

parties came to frame their local platforms they both recognized this underlying sentiment. The issue was fully discussed by the speakers of both parties in the canvass of 1894 for the election of delegates to the Constitutional Convention. Equal suffrage was a doctrine of both party platforms, and there was no speaker that raised his voice against it, although there were many people of both parties and sexes that were opposed to equal suffrage as a matter of personal preference; and there was a smaller number that held to woman's suffrage on general principles, but were opposed to its adoption in Utah.

Hence, it was with a general acquiescence in woman's suffrage that the delegates elected by the two parties assembled in Constitutional Convention. The Republicans had a majority of the 107 delegates. The plans of their platform is as follows:

"We favor the granting of Equal Suffrage to women."

The Democratic plank is as follows:

"The Democrats of Utah are unequivocally in favor of Woman Suffrage, and the political rights and privileges of women equal with those of men, including eligibility to office, and we demand that such guarantee shall be provided in the Constitution of the State of Utah as will secure to the women of Utah these inestimable rights."

Strange to say, it was thought at first that there would be no necessity for women to assert their claims or urge their rights upon the Convention, as no opposition had developed, and both parties were pledged in their platforms to incorporate equal suffrage in the Constitution. But soon after the Convention met it became apparent that no effort or precaution could be omitted without imperilling the cause.

Organized opposition against woman suffrage was made by the Liquor interest whose apprehensions as to prohibitory legislature were aroused by the supposed hostility of the woman vote. The opposition thus inaugurated became the nucleus around which all the diversified forms of antagonism was gathered but the moral sense of the people was compelled to recognize the fact that the woman vote was antagonized because of the fear that it would abolish the drink traffic. In this way our cause received a strong reinforcement from the temperance sentiment of Utah, which has always been very pronounced against the vices of drunkenness.

A memorial to the Convention was prepared and signed by the official representatives of the suffrage associations of the relief societies, general and local, and by a large number of the leading women of the territory. The memorialists went in a body to the convention chamber and presented their petition, which was read with due courtesy and deliberation, and referred to the committee on elections and rights of suffrage. On a subsequent day set for the purpose, a large number of women met at the capitol building, and, by a number of chosen speakers, presented their cause to the committee with the final result that the committee embodied all that was asked in their report to the Convention, this being worded in the language of the Wyoming constitution as follows:

"That the rights of the citizens of the State of Utah to vote and hold office shall not be denied or abridged on ac-

count of sex. Both male and female citizens of this state shall equally enjoy all civil, political and religious rights and privileges."

A minority of two members reported in opposition of equal suffrage. The report was shrewdly conceived in a way that enlisted a large share of sympathy from the former Liberal element in Utah politics. It represented that the woman mind was largely actuated by sentiment and sympathy, and that women in politics would greatly augment the sphere of church influence, and thus become a menace to public welfare and independent government. Such an issue could not be otherwise than a vital—I might say inflammable—one in Utah.

When the subject was taken up in the Convention the debate was extremely animated, and the interest was greatly enhanced by the presence of many women, who felt a profound interest in the discussions wherein their own civil and political status was to be determined, and wherein also the progress of the cause in the world was to be promoted or retarded. The contest was an earnest hand to hand conflict for a time, and the hopes of the opposition were buoyant on occasions. But when the anti-woman suffrage cause had gained its last possible recruit, and the majority, though a slim one, still stood for the pledges of the platform and the cause of women—when this state of things became clearly evident, as is usual in deliberative bodies, the opposition crumbled away, and the final roll call showed only a trace of antagonism, so that it will be difficult for the future historian to show from the records how deeply the woman's cause was imperiled.

At this juncture there appeared on the scene two of our noblest and most renowned workers in the woman cause, Miss Susan B. Anthony and Miss Anna Shaw, and by their joint efforts the community was thoroughly aroused on the subject. Miss Shaw had the fortitude to challenge to public debate the most noted opponent of woman suffrage—a gentleman who figured in the Convention as the chief champion of the opposition. This orator was in no mood to accept Miss Shaw's challenge, for while he gave as a reason that he "never argued with women," the general opinion was that in public debate he would have found himself outclassed by our eloquent and versatile Miss Shaw.

The convention finally incorporated the equal rights clause in the constitution with comparative unanimity; and it was held by many judges and lawyers that under the provisions of the constitution and enabling act the women were entitled to an immediate exercise of the franchise. In this view the women began to organize in both parties. The Republican party favored a separate organization throughout, while the Democratic party encouraged, as fully as convenient, a co-operation of men and women in the same meetings and organizations.

At the beginning of their canvass the Republicans had nominated three women on their state ticket, and the Democrats who met a week later in convention, intended to nominate several women on their ticket; but in the meantime there was a decision from the Supreme Court that deprived the women of franchise until the Constitution should first be adopted. Notwithstanding this

temporary set back, the women of Utah continued to manifest a lively interest in the campaign until the problem was solved in the November election and the constitution ratified by more than twenty thousand majority.

Equal suffrage having been incorporated in the organic law of the state, it cannot be revoked without the women vote for their own disfranchisement. As they constitute nearly half the voting population, it is not likely that the present order of things will be reversed.

Thanks to the Giver of all Good, women have a chance in the Utah constitution to show their capacity for government, and help mold the institutions of society. Of course, the work is but begun; the cause is in its merest infancy. That which remains to be done opens up before us in an almost endless vista. In a far away promised land we behold a perfected state wherein the heart and hand and intelligence of woman contribute their full share to the welfare of the race.

Thus far the progress of man has been deeply embittered and highly colored by the selfishness he has inherited from the dark ages, but now that education is more widely diffused, now that religion is taking on the hues of love and helpfulness, now that the spirit and inspiration of altruism are brooding more and more in the hearts of men, we find that an era of philanthropy and amelioration is setting in, that social life is rising into a region of reason, truth and sympathy, so that the gentler and nobler soul of woman can co-operate with man in achieving the higher ends of government—the attainment of true brotherhood, the inauguration of the kingdom of God on earth. Of course, we must educate and emulate. We must not grow weary in well doing; but, above all, we must learn to wait and spread our sails to the breezes of heaven, that in the providence of God, and in His own way and time, our ship of state may be wafted into the harbor of eternal truth, justice and righteousness.

And we, who through these many years, Were looked upon with doubt and fears, Now in the van of progress and of light, Will bear the flag to carry on the fight; Till all the women of our glorious land Have equal rights, and joining hand in hand With all the men, whose highest aim shall be The love of country and of liberty; Till virtue, justice, love of law and right Shall take the place of sordid wealth and might.

Written for this Paper.

THE LAST OF THE BUFFALOES.

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THE scientists of Washington are much alarmed at the possible extinction of the buffalo. Mr. Langley, the head of the Smithsonian Institution, does not think that there are as many as 100 buffaloes left in the United States. There are a few here in the National Park, and a small herd at Philadelphia. Austin Corbin, the New York millionaire, had several, and it may be that there are some small

herds in the West. The buffalo is a noble animal, and its extinction would be a great loss to the world. It is a pity that the government has not done more to protect it. The buffalo is a symbol of the American West, and its disappearance would be a great loss to the American people.