

THE IRREPRESSIBLE CONFLICT.

As the public mind has had opportunity to cool itself during the several days that have passed since the adjournment of the annual meeting of the State Temperance Alliance, we are now ready to make a well-weighted and careful report of its remarkable proceedings.

The list of delegates was quite large, the weather was beautiful, and everything at the opening session betokened a happy and prosperous season of temperance legislation, except the lowering glances of a few grim-visaged pigmies, who took the Alliance bits between their teeth and sought to rule or ruin it.

A few broken-down political hacks, consisting of Republican neo-heads and dead-duck Democrats, had resolved to run the Alliance in the interests of a political ring, whose avowed object should be Temperance, but whose real one should be the control of the whisky influence in the interests of a so-called Temperance party.

Overtures from certain parties in this pseudo Temperance clique had been made to the NEW NORTHWEST with a view to secure this paper's influence as a party organ; and we were urged to keep the idea of woman's enfranchisement out of the Alliance, because it was so obnoxious to a few professed Temperance men that there would be trouble about forming a new party if we should attempt it.

As is usual in such cases, we kept our own counsel and obeyed our own convictions of duty; consequently the NEW NORTHWEST did not become a certain party's organ, and the faction who could not control sought to gag and ostracize us. To succeed in this they felt that strategy was necessary, so they caucused the whole night preceding the appointed gathering, and packed a committee on credentials, stuffed the temporary chairman, pledged the permanent President (whose election was also a put-up job), and got everything in readiness for our expulsion from the Alliance.

Meanwhile the Suffrage Society delegation, all unimpaired of the coming storm, chatted at ease in the hotel parlor, till they were suddenly waited upon by a man who wanted to know what they should do if they should be denied admission on their credentials.

This query placed the delegation on their guard, and a stormy debate at once arose between them and the worthy who was trying to cover his perfidy in packing a committee against them by declaring himself a "Woman Suffragist, who only sought to make a way for their admission." Ah, Colonel Cann, when you shall essay to run for Governor, the Methodist lobby horse and Democratic nightmare, both of which you are trying to ride, with Temperance for a bride and Woman Suffrage as a saddle, will "step from under" and leave you, like Issachar of old, "crouching between two burdens."

The Woman-Suffrage-Temperance element is after you full-till with facts. The reports of the Oregonian, Statesman, and Bulletin are so complete and reliable that we shall draw largely from their columns in a forthcoming summary, thanking each for their accuracy, piquancy and telling thrusts at defeated and retreating disorganizers, limiting our own remarks to a brief outline.

The Committee on Credentials, who had been nominally chosen by the old members, but really selected by T. H. Cann with special reference to their hostility to the credentials of the Woman Suffragists—if Mr. Cann denies this we are ready with the proof—ruled that the Woman Suffrage Association was a political party, having in it all the elements of politics, just as the Republican and Democratic parties are each political.

This was a new ruling to the Association, yet not a very disagreeable one, since it is pleasant to find that you are in reality a power for an enemy to fight, rather than a nonentity not worth noticing. But this delegation denied going there as politicians upon other than Temperance issues, and as such they stood their ground, and after one Bull Run defeat, the cry of "On to Richmond" roused the latent principle of Justice, and victory perched upon the banners of Temperance, while the disorganizing secessionists took to their heels after the style of the rebels in a greater Rebellion (but where no greater principle was involved), carrying with them, as did the first great Secessionist, not a third, but a twentieth part of the Alliance hosts. Like their notorious prototype of Pandemonium, they immediately set about forming an "Alliance" of their own, and like their equally villainous forerunners of the recent great Rebellion, they have issued a "proclamation" setting forth just as good reasons as did Lucifer or the supporters of the Old Public Functionary for their withdrawal from a Union which they could not gag, usurp or ruin.

As we prefer to let the daily press tell the particulars in its own true way, we now proceed to a few personalities not given in the general newspaper reports. After we had been, as the President vainly hoped, effectually toiled, upon a debating vote as to our admission as Delegate at Large, a number of gentlemen, with whom we had had very slight personal acquaintance, and who had in no way allied themselves to the Suffrage movement, but who saw clearly through the political trickery of the disorganizing faction, rallied to our support unasked, and then followed a four hours' combat between skilled diplomacy and vital principle on the one hand, and ignorance, intolerance and gag law upon the other. Conspicuous among the champions of justice we make proud mention of Major George Williams, whose invaluable aid in subduing the greater Rebellion cost him a leg at Gettysburg and won for him im-

PROCEEDINGS

of the Oregon State Temperance Alliance, Held at Salem on the 20th and 21st days of February, 1873.

The first session of the Temperance Alliance having packed its Committee on Credentials, the afternoon or second session was called to order, and the report of the Committee was received. It awarded seats to a large number of delegates, representing temperance societies, lodges, Sunday Schools, Bible classes, Churches, literary societies, &c.

The report contained the following recommendation: "That Mrs. A. J. Duniway, a duly accredited delegate from the State Woman's Suffrage Association, be not admitted; as in the opinion of the Committee, the Association referred to is a political party."

The adoption of the report was moved, whereupon Mrs. Duniway rose and inquired: Who, under the Constitution, are competent delegates? The Secretary announced that the Secretary would read the only section of the Constitution that referred to membership. The Secretary accordingly read the following:

"Resolved, That the name of the Association shall be the Oregon State Temperance Alliance; that it shall be composed of members of this Convention and other men and women who by their record shall be known as firm friends of the Temperance cause, and shall cooperate with all Temperance organizations of whatever name and nature."

Mrs. Duniway moved to amend the report by striking out that portion adverse to the admission of the delegates from the Woman Suffrage Association, and inserting the recommendation that they be admitted as members of the Alliance, and supported her motion in a few well-directed remarks.

John Doe rose to a point of order; that no persons excepting members have a right to speak. The Chair sustained the point. Mrs. D. continued, and again objection was made.

The Chair ruled that no person but such as are mentioned in the report of the Committee are members. Mrs. Duniway excepted. She said that the report itself could not determine the status of delegates, since that they be admitted, &c.

The Chair—I hold to my ruling with pertinacity. Mrs. D. insisted that, as she was a member, she had now a voice in this year's organization.

J. Quinn Thornton remarked that the Committee had considered the matter carefully, and they had arrived at the conclusion that the Suffrage Association was a political party, &c.

It is well known that women in Utah have the right of suffrage, but under the plurality system of marriage this right is enjoyed, as all other rights are enjoyed in such instances, by the master over the slave, and Mormon wives vote at the bidding of their Mormon lords.

The politicians now propose to amend the election laws as "to give them free expression at the ballot and allow only male citizens to vote." Just how "free expression" is to be given to the ballot by disfranchising its possessors is a new problem in political logarithms, and shows plainly that our brethren need the enlightened aid of women's minds to teach them what freedom really is.

This Mormon problem cannot be solved by the disenfranchisement of women, but it can be solved by their votes, if Government will but aid them in making the laws by which they shall be governed.

The Mormon Church is the real property holder in polygamous Utah, and until that power, which is held above the United States Government by its adherents, shall become subservient to the civil and political law, it is idle to ask the NEW NORTHWEST, as does a friendly contemporary, why, if woman's vote will purify politics, the experiment has not been a success in Utah? It will be a success, depend upon it, good sir, if opportunity is but given by the Government to give it "free expression."

Mr. Newsom, who so stoutly denied any intention of withdrawal from the Temperance Alliance, notwithstanding the attempts of the recalcitrant Wood to inveigle him into the camp of secession, writes us some rich revelations, gleaned from a visit to the enemy's camp. He says: "As fast as the truth can leak out, every boiler is found to have succeeded from the Alliance because you were voted in as Delegate at Large!"

Well, brother N., the National disorganizers acted on precisely the same impulse when they seceded after Mr. Lincoln's election. It is the old fight of night against night, error against truth, oppression against freedom, and in such conflicts the right will win.

"I tell you," continues our brother, "that the movements of these boilers have done you more real good, and the noble cause for which you labor, as well as the cause of the State Temperance Alliance, than could have been done by the unchallenged admission of a score of ladies and gentlemen as delegates from the Woman Suffrage Association."

To the many friends who are so anxiously waiting to see what our course toward the weekly tongue will be, we have only to say that we have no idea of the interpretation of his pot house slang, and if we had we should act in this matter just as the lion did when his friends advised him to whip the polecat.

A State Temperance Alliance was last week in Session at Salem. The proceedings were discordant, stormy and disgraceful. Some foolish and superannuated men opposed, with much discourteous violence, the admission of Mrs. Duniway, who claimed to have been elected as a delegate from the Woman Suffrage Association, and they were successful in their opposition.

The time will come before long when this order of things will be reversed, and women will be permitted to the fullest extent to co-operate in carrying out great works of reform. If any are interested in inaugurating an era of temperance, it is the women of the land, upon whom the demon of intemperance visits his consequential punishment with the greatest vigor and severity.—Pope's Sound Council.

PROCEEDINGS

of the Oregon State Temperance Alliance, Held at Salem on the 20th and 21st days of February, 1873.

The first session of the Temperance Alliance having packed its Committee on Credentials, the afternoon or second session was called to order, and the report of the Committee was received. It awarded seats to a large number of delegates, representing temperance societies, lodges, Sunday Schools, Bible classes, Churches, literary societies, &c.

The report contained the following recommendation: "That Mrs. A. J. Duniway, a duly accredited delegate from the State Woman's Suffrage Association, be not admitted; as in the opinion of the Committee, the Association referred to is a political party."

The adoption of the report was moved, whereupon Mrs. Duniway rose and inquired: Who, under the Constitution, are competent delegates? The Secretary announced that the Secretary would read the only section of the Constitution that referred to membership. The Secretary accordingly read the following:

"Resolved, That the name of the Association shall be the Oregon State Temperance Alliance; that it shall be composed of members of this Convention and other men and women who by their record shall be known as firm friends of the Temperance cause, and shall cooperate with all Temperance organizations of whatever name and nature."

Mrs. Duniway moved to amend the report by striking out that portion adverse to the admission of the delegates from the Woman Suffrage Association, and inserting the recommendation that they be admitted as members of the Alliance, and supported her motion in a few well-directed remarks.

John Doe rose to a point of order; that no persons excepting members have a right to speak. The Chair sustained the point. Mrs. D. continued, and again objection was made.

The Chair ruled that no person but such as are mentioned in the report of the Committee are members. Mrs. Duniway excepted. She said that the report itself could not determine the status of delegates, since that they be admitted, &c.

The Chair—I hold to my ruling with pertinacity. Mrs. D. insisted that, as she was a member, she had now a voice in this year's organization.

J. Quinn Thornton remarked that the Committee had considered the matter carefully, and they had arrived at the conclusion that the Suffrage Association was a political party, &c.

It is well known that women in Utah have the right of suffrage, but under the plurality system of marriage this right is enjoyed, as all other rights are enjoyed in such instances, by the master over the slave, and Mormon wives vote at the bidding of their Mormon lords.

The politicians now propose to amend the election laws as "to give them free expression at the ballot and allow only male citizens to vote." Just how "free expression" is to be given to the ballot by disfranchising its possessors is a new problem in political logarithms, and shows plainly that our brethren need the enlightened aid of women's minds to teach them what freedom really is.

This Mormon problem cannot be solved by the disenfranchisement of women, but it can be solved by their votes, if Government will but aid them in making the laws by which they shall be governed.

The Mormon Church is the real property holder in polygamous Utah, and until that power, which is held above the United States Government by its adherents, shall become subservient to the civil and political law, it is idle to ask the NEW NORTHWEST, as does a friendly contemporary, why, if woman's vote will purify politics, the experiment has not been a success in Utah? It will be a success, depend upon it, good sir, if opportunity is but given by the Government to give it "free expression."

Mr. Newsom, who so stoutly denied any intention of withdrawal from the Temperance Alliance, notwithstanding the attempts of the recalcitrant Wood to inveigle him into the camp of secession, writes us some rich revelations, gleaned from a visit to the enemy's camp. He says: "As fast as the truth can leak out, every boiler is found to have succeeded from the Alliance because you were voted in as Delegate at Large!"

Well, brother N., the National disorganizers acted on precisely the same impulse when they seceded after Mr. Lincoln's election. It is the old fight of night against night, error against truth, oppression against freedom, and in such conflicts the right will win.

"I tell you," continues our brother, "that the movements of these boilers have done you more real good, and the noble cause for which you labor, as well as the cause of the State Temperance Alliance, than could have been done by the unchallenged admission of a score of ladies and gentlemen as delegates from the Woman Suffrage Association."

To the many friends who are so anxiously waiting to see what our course toward the weekly tongue will be, we have only to say that we have no idea of the interpretation of his pot house slang, and if we had we should act in this matter just as the lion did when his friends advised him to whip the polecat.

A State Temperance Alliance was last week in Session at Salem. The proceedings were discordant, stormy and disgraceful. Some foolish and superannuated men opposed, with much discourteous violence, the admission of Mrs. Duniway, who claimed to have been elected as a delegate from the Woman Suffrage Association, and they were successful in their opposition.

The time will come before long when this order of things will be reversed, and women will be permitted to the fullest extent to co-operate in carrying out great works of reform. If any are interested in inaugurating an era of temperance, it is the women of the land, upon whom the demon of intemperance visits his consequential punishment with the greatest vigor and severity.—Pope's Sound Council.

PROCEEDINGS

of the Oregon State Temperance Alliance, Held at Salem on the 20th and 21st days of February, 1873.

The first session of the Temperance Alliance having packed its Committee on Credentials, the afternoon or second session was called to order, and the report of the Committee was received. It awarded seats to a large number of delegates, representing temperance societies, lodges, Sunday Schools, Bible classes, Churches, literary societies, &c.

The report contained the following recommendation: "That Mrs. A. J. Duniway, a duly accredited delegate from the State Woman's Suffrage Association, be not admitted; as in the opinion of the Committee, the Association referred to is a political party."

The adoption of the report was moved, whereupon Mrs. Duniway rose and inquired: Who, under the Constitution, are competent delegates? The Secretary announced that the Secretary would read the only section of the Constitution that referred to membership. The Secretary accordingly read the following:

"Resolved, That the name of the Association shall be the Oregon State Temperance Alliance; that it shall be composed of members of this Convention and other men and women who by their record shall be known as firm friends of the Temperance cause, and shall cooperate with all Temperance organizations of whatever name and nature."

Mrs. Duniway moved to amend the report by striking out that portion adverse to the admission of the delegates from the Woman Suffrage Association, and inserting the recommendation that they be admitted as members of the Alliance, and supported her motion in a few well-directed remarks.

John Doe rose to a point of order; that no persons excepting members have a right to speak. The Chair sustained the point. Mrs. D. continued, and again objection was made.

The Chair ruled that no person but such as are mentioned in the report of the Committee are members. Mrs. Duniway excepted. She said that the report itself could not determine the status of delegates, since that they be admitted, &c.

The Chair—I hold to my ruling with pertinacity. Mrs. D. insisted that, as she was a member, she had now a voice in this year's organization.

J. Quinn Thornton remarked that the Committee had considered the matter carefully, and they had arrived at the conclusion that the Suffrage Association was a political party, &c.

It is well known that women in Utah have the right of suffrage, but under the plurality system of marriage this right is enjoyed, as all other rights are enjoyed in such instances, by the master over the slave, and Mormon wives vote at the bidding of their Mormon lords.

The politicians now propose to amend the election laws as "to give them free expression at the ballot and allow only male citizens to vote." Just how "free expression" is to be given to the ballot by disfranchising its possessors is a new problem in political logarithms, and shows plainly that our brethren need the enlightened aid of women's minds to teach them what freedom really is.

This Mormon problem cannot be solved by the disenfranchisement of women, but it can be solved by their votes, if Government will but aid them in making the laws by which they shall be governed.

The Mormon Church is the real property holder in polygamous Utah, and until that power, which is held above the United States Government by its adherents, shall become subservient to the civil and political law, it is idle to ask the NEW NORTHWEST, as does a friendly contemporary, why, if woman's vote will purify politics, the experiment has not been a success in Utah? It will be a success, depend upon it, good sir, if opportunity is but given by the Government to give it "free expression."

Mr. Newsom, who so stoutly denied any intention of withdrawal from the Temperance Alliance, notwithstanding the attempts of the recalcitrant Wood to inveigle him into the camp of secession, writes us some rich revelations, gleaned from a visit to the enemy's camp. He says: "As fast as the truth can leak out, every boiler is found to have succeeded from the Alliance because you were voted in as Delegate at Large!"

Well, brother N., the National disorganizers acted on precisely the same impulse when they seceded after Mr. Lincoln's election. It is the old fight of night against night, error against truth, oppression against freedom, and in such conflicts the right will win.

"I tell you," continues our brother, "that the movements of these boilers have done you more real good, and the noble cause for which you labor, as well as the cause of the State Temperance Alliance, than could have been done by the unchallenged admission of a score of ladies and gentlemen as delegates from the Woman Suffrage Association."

To the many friends who are so anxiously waiting to see what our course toward the weekly tongue will be, we have only to say that we have no idea of the interpretation of his pot house slang, and if we had we should act in this matter just as the lion did when his friends advised him to whip the polecat.

A State Temperance Alliance was last week in Session at Salem. The proceedings were discordant, stormy and disgraceful. Some foolish and superannuated men opposed, with much discourteous violence, the admission of Mrs. Duniway, who claimed to have been elected as a delegate from the Woman Suffrage Association, and they were successful in their opposition.

The time will come before long when this order of things will be reversed, and women will be permitted to the fullest extent to co-operate in carrying out great works of reform. If any are interested in inaugurating an era of temperance, it is the women of the land, upon whom the demon of intemperance visits his consequential punishment with the greatest vigor and severity.—Pope's Sound Council.

PROCEEDINGS

of the Oregon State Temperance Alliance, Held at Salem on the 20th and 21st days of February, 1873.

The first session of the Temperance Alliance having packed its Committee on Credentials, the afternoon or second session was called to order, and the report of the Committee was received. It awarded seats to a large number of delegates, representing temperance societies, lodges, Sunday Schools, Bible classes, Churches, literary societies, &c.

The report contained the following recommendation: "That Mrs. A. J. Duniway, a duly accredited delegate from the State Woman's Suffrage Association, be not admitted; as in the opinion of the Committee, the Association referred to is a political party."

The adoption of the report was moved, whereupon Mrs. Duniway rose and inquired: Who, under the Constitution, are competent delegates? The Secretary announced that the Secretary would read the only section of the Constitution that referred to membership. The Secretary accordingly read the following:

"Resolved, That the name of the Association shall be the Oregon State Temperance Alliance; that it shall be composed of members of this Convention and other men and women who by their record shall be known as firm friends of the Temperance cause, and shall cooperate with all Temperance organizations of whatever name and nature."

Mrs. Duniway moved to amend the report by striking out that portion adverse to the admission of the delegates from the Woman Suffrage Association, and inserting the recommendation that they be admitted as members of the Alliance, and supported her motion in a few well-directed remarks.

John Doe rose to a point of order; that no persons excepting members have a right to speak. The Chair sustained the point. Mrs. D. continued, and again objection was made.

The Chair ruled that no person but such as are mentioned in the report of the Committee are members. Mrs. Duniway excepted. She said that the report itself could not determine the status of delegates, since that they be admitted, &c.

The Chair—I hold to my ruling with pertinacity. Mrs. D. insisted that, as she was a member, she had now a voice in this year's organization.

J. Quinn Thornton remarked that the Committee had considered the matter carefully, and they had arrived at the conclusion that the Suffrage Association was a political party, &c.

It is well known that women in Utah have the right of suffrage, but under the plurality system of marriage this right is enjoyed, as all other rights are enjoyed in such instances, by the master over the slave, and Mormon wives vote at the bidding of their Mormon lords.

The politicians now propose to amend the election laws as "to give them free expression at the ballot and allow only male citizens to vote." Just how "free expression" is to be given to the ballot by disfranchising its possessors is a new problem in political logarithms, and shows plainly that our brethren need the enlightened aid of women's minds to teach them what freedom really is.

This Mormon problem cannot be solved by the disenfranchisement of women, but it can be solved by their votes, if Government will but aid them in making the laws by which they shall be governed.

The Mormon Church is the real property holder in polygamous Utah, and until that power, which is held above the United States Government by its adherents, shall become subservient to the civil and political law, it is idle to ask the NEW NORTHWEST, as does a friendly contemporary, why, if woman's vote will purify politics, the experiment has not been a success in Utah? It will be a success, depend upon it, good sir, if opportunity is but given by the Government to give it "free expression."

Mr. Newsom, who so stoutly denied any intention of withdrawal from the Temperance Alliance, notwithstanding the attempts of the recalcitrant Wood to inveigle him into the camp of secession, writes us some rich revelations, gleaned from a visit to the enemy's camp. He says: "As fast as the truth can leak out, every boiler is found to have succeeded from the Alliance because you were voted in as Delegate at Large!"

Well, brother N., the National disorganizers acted on precisely the same impulse when they seceded after Mr. Lincoln's election. It is the old fight of night against night, error against truth, oppression against freedom, and in such conflicts the right will win.

"I tell you," continues our brother, "that the movements of these boilers have done you more real good, and the noble cause for which you labor, as well as the cause of the State Temperance Alliance, than could have been done by the unchallenged admission of a score of ladies and gentlemen as delegates from the Woman Suffrage Association."

To the many friends who are so anxiously waiting to see what our course toward the weekly tongue will be, we have only to say that we have no idea of the interpretation of his pot house slang, and if we had we should act in this matter just as the lion did when his friends advised him to whip the polecat.

A State Temperance Alliance was last week in Session at Salem. The proceedings were discordant, stormy and disgraceful. Some foolish and superannuated men opposed, with much discourteous violence, the admission of Mrs. Duniway, who claimed to have been elected as a delegate from the Woman Suffrage Association, and they were successful in their opposition.

The time will come before long when this order of things will be reversed, and women will be permitted to the fullest extent to co-operate in carrying out great works of reform. If any are interested in inaugurating an era of temperance, it is the women of the land, upon whom the demon of intemperance visits his consequential punishment with the greatest vigor and severity.—Pope's Sound Council.

PROCEEDINGS

of the Oregon State Temperance Alliance, Held at Salem on the 20th and 21st days of February, 1873.

The first session of the Temperance Alliance having packed its Committee on Credentials, the afternoon or second session was called to order, and the report of the Committee was received. It awarded seats to a large number of delegates, representing temperance societies, lodges, Sunday Schools, Bible classes, Churches, literary societies, &c.

The report contained the following recommendation: "That Mrs. A. J. Duniway, a duly accredited delegate from the State Woman's Suffrage Association, be not admitted; as in the opinion of the Committee, the Association referred to is a political party."

The adoption of the report was moved, whereupon Mrs. Duniway rose and inquired: Who, under the Constitution, are competent delegates? The Secretary announced that the Secretary would read the only section of the Constitution that referred to membership. The Secretary accordingly read the following:

"Resolved, That the name of the Association shall be the Oregon State Temperance Alliance; that it shall be composed of members of this Convention and other men and women who by their record shall be known as firm friends of the Temperance cause, and shall cooperate with all Temperance organizations of whatever name and nature."

Mrs. Duniway moved to amend the report by striking out that portion adverse to the admission of the delegates from the Woman Suffrage Association, and inserting the recommendation that they be admitted as members of the Alliance, and supported her motion in a few well-directed remarks.

John Doe rose to a point of order; that no persons excepting members have a right to speak. The Chair sustained the point. Mrs. D. continued, and again objection was made.

The Chair ruled that no person but such as are mentioned in the report of the Committee are members. Mrs. Duniway excepted. She said that the report itself could not determine the status of delegates, since that they be admitted, &c.

The Chair—I hold to my ruling with pertinacity. Mrs. D. insisted that, as she was a member, she had now a voice in this year's organization.

J. Quinn Thornton remarked that the Committee had considered the matter carefully, and they had arrived at the conclusion that the Suffrage Association was a political party, &c.

It is well known that women in Utah have the right of suffrage, but under the plurality system of marriage this right is enjoyed, as all other rights are enjoyed in such instances, by the master over the slave, and Mormon wives vote at the bidding of their Mormon lords.

The politicians now propose to amend the election laws as "to give them free expression at the ballot and allow only male citizens to vote." Just how "free expression" is to be given to the ballot by disfranchising its possessors is a new problem in political logarithms, and shows plainly that our brethren need the enlightened aid of women's minds to teach them what freedom really is.

This Mormon problem cannot be solved by the disenfranchisement of women, but it can be solved by their votes, if Government will but aid them in making the laws by which they shall be governed.

The Mormon Church is the real property holder in polygamous Utah, and until that power, which is held above the United States Government by its adherents, shall become subservient to the civil and political law, it is idle to ask the NEW NORTHWEST, as does a friendly contemporary, why, if woman's vote will purify politics, the experiment has not been a success in Utah? It will be a success, depend upon it, good sir, if opportunity is but given by the Government to give it "free expression."

Mr. Newsom, who so stoutly denied any intention of withdrawal from the Temperance Alliance, notwithstanding the attempts of the recalcitrant Wood to inveigle him into the camp of secession, writes us some rich revelations, gleaned from a visit to the enemy's camp. He says: "As fast as the truth can leak out, every boiler is found to have succeeded from the Alliance because you were voted in as Delegate at Large!"

Well, brother N., the National disorganizers acted on precisely the same impulse when they seceded after Mr. Lincoln's election. It is the old fight of night against night, error against truth, oppression against freedom, and in such conflicts the right will win.

"I tell you," continues our brother, "that the movements of these boilers have done you more real good, and the noble cause for which you labor, as well as the cause of the State Temperance Alliance, than could have been done by the unchallenged admission of a score of ladies and gentlemen as delegates from the Woman Suffrage Association."

To the many friends who are so anxiously waiting to see what our course toward the weekly tongue will be, we have only to say that we have no idea of the interpretation of his pot house slang, and if we had we should act in this matter just as the lion did when his friends advised him to whip the polecat.

A State Temperance Alliance was last week in Session at Salem. The proceedings were discordant, stormy and disgraceful. Some foolish and superannuated men opposed, with much discourteous violence, the admission of Mrs. Duniway, who claimed to have been elected as a delegate from the Woman Suffrage Association, and they were successful in their opposition.

The time will come before long when this order of things will be reversed, and women will be permitted to the fullest extent to co-operate in carrying out great works of reform. If any are interested in inaugurating an era of temperance, it is the women of the land, upon whom the demon of intemperance visits his consequential punishment with the greatest vigor and severity.—Pope's Sound Council.

PROCEEDINGS

of the Oregon State Temperance Alliance, Held at Salem on the 20th and 21st days of February, 1873.

The first session of the Temperance Alliance having packed its Committee on Credentials, the afternoon or second session was called to order, and the report of the Committee was received. It awarded seats to a large number of delegates, representing temperance societies, lodges, Sunday Schools, Bible classes, Churches, literary societies, &c.

The report contained the following recommendation: "That Mrs. A. J. Duniway, a duly accredited delegate from the State Woman's Suffrage Association, be not admitted; as in the opinion of the Committee, the Association referred to is a political party."

The adoption of the report was moved, whereupon Mrs. Duniway rose and inquired: Who, under the Constitution, are competent delegates? The Secretary announced that the Secretary would read the only section of the Constitution that referred to membership. The Secretary accordingly read the following:

"Resolved, That the name of the Association shall be the Oregon State Temperance Alliance; that it shall be composed of members of this Convention and other men and women who by their record shall be known as firm friends of the Temperance cause, and shall cooperate with all Temperance organizations of whatever name and nature."

Mrs. Duniway moved to amend the report by striking out that portion adverse to the admission of the delegates from the Woman Suffrage Association, and inserting the recommendation that they be admitted as members of the Alliance, and supported her motion in a few well-directed remarks.

John Doe rose to a point of order; that no persons excepting members have a right to speak. The Chair sustained the point. Mrs. D. continued, and again objection was made.

The Chair ruled that no person but such as are mentioned in the report of the Committee are members. Mrs. Duniway excepted. She said that the report itself could not determine the status of delegates, since that they be admitted, &c.

The Chair—I hold to my ruling with pertinacity. Mrs. D. insisted that, as she was a member, she had now a voice in this year's organization.

J. Quinn Thornton remarked that the Committee had considered the matter carefully, and they had arrived at the conclusion that the Suffrage Association was a political party, &c.

It is well known that women in Utah have the right of suffrage, but under the plurality system of marriage this right is enjoyed, as all other rights are enjoyed in such instances, by the master over the slave, and Mormon wives vote at the bidding of their Mormon lords.

The politicians now propose to amend the election laws as "to give them free expression at the ballot and allow only male citizens to vote." Just how "free expression" is to be given to the ballot by disfranchising its possessors is a new problem in political logarithms, and shows plainly that our brethren need the enlightened aid of women's minds to teach them what freedom really is.

This Mormon problem cannot be solved by the disenfranchisement of women, but it can be solved by their votes, if Government will but aid them in making the laws by which they shall be governed.

The Mormon Church is the real property holder in polygamous Utah, and until that power, which is held above the United States Government by its adherents, shall become subservient to the civil and political law, it is idle to ask the NEW NORTHWEST, as does a friendly contemporary, why, if woman's vote will purify politics, the experiment has not been a success in Utah? It will be a success, depend upon it, good sir, if opportunity is but given by the Government to give it "free expression."

Mr. Newsom, who so stoutly denied any intention