The New Northwest.

FRIDAY.....JULY 4, 1873.

The Thought of a Mourning Mother.

BY MRS. MULOCK-CRAIK.

My little baby is buried to-day;
Gone—down in the depths of the churchyard clay,
Up in the sky so dim and gray.
Who will take care of my little baby?

Who will kiss her?—her waxen feet,
That have never walked, and her small hands sweet,
Where I left a white lilly, as was meet—
Who, who will kiss my little baby?

Who will teach her?—her wings to fly,
Her tiny limbs their new work to ply,
Her soft, dumb lips to sing gloriously—
Oh! who will teach my little baby?

I have a mother who long ago died—
We speak of her now with our tears all dried;
She may know my pretty one, come to her side,
And be glad to see my little baby.

Christ, born of a woman, hear! oh, hear!
Thine angels are far off—she seems near,
Give thou my child to my mother dear,
And I'll weep no more for my little baby.

Surely, in heaven thy saints so blest,
Keep a mother's heart in a mother's breast;
Give her my lamb, and I shall rest,
If my mother takes care of my little baby.

—[Independent.

New England Woman Suffrage Association.

The Annual Meeting of this Association was held in Trement Temple on Monday and Tuesday of Anniversary Week, May 26th and 27th. About one thousand persons were present at the opening meeting.

At the first session on Monday evening, Mrs. Julia Ward Howe, the President, was in the chair, and made an introductory address, as follows:

MRS. HOWE'S ADDRESS.

Ladies and Gentlemen:—This Fourth Anniversary of our New England Woman Suffrage Association finds us still asking for rights withheld and long ignored. If you ask us what commodity we bring you this time for your entertainment, we must reply "only our little bill of rights which you will have in the end to settle." For of all that the community claims and possesses, the last thing it can afford to lose sight of is the fundamental idea, and conviction of right, to which we appeal. To no Cæsar to be crowned and dethroned, to no doubtful tradition, to no ephemeral fashion, but to the eternal right we appeal. Take note of this, and see you mock us not. Upon what foundation shall your liberties rest if you deny us ours? Be sure that every unjust measure will be returned with interest to those who have devised it. Those who wrong us prepare for themselves and for society much trouble and sorrow. Let them study the true ideals and examples of justice, and acknowledge in others the right and dignity which they desire to see recognized in themselves. So much for our parley, and the banner under which it is held. But now for our actual condition. We still stand without, stand and knock, as we have knocked in years past, at the door of Court, Senate College and Church, we still stand and say: Open to us in the name of the future civilization, whose pledge is that it shall give liberally to all and upbraid not. One thing our knocking has done. It has awakened the people within these closed institutions. We hear them shuffling in their slippers, and hurrying to and fro. "It is those women," they say, "how are we to keep them out? They are waking the whole world with their clamor," and all the antiquated furniture of tradition is hurriedly piled up inside. For the doors shake, and the door-posts tremble, and the door-keepers know that we have got possession of a certain magical key, which will open their locks in their own despite. A time is coming and is at hand when the barriers will drop before us, and men in the new light and joy of our entrance, will hasten to forget the barbarism which kept us out.

To leave similes. The very general study and investigation to which our claims to political equality have given occasion are doing their work with all candid minds. The justice of our claims can no longer be denied by those who know, or who care to know, what justice is. The miserable shifts and devices which are brought against us, make this sufficiently evident. The Rev. Mr. Fulton last winter converted to our side those who came to hear him as the advocate of the other. And Pres. Eliot, in his argument against the collegiate education of women the other day, convinced at least one candid mind of the truth of his facts, and the falsity of his inductions.

Of one thing let us be glad, viz., that meeting here and elsewhere to express our true convictions, there is none to make us afraid. No rack nor gibbet awaits our protest against despotic power. No spy lurks to gather up our honest words to turn them into deadly witness against us. For so much liberty as we have let us thank the growth of divine doctrine, and a certain protecting and humanizing presence symbolized by the universal cross.

There are still certain penalties which some among us might fear. The cold distrust of those who cherish only one enthusiasm or none. The depreciation of fashion, the supercilious wonder of indifference. Ah, we who meet together here are beyond the fear of these things. We know that the world will love his own, and that God will justify his own, and that though he has loved the world, he has not given its worldliness power over us.

One of our great difficulties is still the reluctance of the privileged women to admit to any equality with themselves the women of the poorer class. The tyrannical instinct of human nature here allies itself with ignorance and prejudice. Ignorance of what suffrage has done for men—prejudice which neither admits nor desires the general elevation of the sex. Men have been forced partially to abandon this vantage ground, and to seek rather to do their own best than to outshine each other. But women are still in the barbarism of endeavoring to eclipse each other. They still desire that their merits should be heightened by the short-comings of others, and in so far as they do this, they stand as obstacles in the way of a true Christian progression. Those of us who know the happy secret of God for all and good for all, have much to do to turn this flank of selfishness, and to say: "Leave self-glorification, and seek to glorify God and womanhood. Then your sister's praise will add to your happiness instead of diminishing it." I asked the other day a question which I myself will answer. I asked why Boston had been called the Athens of America? Now I know very well why on one side it may be called so. It has within hearing of its call representatives of high thought and of philosophic culture. I know of no place on earth where so many good things are at home as in this very Boston. But my question carries me back to another Athens than that of Plato or Pericles, to the Athens of Shakspeare, with its immortal poets. Certain debates in the Massachusetts Legislature during the last winter, forcibly reminded me of Snug the Joiner, Snout the Tinker, Quinn the Bellows-maker, and above all of Bottom the Weaver, with the classic Ass's head affixed to his shoulders. And when I think of certain high and mighty utterances heard in the State House, touching the political rights of women, I am constrained to borrow the very text of Bottom's remarks, and say, "this is Ercles' vein, a tyrant's vein."

And when I think of the human wall in the play, the man who stands bedaubed with mud and lime, and spreads out his fingers, for the lovers on either side to peep through, why then I am comforted in beholding the human obstacles that stand between us and our just rights, and who, holding out their school-boy hands, invite us to look at each other and the world between their fingers. Then I see that we have had the Athenian farce enacted in the State House, this past winter, and I think that Public Opinion, like the high audience in the play, has had enough of the vulgar performance, and desires the rustics to go and learn better manners before they present themselves again. Do not suppose, friends, that this is mere good-natured satire. It is burning truth, and pains the indignant heart that utters it. There is much of the opposite element, thank God, in this State, and in its representation. There is the ring of true metal, there is the chivalry of true philanthropy. And yet a certain moral squint does seem to me to pervade the political countenances of our State. And each one averts his eyes from the other's evil doings, lest by looking at them he should provoke attention to his own. And so "how not to see it," is coming to take the place of "how not to do it." And those who should give us satisfaction, concerning these things, look up into the ceiling, as Sam Weller looked for his father, and can see and tell us nothing.

But we, dear sisters, have not got the fashionable squint. We have not practised looking round a corner till we can see nothing ahead of us. And if we can only supply something which is not quite a drug in the market—I mean honest thought and honest work—I think that the present state of things shows quite an opening for us.

Those of us who will speak last in the order of this convention will have some advantage over us who are appointed to speak first. They will have heard, we hope, much that is suggestive and useful, and will be wiser than we can be whose words shall open the proceedings. But even we who begin have had some instruction this year which we have not had in other years. The debates at the State House have given us this. These have taught us how men of mean minds consider women. Touching their views I can only say that if womanhood were the slavish material fact to us which it seems to them, no literature could enlighten us, and no church could christianize us. We should be simply means and not end to God and man, the agency by which men come into being, and not one-half of humanity.

In much that is said by such persons, the material and subordinate side of motherhood is too much put forward. It is forgotten that the material fact of motherhood symbolizes a higher spiritual fact and relation. The Christian church early embodied this in her legendary worship of the mother of Christ. With this, civilization in its progress does not sympathize, but with the grand ideal of woman which it expresses, the world of progress has everything to do. Now this ideal, a true prophetic vision, cannot be realized while women are dwarfted and distorted to suit the partial views of men. To attain it, women must choose and embrace their own opportunities of culture. The woman that nature gives is but a sketch for culture and conscience to fill out. To appreciate maternity we must first appreciate life, since if we do not know its value in ourselves we cannot appreciate it in our children. All the refinements of thought, all the sublimities of philosophy are necessary to build the budding maiden in the crowned matron. The seal of a narrow mind, of ignorance and prejudice unreclaimed, takes effect from generation to generation.

We must not, my friends, arrogate to ourselves the credit of the new state of things, and say the growth of all the modern humanities is owing to the intervention of women in literature and in reform. The general direction and tendency of human nature, male as well as female, is towards greater freedom, and more liberal construction of all relationships. Yet this tendency, clearly discernible to-day, greatly concerns women. It permits and invites their co-operation in every department of duty, public and private. Nay, it requires this intervention. Men alone are insufficient to represent and carry out the loving will of the divine Father and Mother of the world. As little children receive from a bounteous parent, not one hand but both hands full, we turn two hands of humanity. The male and the female shall both be filled with the divine gift, and shall make useful for the world what they have fully and equally received from God. So the new activities of woman lie in the direction of the new order, and at the same time, women by direct and indirect participation have done much to humanize society and its various forms of representation.

UPHOLDING A PRINCIPLE.—When Hood wrote the famous lines, "'Tis, oh, to be a slave along with the barbarous Turk," the poet could hardly realize the true condition of the fair sex among the followers of Mahomet. Lady Herbert throws some light on the subject in her work on Algeria, in which the condition of the female sex among the Arabs is illustrated by the following anecdote: A chief of the tribe of Haracta, between Ain-Beida and Tebessa, went on some business to Constantine. A few days later he returned to his tribe, and, calling his wife, desired her to fetch four posts and some cord. She obeyed, when to her horror the chief threw her down on the ground, lashed her to the four stakes, and taking a stick commenced beating her with all his might. Her cries brought all the inhabitants of the tents to their doors, who endeavored, though in vain, to stop her husband's arm. "But what has she done?" they exclaimed. "She is the pearl of the tribe, the best of mothers, the model of wives!" "What has she done?" retorted the monster. "Nothing. I am only relieving my mind." At last, being exhausted by his own fury, he condescended to stop and explain that, at Constantine, he had seen an Arab woman, backed up by the French authorities, drag her husband before the Court to complain of his ill usage, and the Kadi had actually given judgment in her favor. So monstrous an infraction of Arab usages had infuriated the chief to such a degree that he had forgotten the object of his journey, and only hurried home to wreak his vengeance for the insult offered to the male sex on the body of his unhappy wife.

Chicago was unusually favored with notable lectures recently, among whom was Wendell Phillips, who was in the city at the same time with Mr. Beecher. He introduced the latter to his audience, and applauded the following sentiment in his lecture: "It not only ought to be every woman's privilege to vote, but every woman's duty; and every woman who does not want to vote, ought to be made vote."

MISCELLANEOUS.

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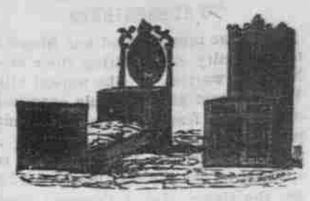

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