

NOTICE

Agents will please take notice that it is a great tax upon us to pay express charges upon small sums, and they will confer a great favor by remitting to us through money orders or registered letters.

TRUTH SHALL MAKE US FREE.

Searchers after truth look for a cause corresponding to every effect; and whether the cause be near or remote, if there be no counteracting force, the effect will ever remain the same. This is alike true in human and physical nature. Customs originating in ignorance and barbarism must remain the same until civilization and enlightenment remove the cause and modify the effect. When a new truth is advanced that threatens to uproot some ancient tree of error, whose branches have overshadowed the world for centuries, it is regarded with distrust; it is usually first ignored, then ridiculed, then discussed, and finally adopted. This is a fact easily proven by every inventor and reformer, and the heavier the blows struck at the established usage or opinion, the more determined the resistance of the opponents of truth.

This being the fact, it is not at all surprising that when the theory was first advanced that women had intellect that could and should be trained and developed for the use of the world, the idea was looked upon as too stupendous an usurpation of masculine prerogatives to admit of a moment's unthoughtful feminine minds. Woman's situation seemed so much a part of the ages, and had become so firmly established in the minds of the people, that it was looked upon as one of her attributes which it was sacrilege to question and an impossibility to overthrow.

Time flew on; slow-footed progress pursued its painful and oft-obstructed march, and finally, when one day it was suggested that woman's situation might be improved, an awe-stricken world opened its eyes, raised its hands, and gasped: "Who ever heard of such a thing? Her grandmother lived and died in a subordinate position; so also can she." The theory so standing has, however, passed safely over the initiatory steps which precede all reforms; it has been ignored and ridiculed and triumphantly cast off conqueror. It has been long discussed and will in due time be adopted.

PROTECTION EXEMPLIFIED.

We find the following in the dispatches relative to the accident on the 6th inst., at the Robinson's Opera House, Cincinnati:

A child was pushed down the steps, and screamed, and immediately after a man thrust his arm through a window, and the scream and crash were enough to set the panic in full force. These were a terrible one. In the narrow vestibule leading to the street, people in the rear, mad with fear, pressed upon those in front, shouting and cursing; men, terrified, struck down helpless women and children in front, or climbed over their heads to the top of the staircase and precipitated themselves upon the screaming and bleeding mass of women and children.

Thus every catastrophe that causes danger to life brings to the surface—not the intuitive element of "masculine protection" which is the subject of so much windy rhetoric—but the natural element of self-protection which exists in every human being. It cannot be argued, in the case under consideration, that the men who, in their frantic rush for life, ruthlessly trampled not only struggling women, but terrified and bleeding little children under their feet, were of a class who could not be expected to take a personal interest in the helpless ones of the audience, for the dispatch tells as elsewhere that "the audience was largely composed of the parents and relatives of the 600 children who were taking part in the performance."

THAT "OPEN LETTER."

H. N. Marquand, ex-editor of the Coos Bay Record, is out with a furious "open letter" to us in that paper's editorial columns, in which he denies the authorship of the shameful attacks upon Mrs. Dunway that appeared while he was ostensible editor. He says that he tried very hard to keep the paper clear of such abominations, and that our terse rebukes always hit the wrong man. We cheerfully give our irate friend the full benefit of the above statement, and congratulate him upon having the good sense to withdraw from a newspaper that, under his management, was controlled by a coward.

His howl at us over his own signature we willingly excuse; for never yet did a young man smart under the administration of the birch but he yelled vociferously, and, as soon as he fancied himself out of harm's way, called names and made faces as a relief to his feelings.

An infinitesimal and insignificant little daily paper, presided over by J. H. Upton, formerly of the Lafayette Courier, imagines it has published a witty thing and effectually silenced the advocates of Woman Suffrage in the following reference to us as able, logical and unanswerable an argument as ever was made:

The Judiciary Committee of the New York Assembly was bored with four hours' harangue on the 18th ult., by two Amazonians, Madams Blake and Gage, setting forth the wrongs of their sex, and appealing for suffrage. When will the Uptons and Lucas and Marquands in Journalism learn to keep silence upon subjects far beyond their comprehension?

The Oregon State Woman Suffrage Association met at Reed's Opera House, in Salem, on Tuesday, as announced. Full details of the proceedings will appear in our next issue.

EDITORIAL CORRESPONDENCE.

DEAR READERS OF THE NEW NORTHWEST: The fourth annual meeting of the Oregon State Woman Suffrage Association convenes to-day. Owing to the sudden and severe illness of our excellent President, Mrs. Belle W. Cooke, Vice President of the Marion County Association, is to preside. Reed's Opera House is tastefully decorated with evergreens and mottoes. Conspicuous above the stage, and occupying the full length of the curtain, is the motto, in large Greek letters, "No Taxation without Representation." To the right, upon the side column, appears "No more Traffic in Liquors." Just below, appear the words, "The Justice of our Cause Inspires us." To the left, and exactly opposite these mottoes, are others that face you, bearing the words, "Truth alone is Invincible," and "Equal Pay for Equal Work." Conspicuous in other places are the words, "We have Counted the Cost," "We lift the Standard of Right," and "Merit will Receive its Reward."

The Marion county ladies have been very active in making preparations, and a splendid time is anticipated. Salem is wide awake on the vexed question. Haven't time to write further particulars, as other business must receive attention now. A. J. D. Salem, February 8, 1876.

RANDOM THOUGHTS.

That this is an age of progress no one of ordinary intelligence will dispute. Remarkable and important discoveries are constantly being proclaimed in every department of science. Men and women are delving deep into the hitherto obscure depths of nature, and like the tolling miner, are electrifying the thinking by spreading before their eyes sparkling grains of golden knowledge. And though much that these earnest workers are bringing to the surface and exhibiting as the genuine may, when subjected to the crucible of science, prove but base metal, yet it is to the brave-hearted, industrious few, who have from time to time in the history of the world been prompted by enthusiasm, if you please, that the world owes its present advanced position in civilization and enlightenment.

The world is made up of individuals of different tastes and aspirations, different grades of talent and susceptibility; hence it would seem that each individual has a particular part allotted to him in the world's work, as well as a certain niche to fill, so to speak, in order that the whole machinery shall not only move without undue noise or friction, but that it may be comely and symmetrical. The great question then to be settled by each of us is, Where is my post of duty—where and how can I do most in pushing forward the car of Progress, and in promoting human happiness and weal?

To the laborious investigations of Dufay and Franklin the world is indebted for our knowledge of electricity; to Copernicus, to Galileo, and to Newton for our knowledge of astronomy, and to Watt, to Fulton, and to Morse for the practical application of the discoveries of those eminent scientists to useful purposes.

Thus we see that the pioneers paved the way for others, that where they left off their labors, others took them up; nor has the succession been broken to the present day. And since we may now run with pleasure where our predecessors painfully crept, why should not the world grow wiser with each succeeding generation? And, if by utilizing the labors of others in the study of natural science, thus constantly adding to the aggregate of knowledge on a given subject, is it consistent with reason to suppose that we cannot also make some advancement in ethical knowledge? That is to say, had our forefathers reached a point in moral philosophy beyond which we, by profiting by their experience and labors, cannot attain?

True, the world seems slow to profit by the experience of others in these matters; why is not so plain. Were we as ready to utilize the wisdom and experience of our seniors in ethics as we are in scientific research, the world would grow wiser and better from generation to generation. But in this matter we are astonishingly inconsistent. The children in our schools smile at the inconsistencies of the Ptolemaic theory of astronomy, while we pattern our laws and model our social regulations by the utterances of a law-giver of the same country and a previous age.

But where lies the remedy? Plainly in doing in these matters as we do in the pursuit of other knowledge, subject every moral precept to the test of science and experience, and if it is found to be right, and conducive to the welfare and happiness of the race, observe it, enforce it, otherwise repudiate it outright.

Were we as willing to take advantage of the experience of others in everything as we are of their researches in natural science, the son might take up life where the parent laid it down; but no, every one, absurd as it may seem, wants his own experience, bitter as it may be. Nowhere is this unaccountable inconsistency more plainly seen than in the matrimonial lottery. We give our hand for life to one of whom we know absolutely nothing, to afterward realize the fact that our tastes, our sympathies, and our aspirations are as diverse as possible—not to speak of physical inadaptability—and a life of misery and disappointment is the result. Every kindly impulse of our souls, every ennobling quality of mind and heart must wither and die within us, our part on the stage of life be unfulfilled, and instead of harmony in the machinery of nature, there is perpetual jarring and discord! When will the world learn wisdom in this matter? Portland, February 7, 1876.

THOMAS PAINE.

TO THE EDITOR OF THE NEW NORTHWEST: Much has been said among us recently about Thomas Paine. The discussion has a tendency to make more of the man and to give him higher celebrity than his true title to fame warrants or deserves. By Paine's special admirers it seems to be held that to the efforts of their hero mankind is immensely indebted for political and religious freedom. This is altogether too large an estimate of the man. He did nothing that entitles him to apotheosis. Nothing that he accomplished would be missed, had he never lived. Not that it can be denied that he possessed considerable talents; on the contrary, his career shows him to have been a man of ready parts, but of turbulent and reckless character, opposed by the constitution of his nature to government and authority, guided by no sincere convictions, an enemy to order and law, ready with smart and ribald phrase to undermine the respect of unthinking people for political institutions and religious faith, and only in his element when society was in a ferment and he could appeal with inflammatory speech and sophistical arguments to the passions of men.

A little attention to his history will justify fully this estimate of the man. As Americans, we are too apt to exaggerate the value of Paine's writings in the cause of our Revolution. That those writings were immensely popular for a time is true. They were popular because in the white heat of revolutionary passion they gave expression to the general determination for independence, translated the surging emotions of the people into speech, and supplied with turgid rhetoric and phrases smartly turned the particulars of complaint against the mother country, and the arguments for separation. A pamphlet cleverly written at such a time was sure to be universally read. But this production, famous as it was in its day, is nowhere regarded as a permanent contribution to the literature of politics and statesmanship. It never had a place among the masterpieces of political thought and wisdom. It is of interest to the American historian, but of little or no interest to mankind at large, and in fact is now seldom mentioned except when it is thought necessary to extol Paine as the author of the "Age of Reason." On these occasions it is brought forward with intent to show that he who with skeptic boldness attacked and outraged the spiritual nature of our race has a claim on the gratitude of the American people for services rendered in their struggle for political freedom. It is skillfully attempted to conciliate the feelings of Americans toward the "Age of Reason" by holding up to their admiration the author of "Common Sense." Yet all American historians agree that the effect of his writings in behalf of the colonies has been greatly overrated. Bancroft calls him a "literary adventurer," who "embodied in words the vague longing of the country, mixed up with some crude notions of his own." After Paine left America he claimed with impudent assurance that he had set the ball of the successful Revolution in motion. John Adams some years later took the trouble to expose and confute this absurd pretense. Paine, in fact, had not arrived in America till the issue had been made, and the contest virtually begun. "The fact is," says Duyckinck—Cyc. Am. Lit.—"that Paine, admitting his merits to the full, was a humble, though useful servant to the cause, never its master." The following characterization by an English writer hits him off exactly: "His strong coarse sense and bold dogmatism, conveyed in an instinctively popular style, made Paine a dangerous antagonist always; but more particularly at a time when the great masses of the middle and lower orders of both countries were to be appealed to." His famous pamphlet, "Common Sense," of which the outline was suggested by a number of literary men in Philadelphia, who supported the Revolution, and to which Rush gave the name it bears, was in part an argument against monarchy from his Scripture which Paine treated in his other writings with dogmatic contempt.

While, therefore, it is agreed that his writings on the American war possessed the talent of presenting a taking and striking appeal to popular feelings, it will also be seen that history, in rating them at their true value, places their importance to the cause far below that which Paine's admirers of the present day undertake to assign to them. Never restrained by integrity or by scrupulous habits, Paine committed a breach of faith with some of his eminent patrons which lost him their favor, and thereafter but little consideration was paid him in America. Returning to Europe after the close of the American War, he found in the French Revolution a congenial field for the employment of a mind which constantly rebelled against all established institutions, welcomed the overthrow of order and the subversion of religion, rejected all authority of experience, and proposed with some new nostrums labeled "The Rights of Man," to re-establish the whole science of politics and government, and to rebuild the entire structure of society. Edmund Burke, one of the few among the very greatest intellects of all time, had published his "Reflections on the Revolution in France." The power of this book is extraordinary beyond that of any other production in the entire field of political literature. It is not too much to say that in this production he enunciated profounder principles of political wisdom than any other man in any age has ever reached, set forth in a style of eloquence which no other writer has been able to sustain or imitate. Those who have not studied this book know not the power of the human intellect, nor the extent of the stupendous resources and achievements of the English mind.

"Great and deserved," says Alison, "as was Burke's reputation in the age in which he lived, it is not so great as it has since become; and strongly as subsequent times have felt the truth of his principles, they are destined to rise into still more general celebrity in the future ages of mankind."

This was the man whom Paine undertook to answer. Far greater men than Paine made a similar attempt, but with no success. Burke was unanswerable. His astonishing intellect had carried all before it. With a foresight that was prophetic he had predicted the horrible excesses that subsequently occurred in France and throughout Europe, and with eloquence unmatchable in all literature aroused and stimulated that dauntless spirit which carried Great Britain through such a contest as the world has never seen equaled, and finally delivered Europe from the aggressions of the revolution, and saved its liberties. It was Edmund Burke who overthrew the empire of Napoleon, and stopped his career of conquest.

This was the man whom Paine attempted to meet. In reply to Burke Paine published his "Rights of Man." It is but a "pigmy's straw" against the armor of a giant. American readers may remember that if Paine had defended our forefathers against the aggressions of the crown, so had Burke, and far more effectively. In the "Rights of Man," written in support and defense of the bloody and wicked revolution in France, doctrines are uttered which are subversive of all government and every institution entitled to the veneration of men. With these doctrines American readers cannot sympathize. So abhorrent are they to us that no declamation about their author's services to our revolutionary cause can commend them.

Sir James Mackintosh was one who essayed a "Defense of the French Revolution," in reply to Burke. As a statesman, historian, and philosopher Mackintosh ranks deservedly high. By Robert Hall, a dissenting clergyman of great talents and literary celebrity, a reply was also published. These productions rank so much higher than Paine's that the latter is scarcely worthy of mention in connection with them. Yet Mackintosh and Hall were together unable to answer Burke, and the splendid eloquence of Fox, the most accomplished debater the world ever saw, was alike of no avail. In such a contest, of what value was the mere dexterity of Paine?

The quality of this work of Paine's may be judged by some observations made upon it by Jeremy Bentham, quoted by Macaulay in his review of Mackintosh's History of the English Revolution of 1888. There is no doubt, says Bentham, that the atrocities of the French Revolution were the natural consequences of the absurd principles on which it was commenced. While the chiefs of the Assembly gloriied in the thought that they were pulling down an aristocracy, they never saw that their doctrines tended to produce an evil a hundred times more formidable—anarchy—that they laid down in the "Rights of Man" had in a great measure produced the Reign of Terror. Burke himself, after speaking of Paine's labors in assisting to form one of the "annual constitutions" of revolutionary and atheistical France, said: "We have discovered, it seems, that all which the boasted wisdom of our ancestors has labored to bring to perfection for six or seven centuries is nearly or altogether matched in six or seven days at the leisure hours and in the sober intervals of citizen Thomas Paine."

It may be not amiss here to recall the fact that soon after Paine had completed his "Age of Reason," he wrote and addressed to Washington a pamphlet abounding with scurrilous invective, in which Washington's fame and abilities were depreciated, and himself taxed with ingratitude to Thomas Paine. When Paine went to France he declared his allegiance to that country, and became a member of the National Assembly. Falling into disfavor, he was thrown into prison. On regaining his liberty, he made this attack on Washington for neglecting to help him out. It may be that Washington thought that Paine, as a champion of the Revolution, ought not to complain of the results of his own principles. However this may have been, Paine, in his pamphlet, gave the following directions to the sculptor who should make a statue of Washington:

"Take from the mine the coldest, hardest stone; It needs no fashion; It is Washington; But if you chisel, let your strokes be rude, And on his breast engrave INGRATITUDE."

The "Theological Works," so-called, of Thomas Paine were the natural product of such a mind and character as his, when impregnated and fructified by contact with the horrible doctrines that produced the mad and impious excesses of the French Revolution. Paine, degraded as he became toward the close of his life through abandonment to drink and other habits of excess and debauchery, regretted the publication of the "Age of Reason," and wished he were able to recall it. A book produced by such a man in that atmosphere of stupendous crime which surrounded the Revolution in France, where the agency of God as moral governor of the universe was presumptuously and derisively denied, where religious worship was suppressed, where impious and atheistic rites were instituted in honor of their vitiated and perverted reason, and where the maxims of this impiety were delivered to the children and youth in the schools as the sublimation of wisdom—such a book, so produced, certainly has small claims upon the moral sense of the world, and quite as certainly has it failed to establish them. For it is a fact that among the more cultivated class even of free-thinkers this work of Paine's is looked upon as a product of a coarse and ignorant mind.

He had neither learning, thought, nor feeling for a study of this kind. Says Duyckinck, who has already been quoted: "The 'Age of Reason' is justly treated with contempt, but it points a most significant moral of the worthlessness of the shallow powers of the understanding divorced from the control of the higher faculties of the soul." Man possesses a religious nature. This nature will assert itself. It cannot be extinguished. He who ignores this element in our common nature and endeavors to suppress or crucify it is no philosopher, whatever be his pretensions; nor is he anything else than a vain egotist, absorbed in his foolish self-sufficiency and presumption. Man will always be religious, because he cannot violate his nature. By neither argument nor sneer can he be driven from the conviction that there is a superior power with whom the moral government of the universe rests; and he will ever feel that he can fulfill the higher ends of his being only by allowing this side of his nature due culture and development. Religion is a presence that man, whether civilized or savage, has never been free from, or if temporarily free from it, and madly rejoicing in his freedom, he has been glad to return to it, to satisfy the immortal hunger of his soul.

Portland, February 8, 1876.

ANSWERS TO CORRESPONDENTS.

Mrs. B. E. H., Roseburg: Remittance received. Credit to Vol. 6, No. 1.

J. M. B., Oregon City: Remittance received, and receipt sent last week. Thanks for promptness.

Mrs. A. A. S., Silverton: Paper will be continued as desired. Hope to hear from you when convenient.

A. F. W., Salem: Stamps received. Accept thanks for compliment given and interest displayed in the NEW NORTHWEST.

Mrs. J. B. C., The Dalles: Your kind note containing remittance is at hand. We have unbounded faith in the belief that the golden success which you wish will eventually crown the efforts of the friends of equal rights.

Mrs. A. M. Wood, eldest daughter of Zachary Taylor, died on the 2d of December at Friedberg, Germany, aged sixty-five. She was the widow of General B. C. Wood, United States Army, and mother of Captain John T. Wood, one of the most distinguished officers of the Confederate navy. Her death leaves but two surviving children of President Taylor, Mrs. Dandridge, formerly Mrs. Bliss, who lives at Winchester, Virginia, and General Richard Taylor, of Louisiana, a Lieutenant-General in the Confederate army.

Brother Dement, of the Enterprise, shall speak for himself this time, and if any one can see pith, point, wit, wisdom, or purpose in his remark, we shall be glad. Persevering effort, however futile, is praiseworthy.

When we consider the harsh treatment of the press, the utter hopelessness of the woman's movement and the unnecessary extravagance into which Mrs. Dunway plunged when she copyrighted her alliterative tale, we feel constrained to commend the spirit of economy which prompted her to say that we cannot get off anything at her expense.

Subscribers who receive bills in their papers will please give their attention at once. Bills returned with the amount called for will be receipted and returned in the next paper sent. Remember this, friends, and save yourselves and us further trouble concerning a matter so easily arranged. Remit by money order, draft, or registered letter. Never by express, unless the amount exceeds one subscription.

The Courier announces that Mrs. H. A. Loughary will address the citizens of Lafayette on Tuesday evening, the 15th inst. Mrs. Loughary is a lady who is possessed of much practical wisdom, and will, without doubt, interest those who gather together to hearken to her words. A cordial invitation is extended to all, and we trust that all who can possibly do so will attend.

Lady Louisa Stuart, the last descendant of the royal family of Scotland, died recently in her one hundredth year. She was the daughter of the seventh earl, and upon the death in 1861 of her brother Charles, the ancient title of the line became extinct.

Dr. Leonard Bacon has written a letter hoping that no church or minister invited to the Plymouth Church advisory council will be detained by any disgust with the business, still less by prejudice against the inviting church or its pastor.

The Yamhill County Woman Suffrage Association meets at North Yamhill on Wednesday morning, the 10th inst. Its officers and friends are making active preparations for the session.

Mrs. Van Cott has transferred her labors as an evangelist to Newark, New Jersey, where the Clinton-street M. E. Church was filled at her first meeting.

Hang Jesse Pomeroy, and he will, as we suppose, be out of the way. But will the spirit that breeds monsters perish with him? Will children be safe because this one has been strangled? The supposition is idle. The very act itself is the perpetuation of slaughter. The spirit these mothers, who are so ardently working to compass Pomeroy's death, manifest is only removed as second or third cousin from the spirit they would slay. Now, the practical fact to be regarded is, the evil spirit cannot be slain. It must die a natural death; it is the spirit of violence; the spirit that victimizes; the spirit that slays. I pluck out your eye; you shall pluck out mine. What is gained? Thereby two eyes are lost. The spirit of eye-plucking has increased a hundred-fold.—S. H. Morse in the New Age.

RECENT EVENTS.

J. H. Mowry, a member of the Kansas Legislature from Doniphan county, has fled to escape arrest for the crime of forgery, in connection with the issue of \$3,000 school bonds in Camanche county two years ago. The Governor has offered \$200 for his capture.

During a performance of the allegory of the "Great Republic" at Robinson's Opera House, Cincinnati, on Saturday afternoon, an alarm of fire was carelessly raised by persons in the gallery. The house was densely packed, nearly 600 children taking part in the allegory, and the audience being mainly composed of their parents and relations. A frightful panic ensued, which resulted in the crushing to death of a number of women and children.

The report of the official investigation in the case of the "Deutschland" says that the wreck was owing to an error of reckoning and the captain's disregard of the force and direction of the tide. There was bad discipline aboard the steamer, and in the conduct of the officers. Boatmen at Harwick and elsewhere are completely exonerated. The report recommends that telegraphic communication be established between the light-ships and the shore.

Edward S. Stokes, convicted of killing James Fisk, Jr., appeared before Justice Dyckman, on the 6th inst., on a writ of habeas corpus, and his counsel moved for his release from Sing Sing on the ground that he had been imprisoned ten months before receiving his final sentence. Judge Dyckman reviewed the case, denied the motion, and remanded Stokes to Sing Sing to serve out the remainder of the sentence. A bill of exceptions will be presented at the general term of the Supreme Court. Stokes was very nervous.

[From the Salem Statesman.]

In Memory of Mrs. A. O. Schwatka.

As I stood yesterday by the open grave of Mrs. Annie C. Schwatka, formerly Miss Annie Gaines, the circumstances connected with my first acquaintance with her at Fort Klamath, in 1855, recurred vividly to my mind. Major W. V. Rinehart was then in command of Fort Klamath, and Miss Gaines, being a sister to Mrs. Rinehart, constituted one of the Major's family. In that then wild land she was a great favorite, having commenced herself to every one by her intelligence and vivacity, and by her kind and generous spirit. She had a very high appreciation of the beautiful in nature, and was consequently an enthusiastic admirer of Klamath landscape. She was an expert on horseback, and was seen almost daily riding over the grassy plains and among the evergreen groves of Klamath land, and no obstacle seemed too great for her to overcome when seeking to indulge her passion for adventure.

During the summer of 1865, she was one of a party which visited our greatest mountain wonder, Crater Lake, and climbed down a thousand feet of almost vertical wall to the lake shore, being one of the first ladies who ever accomplished this arduous undertaking. One of the tributaries of Upper Klamath Lake, rising within a half-mile of the summit of the rim of Crater Lake, flows gently for a few miles, across grassy glades and among green trees, and then plunges into a narrow cañon with almost vertical walls of columnar basalt. Standing upon the brink of the yawning chasm, and looking down at the frothing caudal and the beautiful stream, seeming like a silver thread, five hundred feet below, with the mighty pillars on either side covered with the rust of ages, the scene is one of peculiar grandeur; and yet, in a recent year, these lofty columns and the hemlock trees which grow in the fissures of the rock, to the rippling cascades and pools of clear, cold water below, and wondrous work of the Master Architect, will ever bear the name of "Annie's Creek," in remembrance of the adventurous explorer.

Among the pleasant reminiscences of the long ago, I also recall a local excursion on Klamath Lake with Major Rinehart and some others, in which Miss Gaines was as usual, the most enthusiastic and adventurous of our party. While on the lake we spent some time drifting among the green islands, to one of which, lying away out in the center of the lake, covered with gigantic cañons and bordered with green willows, we gave her name.

After a year or so spent at Fort Klamath, Annie came with Major Rinehart's family to Salem, where she entered the Academy of the Sacred Heart, and remained there until she completed her education, after which she became the wife of our friend, Mr. A. C. Schwatka, and the mother of two children, the youngest of which is only a few days old. Her home was always one of the most pleasant in Salem, and ever gave proof of her love of the true and the beautiful in its adornments.

But Annie has gone from among us. The bright and pleasant friend, the enthusiastic lover of art and nature, the gentle wife and loving mother, who slept the sleep that knows no waking this side of the pearly gates of a better land. O. C. A.

Salem, February 7, 1876.

Women of Utah.

A remarkable memorial has been sent to Congress, signed by 23,028 women of Utah, who say that not one of their signatures has been obtained either by enticement or coercion, and that none under twelve years of age have been permitted to sign, praying that the Anti-Polygamy law of 1862 may be repealed, and also "the bill known as the Poland bill, both being special and unconstitutional measures directed against the people of Utah, holding the peace and happiness of our lives in constant jeopardy, by impairing the safety of our husbands and fathers, by daily and hourly subjecting them to danger of arrest and imprisonment, which would deprive us not only of their society, but also of their support and protection."

The petition continues: "We, your memorialists, do humbly pray that no bill or act shall have the sanction of your honorable body, that shall in any way conflict or interfere with the belief in, or practice of, plural marriage as it is practiced by many of the citizens of Utah, and which most of your petitioners have adopted as a portion of their religious faith in all sincerity, believing it to be a necessity, not only in remedying evil, but in producing good in our present existence, but that without it man cannot hereafter attain to fullness of exaltation."

An institution that so degrades women as to make them insensible of their degradation, and leading them to glory in their shame, must not be left to exist in a civilized country.—Observer.

C. R. C.

[This department is under the supervision of the Grand Executive Committee C. R. C., and the editorial control of Mrs. C. A. Coburn.]

GRAND SECRETARY'S OFFICE, CHAMPIONS' RED CROSS, OLYMPIA, W. T., FEB. 3, 1876.

TO THE EDITOR OF THE NEW NORTHWEST: Since my communication which appeared in the last Star of the West, I have received letters from various members throughout the jurisdiction relative to the state of the Order, from which I am happy to find that progress is being surely and steadily advanced through the teachings of our noble Order, and our institution is rapidly making a name for itself which bids fair to be honored and respected throughout the length and breadth of the land.

Companion D. A. Whitney, of Harmony Encampment, writes me as follows: "My watchword ever since I entered the gates of our Encampment has been onward and upward, and my watchfire has never been quenched. As to the future prosperity of the Order, I think before the next session of the Grand Encampment for this jurisdiction, that the numbers will be greatly increased, not only in the membership, but also in the number of Encampments organized; and thus the old members will be encouraged to put forth renewed efforts and press on until the victory is won, and our last enemies, drunkenness and immorality, are finally destroyed."

I also received a communication from Companion Messimer, D. G. C. of Oneonta Encampment, from which I find that business still keeps him engaged at various points on the Sound. I have no doubt that Companion M. will "talk up" Championship wherever he may be, and will make a good report on his return, which will probably be in about ten days.

A lady member of Harmony Encampment writes me: "Our Encampment, though not so prosperous as we would wish, still lives and works, and the faithful few who have stood by it through the various vicissitudes of its past career, have not in their vocabulary the word 'fail.'" Such language as this, especially when coming from a lady, should inspire us with redoubled zeal, and urge us forward in so glorious a cause; for that the day will come when our efforts shall be crowned with success, (and the day may not be so far distant, either), is just as sure as this is the Centennial year of our beloved country.

I find that a question has arisen in some of the Encampments as to their liability for the capita tax on members who are not in good standing; that is, members who are not square on the books of the Financial Secretary, or who are liable to suspension according to the rules of the Order. I need only refer to Section 5 of the directions for making up the report, which reads as follows: "All members not suspended or dropped from the roll are contributing members," from which I draw the conclusion that members who are liable to suspension for non-payment of dues should be suspended accordingly, and then the Encampment could not be held responsible for those who were not actually on the roll at the end of the term. If I am wrong in my opinion on this subject, I shall feel glad to be set right; but if, on the other hand, I am correct in my conclusions, the Grand Encampment has suffered financially since its organization, through subordinate Encampments not being held responsible for the number of contributing members on their rolls. Before leaving this subject, I might remark that when Encampments are compelled to suspend, or surrender their charters, in four cases out of five, the reason for such suspension is attributable to non-payment of dues, and I think, from experience, that this can always be avoided by a little care and solicitude on the part of Financial Secretaries.

On examining the report of the proceedings of the Grand Encampment of California, I find that a resolution was adopted by that body recommending the Supreme Council to take measures for the establishment of our Order at the Centennial celebration this year. As I presume this refers to the coming celebration in Philadelphia, I think the idea a good one; and, if acted on, I feel sure it would have a happy effect in spreading our principles to the ends of the earth.

Feeling that I have trespassed already too much on your valuable space, I remain in C. C. H., P. P., W. H. ROBERTS, Grand Secretary.

OLYMPIA W. T., February 3, 1876.

TO THE EDITOR OF THE NEW NORTHWEST:

On Tuesday evening, the 1st inst., a capital entertainment took place in this city, under the auspices of Washington Encampment, No. 3, C. R. C., which is, I think, entitled to more than a mere passing notice.

The hour designated for the entertainment was 8 o'clock, but as two candidates presented themselves for initiation the same evening, it was found impossible to get through the work before 8:15 p. m., at which time the doors were opened to the public, when a rush took place for seats, and in ten minutes after it was almost impossible to obtain standing room in the hall.

The performance commenced with an organ solo by Companion W. H. Roberts, after which a pleasing declamation was given by Miss Ada Woodruff, followed by an excellent guitar solo by Mr. John Yantis. The play of the "Kritsingles," in four acts, was next in order, the respective characters being well personated by Messrs. J. Yantis, H. Saunders, and W. H. Roberts, and the Misses Nettie Horton, Ella Clark, Ada Woodruff, Amelia Abbott, Lillie Horton and Mrs. Treen.

The gem of the evening was a vocal duet by Glover, entitled "Let us Gather Bright Flowers," which was admirably rendered by the Misses Ella and Rosa Clark, and was received with unbounded applause; after which the programme was closed with a very pleasing recitation by Miss N. Horton.

Occasional entertainments like the foregoing are generally calculated as beneficial to the Order, and at least serve to show that Champions are not so prejudiced against outsiders as to prevent them from passing a pleasant evening in their Society, and perhaps in the end, outsiders may begin to look on the Order with more favorable consideration than they have heretofore given it. C. R. C.