

The New Northwest.
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The New Northwest

The New Northwest.
A Journal for the People.
Devoted to the Interests of Humanity,
Independent in Politics and Religion.
Alive to all Live Issues, and Thoroughly
Radical in Opposing and Exposing the Wrongs
of the Masses.
Correspondents writing over assumed signa-
tures must make known their names to the
Editor, or no attention will be given to their
communications.

VOLUME III. PORTLAND, OREGON, FRIDAY, AUGUST 20, 1873. NUMBER 4.

The Travelers of the Sierra.
BY JOHN A. SWANCK.
Far over the snow-clad, Occident mountains
Rode two travelers, high and low,
Seek and seek by the side of the fountains,
Folks who sleep through the virgin snow.
The rabbits peeped at them out of the snow-drifts.
The squirrels winked at them soon in the morn;

The bridegroom elect was not satisfied.
To the older children of her whose life
Interests were so soon to be confided to
his keeping he wrote kind, affectionate
letters, informing them of the approaching
nuptials, giving hearty assurances of
his affectionate interest in their welfare,
wisely giving a fine description of
her mother's deep attachment to them
and her earnest desire to consult their
wishes in everything pertaining to their
wedding.

own selfish interests, and took no pains
to love or cherish her, sick or well.
That dangerous doctrine, Dr. Goff? interrupted Ziek.
Let such ideas get started among women, and the world
would come to a pretty pass. A woman's
like a nigger; keep her down so she
don't know nothin', and you can manage
her just as you please. Let her get silly
notions in her head about rights, and
she's spittin' eternally.
The wife of Peter Dowd came trog-
ging past, carrying two pairs full of
foaming milk.
Why don't you help that woman,
Peter?
Because it won't do to humor women
too much.
Dr. Goff accented the poor creature
cheerfully, and taking the pails from
her hands, carried them to the kitchen.

Polygamy Unsatisfactory.
The papers in the case of Ann Eliza
Webb Young, praying for a divorce
from Brigham Young, were personally
served upon the Prophet, on the 25th
ult. The following are the main points
in the complaint: The plaintiff avers
she is the wife of defendant; was mar-
ried on the 6th of April, 1843; has two
children by a former marriage; has no
personal property or means of living;
for one year after marriage defendant
lived with her; since then he has almost
entirely deserted her; defendant sent
her and her children to live on a farm, four
miles from Salt Lake, where she also
for an only companion, her mother;
had to do menial work, dressing coarsely
and faring badly; defendant visited her
occasionally, but never remained over
half an hour; treated her with scorn and
contempt; exacted the earnings of the
farm; in the fall of 1872, by direction
of defendant, plaintiff took up a residence
in Salt Lake City, which she has been
compelled to leave from want of support
and fear of violence from defendant; has
called upon defendant frequently for
maintenance, but has been refused.
She is in feeble health, and in need of
medical treatment, and has been obliged
to sell her furniture to meet current ex-
penses. She sues for a divorce on ac-
count of neglect and bad treatment, and
states that her husband has an income of
\$400,000 a month. She prays for law-
yer's fees of \$20,000, of which \$8,000 is to
be paid down as a preliminary fee, and
the balance on the termination of the
suit, she meanwhile to receive \$1,000 a
month for support. She finally prays
\$200,000 to be set aside from the defend-
ant's estate and paid to her as alimony.
The reply is set down for August 5.
Judge Emerson will probably hold the
Court. Meanwhile Brigham Young is
attempting to quiet his domestic diffi-
culties by threats. In one of his recent
sermons he said, "I wish my women
to understand that what I have said is
not for them as well as others, and I
want those who are here to tell their
sisters—yes, all the women in the com-
munity. I am going to give you from
this time to the 10th of October next for
reflection, that you may determine
whether you wish to stay with your
husband or not, and then I am going to
set every woman at liberty, and say to
them, 'Now go your way.' And my
wives have got to do one of two things,
either round up their shoulders to endure
the afflictions of this world, and live
their religion—that is, polygamy—or
they must leave; for I will not have
them about me. I will go to heaven
alone rather than have scratching
and fighting about me. I will set
liberty. What, first wife too? Yes,
liberate you all. I want to go some-
where or do something to get rid of the
whore." Upon this the Chicago
P. makes the following indignant
comment:

To the thousands of miserable Mor-
mon women whose youth has been
passed in the seraglio of the saints, and
who are now faded and spiritless, en-
cumbered with children, destitute,
and without employment or prospect of
honorable marriage, this is very much
as if he had said: "There is the lady
you are dissatisfied with your life in the
harem, quit it. Go down." It is evi-
dent that Young has resigned all
thoughts of maintaining polygamy, and
when it finally has to be abandoned,
will get rid of it as indicated, simply by
turning the plural wives out of doors.
No laws, it is obvious, need be aimed
at polygamy itself. It is now entirely
dead. But this wrong against the rights
of the system which, in view of its
destruction, is being planned by the
Mormon leaders, should be prevented.
The least compensation that should be
forced to make to these women is the
payment of precisely such sums as, in
case of divorce for adultery of the hus-
band, the courts would order paid to the
wife. As yet no law has been passed
authorizing judgment therefor on
suit of any Mormon wife, and the
judgment should be a lien not only on
the property of her husband, but on
Brigham, who, as the church's personified,
has amassed millions from his tithe-
ings, no small share of which were the
fruits of the labors of these women.

THE GROOMING TRAGEDY.
INTERESTING REVELATIONS CONCERNING THE
MURDER OF LIZZIE LLOYD KING BY CHARLES
GOODRICH AT THE BAY-
MOND-STREET JAIL.
Lizzie Lloyd King, alias Kate Good-
rich, the murderer of Charles Good-
rich, continues to enjoy pretty good gen-
eral health, and apparently a conscience
overladen with sorrow at her unchari-
table residence, the Raymond-street Jail.
In conversation with a lady the other
day, she exhibited the locket which she
constantly wears about her neck, and
showed her the inscription engraved on
the inside of the cover—"Thursday
morning, March 29, 1873." Kate showed
her visitor a small particle of congealed
blood in a glass, and remarked, "I had
a little left after I swallowed it in the
presence of Chief Campbell, but some
one opened my locket, and lost my
treasure out. I am so sorry. I have
tried hard to find it. It was all I had."
Speaking of Miss Palm, she expressed a
liking for her, as she is a good woman,
and if she was his idea of character, she
(Kate) wanted to speak to her. She
said:
"AM SORRY FOR THE PAST—
So sorry—but I loved Charley, and I
would have tried to be anything for his
sake. I measured existence by his love
for me, and I would have done anything
for the sake of his love. Had I known
he had later swallowed that locket, I
would have done it."
When asked whether she had faith in
the future, Kate replied:
"Yes. Do you think my little baby
lives? I think it does. It was so small,
but the little one was mine. I was a
little girl, and its little hand rested on
my face. I did not want to lose it, and
that abortion was so awful. It was
wrong too, and it changed me from
what I had been before. If he had let
my baby live I could have stood it—my
little baby! I loved it so from the first,
and I thought all I had to do was to
love it too. But I had to give it up,
and—oh! I cannot tell how the cold
entered my heart then. It's all over
now, but I cannot help wishing it had
lived. What a letter that man wrote!
I thought to myself, I would have a
new life in life, and it would make it
lappier for us both. But I did not know I
was to go; that must get out and be lost.
I can hear the voice of Charley's
sister; but when I found that
CHARLEY HAD TAKEN FROM ME MY
BABY
And was going to put me out of his
sight, I thought I was surely somebody
else; it could not be me. It was so
horrible, from what he said. I just snited
his nature, he said, and was his other self,
and he would show me how to do, and
oh, I could have been all that he wanted
me to be. But he had his eye on me,
and let it kill my child and turn me on
the world, ruined in everything. I
wanted back my baby then, and I told
him so. I took the letter that I wrote
to his father, and I had it back with
myself. If he had heard my plea,
listened to the truthful story in it, it
would not have been so with me, I am
sure. And at that time I had never
looked at me as if he hated me so. I felt
that I had done my best to make a
friend of him. I saw he was glad I was
suffering, but he knew I suffered when
I wrote him that. I was so sure. But
how I tried, after it was all over, to be
strong and go home! But I could not
tell my mother. Yet it is foolish, but
I must say it.
I WOULD RATHER SEE MY MOTHER NOW
than any other being on earth. I should
so love to feel her close to me once
more."
Miss King remarked that she was at
the funeral in Cumberland street, and
looked by whose side she was seated.
"Out there was a rope or cord lying
on the ground, and when I looked down
my foot was in it, and it was in the
shape of a noose! But I talked to a
woman there, who had a child in her
arms, and she talked to me about that
being there being no likelihood of the
murderer being caught." She said she
did not believe in Spiritualism, but
"Charlie" wanted her to go away and
not tell the truth; it would do no good;
but she couldn't leave Brooklyn. "I
believe in the

THE ANNALS OF A QUIET WOMAN.—
"IF ANY MAN SAYS A WOMAN CAN'T keep a
secret, I will show him the secret."
claims the Prairie City Herald, and
back up its remarks it says that Mary
Hittle of that place went on a little
pleasure excursion to Quincy with
Arthur Lockhart, three years ago, and
there the two were married. They told
no one, the groom went off to Kansas on
the following day, and having got
everything to suit him packed all about
his wife. Mary told her folks all about
it the other day, picked up her hand-
box and went out to commence house-
keeping.

ELLEN DOWD, THE FARMER'S WIFE.
CHAPTER SECOND.
[Entered according to the Act of Congress in
the year 1872 by Mrs. A. J. Bishop, in the
office of the Librarian of Congress at Washington,
D. C.]
CHAPTER IX.
The wedding was a quiet one. A few
friends—those only who were acquainted
with the early life-history of Ellen
Dowd—were bidden guests. Her half a
score of children, some of them by this
time blooming into early maidenhood,
others great, romping boys, whom no
amount of education nor culture could
polish into gentlemen, and others yet
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Sermon on the "Woman Question."
BY ELDER HENRY SELWY, OF CHURCHMAN
HOLLOW.
[From the "Woman's Journal."]
My text is copied from Genesis and King
Solomon. Which it reads as fol-
lows, to-wit, namely:
And Adam said, This is now bone of
my bones—a breathing woman in a wide
house—a roaring lion and a raging bear.
This also is vanity and vexation of
spirit—it is better to dwell in the
wilderness.
This text, my hearers, is thus selected
from the sacred portions of the scriptures,
because I have observed that other min-
isters find it easier to prove this side of
the Woman Question than this way. I
have noticed, too, that preachers go
down to ancient times to prove woman's
proper place; and so I have gone back
to Adam, and that makes a sure thing
of it.

New York Sloop Girls.
It is estimated that there are 125,000
females earning a living in New York
city and its vicinity by their daily labor,
aside from those engaged in domestic
service. The wages of one-fifth of this
number range within the years of child-
hood. In nearly every occupation
which the wants of humanity sustain,
women are engaged. More than 400
employments are bestowed in making
they are largely represented. There are
between 400 and 500 establishments in
New York city employing upwards of
1,500 milliners. There are between 10,
000 and 12,000 women employed in mak-
ing artificial flowers and curling and
dressing ornamental feathers. Two-
thirds of this number are under fifty
years of age, and in some factories some
but young girls are required to earn on
account of the length of time required to
obtain proficiency.
In the largest and most wealthy dry
goods store and the machinery in the
millinery department is run by
steam, which simplifies the labor. At
these establishments the girls' wages
average from seven to twelve dollars per
week. For covering parasols and um-
brellas the girls receive from eight to
twenty-four cents. Many old ladies re-
duced in circumstances and in some in-
stances, from benevolent motives, sur-
rounded by elevating influences.
Young girls employed at the American
Bible Society earn from \$5 to \$7 per
week for binding and folding Bibles.

HOPEFUL.—No cloud is so dark that
it is not light beyond. A wretched
litle ten-year-old boy, ragged and
almost bare-footed, drifting along Detroit
streets a few days ago, was asked where
his father was. "He" responded to the
young gentleman, amiably, "Where
your mother?" "I don't know," he an-
swered. His interlocutor expressed
sympathy and observed that he must
feel loneliness. Did this interesting
child wipe the eye of selfish sensibility
at this speech? No, his nature ran in
broader, more humanitarian and artis-
tic channels. His youthful, noble coun-
tenance glowed and brightened, and an
exultant smile played upon his lips.
The purest, sweetest dreams of his early
years and tender anticipations of the
future mingled in that smile.

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