

or rob her of the manners and charm and purity of noble womanhood. There is no danger to the sex from the advancement out of the common rut of a few individuals. We are in favor of full liberty to women in every department of life. We wish success to the lady lawyer who enjoys the honorable distinction we have named.

### JOURNALISTIC ENTERPRISE.

THE daily *Pioneer Press*, of St. Paul, Minn., is a journal of unusual enterprise. This characteristic is specially shown in its issue of June 6th, a large portion of which is devoted to matters pertaining to the Minneapolis convention. Besides an astounding amount of information on the subject, embraced in its printed matter, its pages bristle with illustrations, of which there are 138, mostly portraits of delegates. These pictorial representations end with the portrait of Calusha A. Grow, delegate from the District of Columbia. The type who made up the form has, inadvertently of course, perpetrated a grim joke upon that respected gentleman, by putting immediately under the picture this melancholly line: "Beecham's pills for a bad liver." As the portrait does not do the delegate anything like justice, judging from its appearance, its close proximity to an alleged liver remedy renders the contribution rather grotesque. The enterprise of the *Press* in presenting elaborate details in its matter and pictorially, connected with the convention, is ahead of that exhibited by any other journal that has lately come to hand.

### UTAH AND THE REPUBLICAN PLATFORM.

THE platform of the Republican party, adopted at Minneapolis, for the first time contains no direct reference to Utah. This is a virtual recognition of the "changed conditions." Indirectly, however, Utah is affected by two planks in the present platform of the party. This is the first of them:

"We demand that every citizen of the United States shall be allowed to cast one free and unrestricted ballot in all public elections, and that such ballot shall be counted and returned as cast; that such laws shall be enacted and enforced as will secure to every citizen, be he rich or poor, native or foreign born, white or black, this sovereign right guaranteed by the Constitution."

If every citizen of the United States is allowed to cast one free and unrestricted ballot in all public elections, there will be no disfranchisement of those citizens of Utah who for a long time have been deprived of the ballot. And either "such laws will be enacted as will secure to them" this right, or those laws will be repealed which operate so as to deprive them of it. As to "this sovereign right" being "guaranteed by the Constitution," we think the framers of the platform are a little off. They may have meant this to have special application to the colored voter, but they do not say so. On the contrary, they apply it to every citizen of the United States, native or foreign born. This makes

it universal. It includes women in effect; for they are citizens as much as men are. Perhaps the plank was not intended to be so broad, but this is the plain signification of the language used, and if it does not mean exactly that, it is because it has been very loosely constructed.

The Constitution does not declare the suffrage to be a right of any citizen, either male or female, white or black, but in the Fifteenth Amendment it declares that the right of citizens to vote shall not be abridged because of race, color or previous condition of servitude. Manhood suffrage is coming to be general throughout the Union, but the respective States have still the constitutional power to regulate the voting privilege, with the exception of making race or color a disqualification.

But the Republican party now announces the principle that every citizen should have the right to cast a free ballot and to have it counted and that laws should be passed to secure that right without any exception whatever.

The other plank in the platform which particularly affects Utah is the following:

"We favor admission of the remaining Territories at the earliest practicable date, having due regard to the interests of the people of the Territories and of the United States. All federal officers appointed for the Territories should be selected from bona fide residents thereof and the right of self-government should be accorded as far as practicable."

This means Utah as well as the other Territories, and is the nearest avowal of the intention to do her justice that has been made by the Republican party of the nation. It means more than the admission of Utah when it is clear that it will be for the interests of her people and of the country. It signifies that in the meantime all the Federal officials of the Territory must be residents. That is a blow at the Utah Commission. They are all Federal officials and not one of them is a bona fide resident. The presence of that body is obstructive of "self government," which the platform advocates "as far as practicable." The measure for the abolition of the obstruction, passed by the House of Representatives, is eminently "practicable," and the officials named to take its place are bona fide residents. We may therefore look for the Republican Senate to favor the provision; if it does not, its action will be inconsistent with the platform of the party.

The platform, take it altogether, is strong and comprehensive, viewing it from a Republican standpoint. But we do not care to review it as a whole. Its relations to Utah are most important to our readers, and we therefore have briefly considered the two portions of it which have that bearing.

### THE LATE SARAH G. RICHARDS.

THE funeral of the late sister Sarah G. Richards, relict of the late Dr. Levi Richards, was conducted yesterday afternoon, and the remains of the estimable lady were laid away in the city cemetery to await the call of the resurrection of the righteous, among whom she is numbered.

The deceased, at an early age, manifested a decided taste for art that was more or less repressed by the meagre opportunities for its development. She afterwards studied drawing, painting in oil and water colors. She also studied music, the harp and guitar being her favorite instruments. She practiced early rising and studied hard to become proficient in those branches that were considered appropriate to ladies in those days, such as history, geography, needlework, the languages, penmanship, elocution. She mastered the French language as well as being thoroughly conversant with her native tongue.

In her maturer years she became the intimate friend and associate of a very intelligent lady, Miss Weigall, sister of the celebrated artist Charles H. Weigall.

She for some time occupied the position of governess in the family of a Mr. Greenall, near Liverpool. Her mother, step-father and sisters Emma and Martha having received the Gospel desired that she also should hear it. They induced Brother John Needham, now of this city, to call and see her at Mr. Greenall's. All she had previously heard of the "Mormons" was unfavorable, being such rumors as were current in the newspapers of the time. Before Brother Needham left she agreed to look at the Book of Mormon he offered to her. She was thus led to investigate and accept the Gospel, being baptized, while on a visit to her relatives, about fifty years ago; emigrated to Nauvoo soon after; was married on Christmas day of 1843, by President Brigham Young; with her husband and infant son she shared the trials and dangers of the expulsion of the Saints from Nauvoo in 1846 and stayed at Winter Quarters till the spring of 1848. She accompanied her husband on a five years' mission to Great Britain, sending her three-year-old boy to Salt Lake valley in care of his uncle, President Willard Richards, and aunt Rhoda, by advice of the presiding authorities.

This was, up to that date, the supreme trial of her life. She returned to America in 1853, and came on to Utah. In the meantime her son Levi had grown so that the yearning mother could only recognize him by introduction, and the boy had lost the recollection of his parent. The meeting after the five years' separation was exceedingly affecting, and might be imagined to some degree but cannot be described. At the time of the separation President Young stated that if the boy should be taken with his parents to Great Britain he would not survive, as he was delicate, but if he were taken on to the West he would live, and become healthy and strong.

From 1853 to the time of her death, except for the short period covered by the "move south," Sister Richards resided in this city.

Sister Richards was a refined and cultivated lady. She was extremely sensitive regarding the suffering of others, especially of little children, her keen sympathy extending also to dumb animals. She manifested a rare appreciation of true intelligence and all that is good, beautiful and refined in nature and mankind. She was