxed without being represented, they are deprived of essential rights.

These axioms are as clear as sunlight, and it would be in violation of the fundamental principles of our institutions for the men of Utah to frame laws whereby women property holders shall be taxed without their consent given through such representation as is accorded to men as a condition precedent to their being taxed.

Again, all our constitutions, either in terms or in substance, commence their preambles with that comprehensive formula, "We, the people." Our government is "of the people, for the people and by the people." Whatever the status of women may be, they are at least a part of the people. As such the government provides a place for them, and by no form or principle of reasoning can they be deprived of such rights and privileges as inure to men under government, without at the same time destroying the natural rights which men hold for themselves to be inviolate.

Furthermore, by the Declaration of Independence, the existence of government hinges upon "the consent of the governed." This consent is to be given through the forms and provisions whereby governments are made and administered. This consent goes to the framing of the constitution, to the enactment of laws under that constitution and to the administration of those laws; and there can be no consent without representation. Hence the disfranchisement of half the people and a large proportion of taxpayers and creators of wealth is tyranny pure and simple, even though it be under the shadow and in the name of liberty and free government.

But we seek not to weary you with the recital of axioms. What we desire is that we may uphold your hands in revealing them to the world and making them effective in human government. Jefferson laid a deep foundation for human freedom in planting equal rights at the roots of the tree of liberty; but it was given to Lincoln to make those principles most effective and to cause them to shine as the noonday sun in the firmament of American history.

He said: "I believe the day is not far distant when women will wield the ballot to purify and ennoble politics. I go for all sharing in the government who assist in bearing its burdens, by no means excluding the females."