The New Northwest.

FRIDAY.....JUNE 27, 1873.

SATURDAY EVENING LECTURE.

On Saturday evening, June 28th, we shall lecture in Oro Fino Hall upon "Professor Fowler and the Head of the Family." We hope to see all our friends and enemies—if we have any—as we have gathered some decided *hits* from Professor Fowler's lectures and writings which he doesn't see. Admission free.

We shall also lecture on Sunday at eleven o'clock upon the "Moral Need of the Enfranchisement of Woman," and at 8 P. M. upon "National Finance and its Bearings Upon the Morals of Humanity."

These will probably be our last lectures in Portland for many months to come, as we have many engagements for the interior.

NOTICE TO DELINQUENTS.

We are preparing, as rapidly as our many other duties will allow, a statement of each delinquent's account upon postal cards with which we shall supply all in their turn. We shall stop the paper of every subscriber as fast as the time expires for which payment has been made, provided they do not renew. Any agents having money in their possessions are requested to remit at once.

A FEW FACTS.

We call the attention of the croaking few who are half frightened out of their wits because we do not choose to pass sentence upon Senator Mitchell upon anonymous reportorial evidence, though we are willing and ready to convict him upon legal testimony, to the very sensible letter from Lafayette in this issue. And while we are upon this subject it is well, perhaps, to say, once for all, to those timid ones who never subscribe for the NEW NORTHWEST, nor seek in any way to assist us in its arduous labors, for which we neither receive nor expect personal remuneration, but who constitute themselves public and private censors over our journalistic acts, if we don't work in the Woman Movement to suit you, go ahead yourselves, and we promise, if we do not indorse all you do and say—which of course we shall not—that we shall nevertheless subscribe for your paper, and contribute our own opinions to its columns if you will let us, whether they coincide with yours or not.

The immaculate purity which some women affect who declare they are Woman Suffragists, but don't want the ballot at all, except upon their own terms, is too ridiculous for serious consideration. Says one, "Mrs. Duniway, you work in politics just like a man." Very well, dear woman, we have the greater hope then that we shall succeed in securing the ballot, as did men. There were plenty of wise ones in King George's day who were horrified over that historic Tea Party in Boston harbor, but if the new Republic had waited until those same discreet savans had acted, taxation without representation would to-day be the burden of the songs of men as well as women. We are not working for personal fame, nor flattery, nor society, nor emolument, nor notoriety, but TRUTH. We are working to *win*, too, and those puny masculine pigmies who refuse to take their wives' papers from the post-office because they find that we are sure to win, may quiet their souls with the sweet consolation that every effort of that kind which they make to suppress our work brings us new subscribers and new friends.

The great trouble with croakers who profess to be our friends, but who always accompany their professions with an "if," is that they have some personal and political ax to grind, which they have hoped to use the NEW NORTHWEST to accomplish. In short, they wish to make a cat's paw of us to rake out their own peculiar chesnuts from the fire of politics, and when they fail, as they always will while we know ourself, they get frightfully shocked! Mrs. Duniway has disappointed their pet ambitions, and they're horrified because, as they say, "she panders to corruption!" This accusation comes every time from just such persons, while those who honestly desire the success of our mission, and have no more personal aspirations than we, are content to judge our future by our past. To our thousands of readers who lay aside all selfish considerations, and who devote themselves assiduously to the one great work to which we have devoted whatever of talent, integrity and energy we possess, we say, our cause is not our own, but Humanity's. We are personally no more deeply interested in it than yourselves. Will you not all put shoulders to the wheel and help us through our sea of financial difficulty into the safe harbor of security? Personally the battle we are fighting is easy enough. We care nothing for the fault-findings, opprobrious epithets and willful misrepresentations of enemies. Let them scoff and jibe and writhe. But our bills payable are far in advance of bills receivable, and it is your duty to see that all are honorably met. Will you do your duty?

The Woman Suffrage question has penetrated Italy, and a woman's rights paper is published at Venice. It is edited by an Italian lady, Mile. Beccari. In a recent number, it was stated that an application to admit women to the Universities of Turin and Rome was replied to as follows: "There is no need of a law to permit women to enter the colleges, since there is no law which prohibits their doing so." Accordingly some Italian girls applied, and are now studying philosophy and attending lectures at the University of Rome. An example of liberality which it would be well for some of our far-famed universities to follow.

WOMEN IN RELIGION OR POLITICS.

Oh, how difficult it is for men to overcome the ridiculous idea that there is, somehow, some inherent, radical difference in the spheres of the sexes, which women are all the while seeking to overcome, and they—God bless them!—in their superior wisdom and piety, equally striving to sustain! And then again, how strange it is that they never imagine that women have any sole province aside from man's, while *they* have many aside from woman's!

A recent morning *Bulletin* is out with an elaborate specimen of masculine obfuscation, headed "Women in Religion and Politics," which called forth the above exclamations, and yet we are not satisfied.

Says the *Bulletin:* "Religion is a home comfort and perpetual joy as well as solace, while politics belong more to the streets and the haunts of men, and come more frequently laden with disappointment and revenge than with contentment and loving kindness toward all. By all means, then, let us have women cling and devote themselves to religion and abstain from politics in every ostentatious manner. * * * * Women in religion always, in politics never."

Now, why do "politics belong to the streets and the haunts of men," sir? You answer because of the "filthy pool." Women deny that you have any right to such a filthy pool, sir. That you have it, dabble in it, take home the foul smell of it upon your garments, and associate in the closest relationships with women whom you declare must be kept free from such contaminations, while the very fact that they must associate with you renders the avoidance of such contamination impossible, makes it imperative upon them—despite your deprecatory exhortations in public and in private—to go down into that "pool" and cleanse it. We must do this work or our "religion" will amount to naught.

Ours indeed is the "fond and paramount sphere of duty to mould and guide the young in virtue's walks, and so to preside at home that while religion shall be always there with its precious and cheering light," there shall be no "baleful discussion of politics" to "break in upon the family group to make the hearthstone like the street," for women should be "in religion always, in politics" *ever*. This only will cause all that is "baleful" in politics, yea, and your "filthy pool" itself, to disappear.

But let us for a moment agree with you that woman should devote herself to religion alone. Then follows the logical conclusion, based upon your own argument, that religion is woman's sole province, and man must have nothing to do with it. For, if God has so constituted the sexes that their co-association is wrong in politics, it is equally so in religion; consequently, when a man "dabbles" in religion, he is "out of his sphere," and the minister or layman is "unsexed." A rule that will not work both ways is no rule at all.

Now, suppose women for a season turn the tables on you, sir, thus: "True religion, be it remembered, inculcates the abnegation of love of self and the abandonment of hate." Politics, on the contrary, "cannot but cultivate that desire for self which is love only of those who serve us, and of that degree of hate which directs its venom or force against all who are opposed to the particular cause of the object we happen to favor or to champion." Consequently man, being stronger than woman physically, should glory in the "self-abnegation" which religion inculcates, and as politics cultivate "a desire to love only those who serve us," we find it necessary to the happiness of the "weaker vessel" that men become religious, with women as deacons and ministers, and women become politicians, with their own sex as law-makers, in order that men may lose that "self love" which has so long been fostered to their own undoing.

Our right as mothers to dictate is certainly equal to yours as sons to do the same. And if, from your stand-point, you see fit to appoint our sphere for us, you have no just cause for complaint if we dictate yours for you.

But all such buncombe amounts to the sheerest twaddle, and we're ashamed of the vanity and egotism that causes anybody to parade it seriously. "That love of self" which our brother says is "necessarily engendered by politics" is an abnormal growth of unnatural conditions, a gangrene, festered and fostered by wallowing in that "filthy pool." It is man's province to let the light of home shed its effulgence upon both religion and politics, and it is woman's province to aid and guide and counsel him in each of these relations as well for his benefit as her own happiness, that by the logic of one and the intuition of the other, the children of both may be elevated to a higher ideal of freedom and a broader conception of its many responsibilities.

The *Gazette Medicale de Paris* chronicles the entrance of women into a new occupation, namely, that of druggists. The School of Industry in Amsterdam, which was established in 1869 by the Society of Public Usefulness, has already fitted five young women for the profession of pharmacy, and seven others are studying in order to enter the same business. This new idea has set the Germans to thinking; they have been puzzled as to what they should do with their superfluous women; and societies, which have been provided to "obtain means for the existence" of women in that country, are about uniting in a petition the Federal Council praying that women may be allowed to follow the profession of druggist or dispensing chemist. It seems there is great need of apothecaries in Germany, as many little towns have not one drug store in the neighborhood, and this new scheme will be of service to the women and to the community.

THE SHAME OF ST. LOUIS.

The terrible abomination called the Contageous Disease Act, which has recently became a law in St. Louis, has awakened a storm of indignation among thousands of leading women of the city, who, prior to the passage of this Act, had taken no part or lot in the Woman Movement.

This Act was framed by men and for men, and for the express purpose of shielding themselves in social crimes.

If we should publish this odious Act we have little doubt but there are husbands and fathers plenty among our readers who would feel that we should be indicted for sending obscene prints through the United States mails, yet these same husbands and fathers should know that such is local law in St. Louis that if their wives or daughters should be thrown by fortune in that city alone, unknown and unattended, and should they dare to seek lodgings for the night, they would at once become objects of suspicion and arrest; and despite their protestations of innocence, they would be subjected to the indignity of masculine medical examination, and compelled to pay license for plying an infamous trade, or be imprisoned in the city jail!

Yet in this same moral city men can go anywhere unchallenged, transmit loathsome diseases among fallen women with impunity, or catching an abominable and nameless contagion, inflict the same upon their innocent wives and children as an inalienable privilege!

A memorial of 1,000 women praying for the repeal of the Social Evil ordinance, was presented recently to the Committee of Council on Sanitary affairs, who called a special meeting to discuss it. Among many other very good reasons for the repeal of the "Shame of St. Louis," we select the following:

The ordinance should be repealed, because it is an open offence to morality and religion. This also has been conceded in public speech, by the chief executive officer of the city, and can be denied by no reasonable man. It is deeply and most painfully felt by a very large number of our fellow-citizens, and most deeply by those to whom the principles of morality and religion are most dear. Upon this point no argument is offered, because none is needed. No man thinks of defending the ordinance on moral or religious grounds. If prostitution is not wrong, nothing is wrong, and a law which sanctions it and provides for its continuance cannot be right. Your petitioners would also most respectfully urge that whatever is wrong in principle must be pernicious in its effects, by lowering the tone of public morals, and ultimately increasing the evils which it may have been intended to prevent. Such effects are already obvious in the increased openness of vice, and in the pernicious influence upon the young, but they must become far more evident every day, if continued, until the foundations of social morality are sapped, as they have been in other cities wherever the trial has been long made. No apparent good effects can atone for the deterioration of public morals. No greater injury can be done to a community than to lessen the sacredness of domestic life. In matters which concern social interests, whoever sets at nought the principles of justice and morality, on the plea of promoting the public good, confutes himself and condemns the cause he would advocate.

The ordinance should be repealed, not only because it is unjust and wrong in principle, but because it is useless and pernicious in fact. The experience of our own city, although too brief to be fully relied upon, if it stood alone, has not been by any means satisfactory. In foreign cities where similar laws have been in operation for many years, under circumstances more favorable than can possibly exist here, the statistics clearly prove that the total amount of prostitution is very largely increased, and the amount of disease, to say the least, not at all diminished.

The Committee, after lengthy discussions *pro* and *con*, adjourned to meet again on the following Monday.

Thus, every day new evidences come before the people that the time has come for woman to step forth from the trammels of custom and stand up fearlessly in defense of justice. And every day's public action chronicles some fact to prove that men alone are incompetent to make wise and equitable laws for the government of men and women.

MISS ANTHONY'S TRIAL.

After an infinite amount of judicial shystering, an ignorant jury was at last impaneled in Ontario county, New York, for the purpose of going through with the farce of a trial before a Judge already pledged against the defendant. After the able arguments of the defense in answer to the charges of the prosecution had been heard, the Judge instructed the jury to find Miss Anthony guilty as charged in the indictment, and refused to poll the jury. Such a ruling was never given to but one other jury in an important case, and that was in the case of George Francis Train, whose trial is another of the many proofs that men are not capable of self-government, because they cannot govern each other. But we have great fault to find with Miss Anthony's sentence. It is altogether too light. If she was really guilty of illegal voting and the majesty of the law can be appeased by a paltry fine of one hundred dollars, woe, woe to masculine supremacy! There were fourteen other participants, and fifteen into one hundred gives the insignificant sum of $6 66⅔, as the price of a great National crime against the majesty of the law. The fact is, the whole thing is a farce, through and through. Susan has applied for a new trial, and will carry the case to the Supreme Court before she is done with it.

We do not agree with some of our contemporaries who say that the Woman Movement will lose by this agitation. There is great danger that the Republican party will lose by it, however, but we're willing to do as much in this great National war of principles as did Artemus Ward when he offered to sacrifice all his wife's relations, if necessary, to sustain a government for the people and by the people.

The various institutions of learning in the city have had examination and commencement exercises during the week and the varied exercises show great proficiency in our system of education. We make pround mention that young ladies have everywhere excelled young gentlemen in their scholarly attainments, thus bringing another proof in the long chain of evidence that the sex is marching on.

It is stated that Sam. L. Simpson will take a position at San Francisco as a writer on the *Overland*. If he devotes himself to his work he will make one of the first names in the Pacific Coast literature.

"THE WOMAN SUFFRAGISTS."

Our friend Crandall, of the Salem *Statesman*, says that Susan B. Anthony "is one of those irrepressible beings who can never wait for the logic of events to work out destiny," but "thinks," upon the whole, "that he should regret it exceedingly" if she should "go to Sing Sing;" but he isn't certain, for he has "little sympathy with people who obstinately tempt fate."

Well, brother Crandall, somebody must break the phalanx of prejudice and "make way for Liberty" ever by facing the very "jaws of danger with only the slimmest chance for escape." So thought and acted men who framed the Declaration of Independence which precipitated the whole country into a bloody revolution. You to-day would be enduring taxation without representation, tyrannous as is such a regulation, had your ancesters been "content to wait for changes" in laws that might or might not come of "popular agitation." Miss Anthony had no desire to "manifest contempt of man's injustice and tyranny by defying law and challenging retribution." She believed and knew that, under the law, she had the right of citizenship. Eminent counsel so assured her, and it was to test this that she voted and will vote again. Says Crandall, "They who govern must first learn to be governed." In his own language we answer "you make us larf." If women have not been and are not yet *governed*, who are? One would think they were a set of political pirates, trying to board the Ship of State like outlaws when they read such stuff as this: "If they cannot and will not respect the laws, who will be persuaded to entrust them with the law-making power?" Doubtless so thought King George, but the eternal principles at stake nerved men and women to deeds of heroism for which all the world now honors their memory, although wise, conservative journals, like the *Statesman*, doubtless said then as now, "When will agitators learn to be wise and polite?" Try again, brother Crandall, try again.

CHATS WITH CONTRIBUTORS.

We are pleased indeed to be able to once more resume the publication of our "Correspondents' Column." Of course our friends will understand that after so long an interval it will be impossible to answer everybody's letter as we could wish, so we say respectfully that if any one's claims are overlooked, if such will write again, we shall be happy to give attention to their queries or demands.

Sarah A. H.: There are all sorts of designs for spring and summer goods in market. We notice in the shop windows of our leading merchants some very attractive novelties in dress goods. Linens, lawns, organdies, percales, piques and summer alpacas are fashionable. Grenadines in black, all wool, are very durable. They can also be found in silk and wool and in wool and cotton, or all cotton, though the latter is not durable.

Susan C.: Your Japanese poplin can be matched. It will take 18 yards to make such a suit as you desire.

"Gipsey" writes: "I am so glad, Mrs. D., to learn that we are to have the NEW NORTHWEST once more. Now, maybe you can tell me how to make up my new grenadine suit. I have twelve yards only, and yet I want it fashionably but cheaply made." Get ten yards of black linen lining at fifty cents per yard. Cut skirt and polonaise of this material and cover the polonaise with the grenadine, plain, edged with Yak lace. Make ruffles of grenadine upon the linen skirt, ruffling the front breadth all the way up, and the other breadths to where they will meet the polonaise. Sleeves shaped to the arm below the elbow and finished with a broad ruffle, edged with the lace. You will find your pattern scant, but by careful cutting you may make it do.

Molly writes: "How *shall* I wear my hair? I've tried to fix it a dozen times in some new-fangled way, but don't succeed at all to my liking." Well, Molly, you're in the same category with ourself. The prevailing mode of hair dressing brings all the braids, puffs, curls, etc., that you can buy, beg or pilfer high upon the top of your head and pins them there, though by just what sort of a freak of ledgerdemain we have not yet discovered. Perhaps some of our lady friends will enlighten us.

S. A. C.: Yes. Two shades of brown are very fashionable, made up in a suit. You can have it in linen, lawn or alpaca. The summer styles of bonnets will be out next week, but we doubt whether there will be any particular change from the present fashions. You can have a hat or bonnet made upon the same frame. The difference is in trimming.

A SPLENDID OFFER.

It is well known that the regular subscription price to *Demorest's Magazine* is $3 00. That our friends may reap the the full benefit of such opportunities as we can command to secure themselves an extra supply of good reading, we have made arrangements by which we are enabled to send the NEW NORTHWEST and *Demorest's Monthly Magazine* for one year for $4 50; or for $5 50 you can have the NEW NORTHWEST, *Demorest's Monthly* and a splendid pair of chromos (Falls of Niagara, and Yosemite Falls), which could not be purchased at the book store for less than $10. Orders of this kind must be invariably accompanied by the cash for both publications at once.

TO EXCHANGES.

From and after the 1st of July we shall have no free list. We will prepay postage on all exchanges that want the NEW NORTHWEST in return; or, if any such prepay at their home office we will do the same.

ANNIVERSARY WEEK.

The Anniversary Week, which recently closed in Boston, has been a most encouraging one for the friends of Woman Suffrage. For from first to last, woman has taken a more varied and influential part in the proceedings than ever before, as will be seen by the following summary:

NEW ENGLAND SUFFRAGE ASSOCIATION.

On Monday evening, and all day Tuesday, large audiences gathered in Tremont Temple at the annual meeting of the New England Woman Suffrage Association, to a synopsis of whose proceedings we gave a large space in our columns. The addresses of Mrs. Howe, Miss Eastman, and Hon. George F. Hoar were given at length, and are an encouraging evidence of the mental power and moral tone of the Movement.

EIGHT HOUR LEAGUE.

On Wednesday, the cause of woman occupied the attention of the Eight Hour League. Mr. Parker Pillsbury dedeclared that woman had a better right to demand a reduction of working hours than men.

Mr. Butts then offered a resolution: To reduce the drudgery of women in household duties and increase their pay.

Miss Jennie Collins spoke at some length upon the wrongs of women and especially girls.

Mr. M. A. Aldrich related his experience with servant girls, and a spirited discussion took place on the rights of working women.

MORAL EDUCATION SOCIETY.

On the same day the annual meeting of the Moral Education Society was held in the parlors of the New England Woman's Club in the afternoon, Mrs. Dio Lewis presiding. The report of the Secretary and Treasurer occupied a few opening moments. Mrs. Abba G. Woolson read the principal paper of the afternoon—the same presented on a former occasion. She first stated the object of the society, and enumerated the methods by which it was proposed to carry it out. The fundamental design was to create a greater purity in society, especially in regard to the relations existing between man and woman, and it was to be accomplished by instilling a better respect for the general principles of the marriage law; by spreading among mothers and young people a knowledge of the different laws that govern life in the sexes, and by securing from the law-making authorities such laws as tend to the prevention of social vice. The society was peculiar, she said, in that it was thoroughly reformatory, striking at the root of the matter. She then considered the duty of mothers to their children. The only real way to accomplish reform was to instil right principles into the minds of the young, for it was far better to train up good men than to convert bad men. It was primarily the mother's work. Consequently it was of the utmost importance that the mothers should have a knowledge of their own system. Here she spoke at considerable length of the ignorance which was so prevalent upon the subject, and recommended that in every young ladies' school a part of the course should be devoted to the special study of the needs and functions of their own physical nature. Thus only could good wives and mothers be trained. She next spoke of the cause of mortality among infant children, which she found in that ignorance of woman to which she had referred, and in closing she designated some of the obstacles with which the reform movement had to contend.

Mrs. Livermore was the next speaker. She took up the idea of Mrs. Woolsen in regard to the better education of women, and illustrated it from her own history. She felt a great deal of hope in the coming family physicians. The greater part of her remarks, however, were devoted to the cause of fallen women, so-called. She pleaded for charity towards them, and laid the cause of their sin at the doors of those who called themselves Christian and respectable. The vile literature of the day also received its proper amount of attention.

The Rev. Mrs. Wilkes of Rochester, Minnesota, in a short address continued the discussion on the two latter points noticed by Mrs. Livermore, especially that in regard to fallen women, supporting her opinion. After a few remarks by Elizabeth Burdell, of R. I., and others, the meeting adjourned.

WOMAN SUFFRAGE FESTIVAL.

The Suffrage Festival which took place the same evening at Wesleyan Hall was a brilliant and successful affair. The papers, for once, have only congratulations and good wishes. Some of which we have published.

MORAL REFORM SOCIETY.

The New England Moral Reform Society, which has been organized thirty-five years for the reclamation of the fallen, held its annual meeting in Wesleyan Hall in the forenoon, Mrs. Samuel Sargent in the chair. The annual report reviewed the advance made in the movement of reforming the wayward during the past year, and complimented the press, magazine and novel writers for their endeavors to interest the community in the good work. The treasurer reported $1,400 in the treasury. Several ladies spoke, and among them Mrs. John Gilton, who urged the appointment of an agent to inierest the community financially in the society, and deprecated the concealment of the existence of vice; Miss Dickinson and Emma Lane, of Lynn, who desired a branch society in their city; and Mrs. Dr. Hastings, the physician of the temporary home at No. 6, Oak Place, who dwelt upon the importance of establishing a home of a more permanent character in this country. The discussion that followed these suggestions was practical, and showed that the ladies were earnest in their object of providing for the unfortunates who showed a disposition to mend their ways. The following named officers were elected for the ensuing year: President, Mrs. Reuben Green; Vice Presidents, Mrs. John Skilton, Mrs. Samuel Sargent, Miss M. A. Clouch; Secretaries, Miss M. Ball and Mrs. C. D. White; Treasurer, Mrs. D. W. Smith; Executive Committee, Mrs. Reuben Green, Mrs. John Skilton, Miss H. B. Emerson, Mrs. Charles Emerson, Miss S. G. Fish, Mrs. D. Haynes, Mrs. H. B. Blaney, Mrs. C. B. Joselyn and Mrs. Caleb Emory. The society then adjourned to the temporary home, No. 6 Oak Place, where, after the annual inspection of the premises, some private business was transacted.

The public meeting was held at three o'clock in the afternoon. The report of the Secretary gave a gratifying account of the work of the society during the past year, and in some portions was very severe upon professing Christians, ministers, officers and members of the church for their offenses against morality. The report of the treasurer showed: Cash received, $33,113 24; expenditures, $31,713 24; balance in treasury, $1,400.

The Rev. George F. Pentecost was the first speaker. He rejoiced that there were four instances in the Bible in direct precedent of the object of this society—the reform and reclamation of fallen women; that the harlot Rahab was one in the line of our Lord's ancestry, that Mary Magdalen's love and devotion to him were chronicled, and that we had his example in forgiving the woman taken in adultery. He said that those who should be foremost in this reform—church members—were those from whom most opposition was to be found; that fallen woman had no enemy so bitter as unfallen woman. There is a pride of sex, a sternness of virtue which can judge nothing so hardly as a lapse from it. This work, he said, cannot be a purely moral reform; it must be also a religious reform and prosecuted in the name and by the help of our Lord Jesus Christ. No man or woman can be lifted out of any sin, however great or however small, by anything but the grace of God. Why, it would require as much of the grace of God to save a man, even a minister of the Gospel, from his cigar—let me tell Brother Trask that I do not believe the sin is as great as he may imagine in his bigotry—as to save a woman from harlotry. (Mr. Trask—"hear that, ladies!") Mr. Pentecost said that were a woman who had been a prostitute, but had reformed and been converted, to present herself before a church for admission, she would be refused, but the man who seduced her, let he be ever so notorious a rogue, were he to profess convertion, would be gladly received. And it is not the men of the church, but the women, who would do this.

The Rev. George H. Vibbert and the Rev. Mr. Parker followed in remarks upon the subject and work of the society.

WOMEN MINISTERS' CONVENTION.

On Thursday the Convention of Women Ministers was largely attended, and was of unusual interest.

RADICAL PEACE SOCIETY.

At the Radical Peace Society, Woman Suffrage was urged as the best practical guarantee against war in the future.

WOMAN'S BOARD OF MISSIONS.

This society convened at ten o'clock A. M. at Mt. Vernon chapel, Mrs. Albert Bowker in the Chair. Earnest addresses were made by Mrs. Capron of India, Mrs. Stanley of China and Miss West of Turkey. An affecting tribute was paid to the memory of the Treasurer, Mrs. Homer Bartlett, who died May 27. These memorial services were conducted in a most touching manner, and deeply moved those present. Appropriate resolutions regarding her death were presented and unanimously adopted. The exercises closed by singing: "Thou art gone to the grave, but we will not deplore thee."

Allusions to Woman's work and predictions of her future participation in Church and State were made in several denominational meetings which have never done so before. The leaven is working in many unaccustomed channels, and will soon pervade the whole community.

LETTER FROM LAFAYETTE.

LAFAYETTE, Ogn., June 23, 1873.

Dear Mrs. Duniway:—I rejoice to see "the bright, crisp pages of your Journal for the People" after its siesta, but you ought to see the elongated visages of a few of the enemies of Woman's Enfranchisement, whom you score so mercilessly sometimes, and who had hoped that your journal would never again breathe its proud defiance of the public opinion you believe to be wrong, or the hearty denunciation of that which breeds corruption among the sons and daughters of women.

But it seems that you are determined to be always in a broil. Hardly had the smoke of your last battle in this vicinity died away in the distance before you startle us all by calling upon Senator Mitchell, in the face of the most unanimous public opinion to the contrary, to repent of all the wrong he has done to woman; or, if he has repented, to make his life one grand atonement for the wrongs of all women. The Woman Suffragists of this vicinity were extremely anxious to see what you would have to say about Mitchell, and I confess I was astonished to see that even you would dare to so much as *hint*, in this immaculate world, that it was possible for any man, whom newspaper reporters had so covered with infamy, to even aspire to one single act of restitution. Our Pharisees are very properly shocked. One man, who, by the way, is an opponent of Woman Suffrage, said in my parlor: "No virtuous woman will accept the ballot, if she has to get it through the vote of a man with such a record. Mrs. Duniway's exhortation is monstrous."

"Did you never do anything worse than to exhort sinners to deeds of repentance?" said a lady present. Then followed a lenghty dissertation upon woman's sphere, as usual, but I could see no point to what he said but this: "We intend to place Mitchell beyond the pale of future usefulness. The louder we howl against him the more immaculate the world will consider *us*. True, he is our Senator, and we can't help it till his term is out, but no matter. We must keep our own garments white."

Somehow, I was forcibly reminded of a remark I once heard you make. It was a number of years ago and you were keeping boarders, doing your own housekeeping and teaching school. A very unpleasant social matter was being bruited through the town, and when it came to your ears, with the usual virtuperative denunciation of Christian women, you said, contrasting the teachings of Jesus of Nazareth with the practices of the church, "If Christ himself were to come back to earth and preach his own doctrines, his pretended followers would crucify him." The remark was just like you, but it was true; and though it cost you a few scholars, which your friends well knew you could poorly afford to lose, it helped to stay the indignation of over-excited public opinion, and the individual against whom the tide had set so strongly is to-day one of our most respectable and exemplary citizens.

Now, dear NEW NORTHWEST, I do not know that these reminiscences will be at all acceptable to you or your readers, neither do I care to have my influence go forth in extenuation of the crimes of any man, however exalted his position, but this much I do say: We as Christians, while resolutely opposing vice and immorality, must extend all possible encouragement to those who have erred to repent and atone, or we crucify the Son of Man afresh and put him to open shame. While we denounce in every way the reprehensible acts of Mitchell the man, it is Mitchell the Senator with whom the people of Oregon now have to deal, and I am glad that you have brains enough to see the fact and courage enough to accept it. As some of your opponents have a naughty way of accusing you, or your sisters, of writing everything in relation to yourself or your work that appears in the papers, please assure them that I—the writer—am not your sister, nor yourself, but instead an humble co-worker in the great cause of humanity, who, having no desire for personal notoriety, usually subscribe myself

CITIZEN.

Compressed Air---Patent Rights.

NOTICE.

THE INVENTIONS OF DR. ROYCE for the Production, Storing and Transmitting power, etc., by compressed air; also for destroying yellow fever on Ships, in Hospitals, for Ventilation, etc., have been proved to be the only successful methods, where pumping machinery is used.

Notice is hereby given that the management and control of these patents has been placed in my hands with the sole power of License or Sale. Persons and Corporations desirous of using Compressed Air as a Motive Power, or for Ventilation, etc., may obtain full information of the title and details of the patent by applying for copies at the Patent office. The reissues are numbered 5,292 and 5,293, and for forms of use by addressing me, P. O. Box 1,926, or 55 Liberty street, New York. HORACE H. DAY.

CLAIMS IN DR. ROYCE'S AIR PATENTS.

DIVISION A, NO. 5,301.

The object of my pneumatic apparatus is to charge or fill reservoirs or conduits with compressed aeriform bodies by means of some known mechanical power. The force-pumps A' A'', refrigerating-pipes f f' f'' f''', and main reservoir are stationary, as shown in the drawing, and the compressed gaseous mediums are transferred from the force-pump or pumps or main pipes, or from this fixed main reservoir, by means of pipes, tubes, stop-cocks, and the proper valves and valve-gearing and appendages. By means of my invention the compressed gaseous bodies can be used for the purposes of transmitting power, and to reproduce some considerable portion of the power required for the compression, at the extremity of the conduit from the condenser or main reservoir at any desired locality, within any reasonable distance, through any of the convenient forms of steam engine or pumps or other mechanism suitable for the purpose, and with or without the addition of heat, as may be required; or by detaching the reservoir from the condenser the power contained in the compressed air may be used for the purposes of locomotion or navigation as well as for operating machinery.

The condenser may consist of one or more cylinders and pistons, of concentric cylinders worked by any power and discharging the condensed fluid into a reservoir or through pipes for use, as aforesaid.

What I claim as my invention, and desire to secure by letters patent of the United States, is:

1. The method of compressing or packing gaseous mediums in a reservoir for the purpose of being used as a means of storing and transmitting power beyond the apparatus itself by means of a pump or condenser, combined with the means of absorbing the heat evolved in the process of compression, and with a reservoir and conduit suitable for holding and transmitting the power confined in the compressed mediums or imparted by the condensing apparatus, substantially as described.

2. The employment of a main reservoir filled with gaseous mediums compressed by means of pumps or other condensing apparatus, and fitted with suitable pipes, tubes, stop-cocks, valves, valve-gearing, and appendages for the purpose of storing, retaining, distributing and transmitting, for use outside of the condensing apparatus or mechanism the power confined in the compressed mediums or imparted by the condensed apparatus, substantially as described.

3. The use of metallic reservoirs, pipes, tubes, and other accompanying mechanism, coated on the inside with close-grained metals, vegetable gums, resins, oils or extracts, when filled with compressed mediums, to prevent the escape of the gaseous bodies through the pores of the investing metal as above described.

4. The use of the refrigerating or cooling apparatus with the cylinder in which the gaseous mediums are condensed for the purposes of power, when combined with the cylinder, either externally or internally, substantially as described.

5. The use of the hollow piston with suitable valves and connections, for the purpose of causing a current of cool fluid to circulate through the piston and connections, for the purpose and in the manner set forth.

6. The combination of a reservoir of compressed gaseous mediums by means of tubes or pipes of any suitable material, with stop-cocks, valves and other proper connections and appendages, through and by means of which the power confined in the compressed mediums may be drawn off for use and for the purpose of transmitting power to machinery outside of the condensing apparatus.

In testimony whereof, etc., etc.

PATENT NO. 5,292. DIVISION B—CLAIM.

1. The serial compression, whether effected simultaneously, by two or more compressors, in gang, by first charging one or more reservoirs, then transferring that condensed matter through the same compressors, and adding greater condensation before again entering a reservoir or conduit, and the privilege of ability to refrigerate anywhere at any stage of condensation, either by immersion of any or all parts of the apparatus, or by the other mode stated.

2. The said apparatus and mechanism, and the several parts thereof, as claimed in the other division of my reissued patent, when used to produce cooling, disinfecting, or therapeutic and chemical effect by imparting into the atmosphere of the sick-room or the wards of hospitals or other inclosures (also the couches or mattresses on which sick persons or invalids recline) compressed air or other gases and vapors, singly, or combined in due proportions, to the special diseases or cases being treated, on insulated bedsteads or bedding, if desirable, to subtract electricity or caloric from the patient, through the absorbing quality of expanding air or vapor.

In testimony whereof, etc. 2-41-ly