

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.

FOR DENYING US THE RIGHT OF TRIAL BY JURY.

In Georgia, as elsewhere in this free (?) Republic, women, although less than nothing legally, are tried, condemned, and executed by laws made by men. We read in Saturday's dispatches that "Hope Webb was hung in the jail yard at Savannah on the 25th," also, "that she died protesting her innocence of the crime (murder of her husband) for which she was executed." Condemned upon circumstantial evidence by a jury not of her peers, her life was given to maintain the justice and majesty of a law it was claimed she had violated; and this, in view of the fact that she is not legally supposed to know right from wrong. Suppose for an instant that this case were reversed, and a man were by a jury of women found guilty of murdering his wife; that a woman judge should pass sentence upon him, and a woman executioner spring the trap that deprived him of life, and all this in the face of his solemn protestation of innocence, even while the woman bailli drew the black cap over his eyes? Instead of a dispatch of five lines, making the announcement in a cool, matter-of-fact sort of a way, the air would resound with indignant denunciations of this mockery of justice, and the first count in every indictment would be "for denying him the right of trial by jury of his peers."

From such a farce as this Justice sorrowing steps aside, Mercy veils her gentle eyes and weeps, and Charity, though heaven-born and seeking ever to extenuate the errors of frail humanity, observes a silence as stern as severe. The old barbaric law, "An eye for an eye, a tooth for a tooth, a life for a life," the enforcement of which under any circumstances in this enlightened age causes a shudder of horror to steal upon the air wherever a gallows executes this dread behest that comes down to us through the dark vistas of dead centuries, is in an instance of this kind thrice steeped in injustice and doubly dyed by the sable hands of ignominy. Small reason indeed have we to commiserate the benighted condition of our ancestors, who in the name of the Most High executed persons for witchcraft, while such flagrant outrages as this are perpetrated in the name of justice and beneath the banner of liberty.

Let woman be entitled to the full benefits of citizenship, or let the gentle goddess of Liberty give place to the more fitting form of Tyranny, and let Justice no longer be represented by a woman, smiling and serene, bearing aloft evenly balanced scales, but by a burly monster, glancing with malignant defiance as the scale laden with the hopes of womanhood constantly kicks the beam.

THE DIFFERENCE.

We find in the Oregonian of Monday the following dispatch, dated Council Bluffs, February 26: Susan B. Anthony, since her arrival in this city a few days ago, though refusing to be interviewed on the subject, has talked freely with her friends concerning the Bowen-Beescher-Tilton complications. She makes no secret of her belief in Beescher's guilt. Though professing no admiration for either of the others named, she nevertheless asserts that if any have grievances, they are the ones. The Advisory Council she regards as a white-washing move, and thinks the ultimate result of the whole affair will be Beescher's death, though he will probably never confess his guilt, having determined otherwise when the troubles first began. Mrs. Tilton first confessed her guilt to Mrs. Stanton, and subsequently to Miss Anthony, herself, and of the truth of her confessions at that time, Miss Anthony had no doubt. It is the latter's desire to avoid all publicity in connection with the scandal.

Editorial comments in the same paper show so completely the mental caliber of their author, and his evident desire to distort facts, that we give them—their only significance being the photograph of the narrow mind from which they emanated:

The irrepressible and immortal Susan B., not having had an opportunity to appear in the Beescher affair as a witness, is resolved not to be prevented from having her say about it in some way. She is reported to have expressed her opinion concerning the matter at Council Bluffs, lately. She agrees with Bowen as to Beescher's guilt, but beats him out of sight as a witness. Bowen was vague and indefinite, while the venerable Susan is explicit and clear in her statements. How much importance will be given to her statement remains to be seen.

Now, which deserves credence, the statement in the dispatch that Miss Anthony desires to avoid all publicity in the scandal, or the opinion of the sapient editor referred to, that "she is resolved to have her say?" "How much importance will be given to her statement, remains to be seen."

CHANGE OF BUSINESS.

We learn through the columns of the Pacific Christian Advocate that Mrs. L. F. Turner, ex-editor of the late Temperance Star, has entered largely into the manufacture of "wines for communion service." Ministers are requested to purchase these wines for the above purpose by the quantity. Doubtless Mrs. Turner will make this last investment pay better than the temperance paper did. But it does look a little strange to see so exemplary a temperance worker degenerate into a wholesale liquor dealer.

Many of our friends have responded promptly to the bills enclosed in their papers, and we trust that all will make an effort to square themselves upon our books, as soon as least as reminded by the bills sent of the state of their accounts with us. Please do not neglect this matter, friends.

SEX AND SUFFRAGE.

At a recent Woman Suffrage hearing in Boston, Mrs. Dr. Wheaton, of Michigan, appeared for the opposition, summing up her argument with the question, "Why has the Creator so constituted the human race that a man may become a father and continue to pursue his ordinary vocations, while a woman cannot become a mother without being obliged to forego her customary avocations for months and even for years?" The assumption in the latter part of this question will doubtless quite surprise the great mass of mothers who "continue to pursue their ordinary avocations" with yearly additions thereto, besides fulfilling the functions of maternity. Do not women work with but slight intermission at every sort of household labor, from bending over the wash-tub and ironing-board to stitching the dainty garments that shall deck the baby's form, regardless of the peculiar physical conditions which attend maternity? But if this were not so, every one knows that all women are not mothers, nor do all mothers spend a lifetime in ministering to the wants of babyhood. Judge Kingman tells us that a larger proportion of the Wyoming women have voted at the last two elections than of the Wyoming men, and this statement is confirmed by others.

Some women would at times be, without doubt, prevented from fulfilling official duties, or even depositing a ballot, just as men are at times thus prevented by exigencies of business or illness. All this has nothing whatever to do with the rights of suffrage—which is not a masculine right, nor a feminine right, nor in any way dependent upon sex—but a human right belonging alike to men and women of sound minds. It is simply an impertinence to introduce physiological differences of sex into discussions of suffrage.

A BACKWARD GLANCE.

Memories of "Fanny Fern," the sprightly authoress, the genial friend, the earnest champion of woman, who has for several years slept in sweet security in the bosom of Greenwood Cemetery, have been recently revived by the marriage of Mr. Parton, her husband, to her daughter. Of her brave and earnest struggle to provide for herself and children, which finally resulted in literary labors that have brought pleasure to thousands of readers, all are familiar. Few indeed who keep up with current literature have not enjoyed her bright sallies of wit and humor, sympathized with her tender, pathetic bursts of feeling, or noted the peculiar keenness of her sarcasm.

Her first literary venture, wrung from her by her necessities, brought to her impoverished exchequer the sum of fifty cents, and from this small beginning she rapidly rose to distinction in literary circles, as well as to affluence pecuniarily. Although forty years of age when she began writing, she worked with such industry that at her death twelve years later she had given several volumes and numberless sketches to thousands of admiring readers. We find the following scrap of history in an exchange:

The announcement of the marriage of James Parton with his step-daughter, Newburyport, Massachusetts, revived the memory of Fanny Fern, his first wife, and Mortimer Thompson (Doesticks), who married the sister of the lady who is soon to be the second Mrs. Parton. Mr. and Mrs. Parton, and Doesticks and his wife, used to live together in New York. There is a little white house on Seventeenth street, near Irving place, where the genial humorist used to abide. When Fanny Fern died—Mrs. Thompson was already asleep in Greenwood—Doesticks went to Weston, and Parton, taking the former's little girl, repaired to Newburyport, where on a most elegant place he has since pursued the twin life of author and gentleman-farmer. Last July poor Doesticks, who returned to New York, died, and was buried in the Scribblers' Club, which is dead in his turn. The other daughter of Fanny Fern by her first husband is the lady whom Mr. Parton is about to wed. She is a very charming person, having inherited a great deal of the sweetness of character and intellectual ability of her gifted mother. Fanny Fern, as is well known, was a sister of N. P. Willis.

Wanton and unprovoked cruelty is often spoken of in a manner that would lead one to suppose that it was a merit instead of a crime. For instance, we find the following heroic (?) act recorded in a religious exchange:

A Mr. Calhoun killed a large deer last week near Olympia, first throwing a stone and knocking it down, and then cutting its throat with his pocket knife.

An act of barbarity that the pangs of hunger would scarcely justify committed merely because a man had the power to destroy "a helpless life so wild that it was tame," and his instincts led him to use that power.

We copy the following from the Sunday Welcome on account of its striking contrast to the babble of those who persist in airing imaginary grievances at the expense of facts so plain that "a wayfaring man, though a fool, need not err therein?"

The mercantile community was startled last Saturday by a report that Mr. H. W. Scott, Collector of Customs at this port, was removed. Up to this writing the report has not been confirmed. We speak the sentiment of the entire commercial community when we say that Mr. Scott has given the very best of satisfaction, and his removal would be condemned by all. Unfortunately he should be removed, we will express ourselves more at length upon the subject.

Explains Dimick man, being unable to explain or excuse his Alliance treasury grab, declared that he would "stop the NEW NORTHWEST." We beg leave to gently assure him that it is not so easy a task to put a quietus on this journal as it was to perform a like merciful office for the Temperance Star.

Read the account of a debate between the Lafayette Lyceum on Woman Suffrage, and tally one for old Yanbill!

The school children of America annually pay \$50,000,000 for school books, of which it is said the publishers pocket \$32,000,000.

GLEANINGS.

My weekly gleanings in the field of thought, which comes fraught with its message of "peace and good will to men and women"—the NEW NORTHWEST—has resulted in the gathering of quite a sheaf, which, being the product of many minds, presents, per consequence, a varied appearance. Nothing daunted, however, by the seeming incongruity, (for I can readily see that all tend toward the light), I proceed to sort my bundle, and, saving the wheat, cast the chaff to the winds.

Here is a handful, well-defined and straight, labeled "A Petition of the Students of Willamette University." These petitioners, many of whom have been associated for several years with Professor Crawford, have become intimately acquainted with him, and to the number of one hundred, or more, have asked in terms as eloquent as respectful his restoration to his former position of teacher in the University.

The words used by the petitioners cannot be mistaken, as they proudly bear testimony to his superiority as an instructor, and to his high moral character—feel "that his place cannot be supplied by any one known to them, and regard his leaving as a great obstacle to their advancement in their studies." The committee to whom this petition was addressed responded after due deliberation, asserting their belief that the gentleman to whom reference is made is a man of "gentle deportment, gentle and quiet disposition and sympathetic nature, and that they respect and esteem him, and value his services as an educator as highly as do the petitioners." It is this so, why is not the prayer of the petitioners granted?

It seems that the trustees believe in unreasoning obedience to any mandate, however unjust, and do not desire to give their reasons. Ah, well! "It must needs be that offenses come," and if, in the future, the Trustees of Willamette University discover that they have placed a stumbling-block in the way of the increasing advancement and prosperity of one of the grandest educational institutions our western country affords, it may perhaps afford them consolation to reflect that "they had a better opportunity of knowing its conditions and wants, and ought to be more competent to decide the matter, than had the students."

Now I shake the sheaf, and, shaking it, discover some "pure grains of truth" dropped by one of Oregon's noble workers in the cause of justice—Mrs. Belle W. Cooke. I place them in a shining row and read: "Nothing is surer to convert a woman to the cause of suffrage than to find herself thrown upon her own resources for support, and then to learn how unjust is law and custom whenever she is obliged to appeal to either."

A case in support of this statement comes up in my mind. I number amongst my acquaintances a family who were all opposed to "woman's rights." One of the daughters was married, and in time, was the mother of twelve children. During all the period that intervened between the event of her marriage and the birth of her twelfth child, she performed almost prodigious of bodily labor—for her board and clothes. These last were under the supervision and control of the husband as to the quantity and quality, and if a minister came to the neighborhood, and the wife expressed a wish for something to wear to church, the custodian of her earnings would glance in profound astonishment at her cow-hide shoes, and scant calico or cheap, worsted dress, and ask in awful tones, "What's that you've got on?"

So the years went on, the wife staying at home so literally that she did not visit her father's house, only a half-mile distant, but twice a year. Early and late she worked, receiving therefor plenty to eat and scanty raiment, and finally, one day her legal head bade adieu to earth. She had never

Vexed his days or nights by any mention of "woman's rights,"

but she soon found out what widow's rights were; soon found out that the property which she, in conjunction with her husband, had toiled for years to accumulate, was in no sense hers, but instead thereof, the use of one-third while she lived. These facts had no sooner confronted her, than she became thoroughly convinced that men ought to be compelled to respect the property rights of women, at least. The case being thus brought to their very door, every member of the family saw plainly that law and custom are unfavorable to women who are compelled, by death or other circumstances, to battle for themselves, and so speedily became advocates of woman's enfranchisement. Salem, February 25, 1876.

LETTER FROM LA GRANDE.

TO THE EDITOR OF THE NEW NORTHWEST:—It was with pleasure and the deepest interest that I read in your paper the proceedings of the O. S. W. S. A., held in Salem, Oregon, on the 8th inst. I had a very courteous invitation from Mrs. F. F. Victor, the Corresponding Secretary, to be present at your meeting and address the meeting on any subject that I might select, and I am exceedingly sorry that I could not comply with the invitation; but circumstances over which I had no control—such, for instance, as the closing up of the Columbia River—prevented. I assure you that nothing would have given me more pleasure than to have been present and co-operated with you and the many other able and outspoken advocates of the rights of women. Hoping that the cause which you have so long and so ably advocated in your paper and elsewhere may soon triumph over all opposition, I remain yours, M. BAKER. La Grande, February 24, 1876.

Proceedings of the Yambill county Woman Suffrage Association will be found on the fourth page.

DEBATE AT LAFAYETTE.

TO THE EDITOR OF THE NEW NORTHWEST:—The subject for discussion at the Lyceum last night was:

Resolved, That the elective franchise be extended to woman.

The arguments produced on the negative side of the question were entirely pointless, and at the same time very amusing, in fact, almost ridiculous. If space in your valuable paper will permit, I would like to give a synopsis of some of the speeches. I will mention no names, out of pity for those poor young men who spoke on the negative, and who would be very much embarrassed at having their names published in connection with their remarks.

The gentleman who opened the discussion on the affirmative used able, convincing arguments, showing the injustice of depriving woman of the use of the ballot, and at the same time allowing foreigners, negroes, and every other class of men to use it at will. He closed his remarks by reading an excellent article about the "Practical workings of Woman Suffrage in Wyoming."

An unfledged youth, whose only knowledge of the wants and needs of woman has been acquired by associating with silly young girls who "have all the rights they want," took the floor as leader on the negative. He branched out quite lively, characterizing the first speaker as a "champion of the cause," and then said he was in favor of "woman's rights," but was opposed to Woman Suffrage. Whether he was going to define the difference between the two will never be known; for all at once he "forgot" what he was going to say, and after vainly racking his memory and glancing wildly at a slip of paper he held in his hand, which appeared to contain some "notes," he gave it up in despair, and retired in confusion.

Amid the shouts of laughter which followed the poor youth's discomfiture, another gentleman—a lawyer, by the way—arose for the affirmative. He spoke mostly on the injustice of the laws concerning woman, showing clearly that she should have a voice in their framing.

Passing over the next two speakers—another young man on the negative who tried to make a point and couldn't, and another speaker on the affirmative—we come to the infliction of the evening. This was nothing more or less than an "essay," by "Fox Arabias," who was vanquished in the Courier not long ago by Mrs. H. A. Loughery. He went over the same old ground that has been traveled time and again, and produced the self-same old sayings (I can't call them arguments) that have been answered a thousand times. What troubled him the most was the idea of woman's holding office. He seemed to think that they could not possibly be kept out of office if allowed to vote, and went on about certain conditions that would unfit them for such a place. He evidently feared that there was danger of children being born in court rooms, legislative assemblies, or congressional halls. He took it for granted that all women were mothers, and said that woman could no more assume the duties and responsibilities of man than man could perform the functions of maternity; that reform was needed in another direction from that clamored for; that tight lacing, want of outdoor exercise, ridiculous modes of dress, etc., were greater evils than had ever yet been mentioned by the suffragists. He was very certain that the ballot would not benefit woman; on the contrary, it would prove a positive injury to her. He read that long-winded article that has been copied in so many of the papers about the "ill effects" of Woman Suffrage in Wyoming; branched off about our grandmothers performing so much more labor than the women of today; how they did their spinning, weaving, sewing, and knitting all "by hand," and were still robust and healthy; which could not be said of the women now-a-days, and talked very pathetically for a while about the labor-saving machines that were now in use for the benefit of woman. It did not seem to occur to him that more labor-saving machinery had been invented for the use of man than of woman. He classed Woman Suffrage, free love, divorced or discontented wives and unhappy homes all in the same category; said that every man must rule his own household, and quoted Genesis, 1st Chapter, 16th verse, for authority. But it is useless for me to try to touch upon all the "points" he attempted to make, on account of the extreme length of the delectable effusion (it took him over half an hour to read it). What I have already quoted, however, will give your readers some idea of the originality and quality of the arguments. It will be a great wonder if he does not have a severe attack of brain fever after such a mighty and masterly effort. Well, he got through at last, and the leaders of the discussion were called to close the argument.

The unfledged youth before-mentioned again took the floor (he had been in this time getting his wits collected) and said that it would make woman "unwomanly" to perform "man's duties;" then, after studying intently a few moments, a "new idea" struck him, and he said that the leaders of the movement were all old maids, divorced or discontented wives, and were all—I give his own words—"shrieking free loviats, if you please!" He said that all the Woman Suffragists had little, insignificant, hen-pecked husbands. Having disposed of this "argument," he endeavored to commence another, but he "forgot" again and had to quit.

The discussion was closed by some convincing arguments on the affirmative representing justice, equality before the law, etc., very forcibly. The speaker hoped that "Fox Arabias" was as ready and willing to obey all the Divine commands as the one quoted in his "essay."

Of course the question was decided in the affirmative. One of the speakers suggested that a vote of the audience on the question be called for. Those in fa-

vor of the affirmative were requested to arise. Of course all the ladies present who are known to be in sympathy with the movement responded, as did also three or four gentlemen, and two or three young girls, making perhaps a dozen in all. I saw several ladies half-awake and then sit down again, showing that they had an opinion, but were afraid to express it.

The negative side was called for, and not a single lady responded. All the hoodlums in the audience—boys from twelve to sixteen, or thereabouts—and just three men voted against it.

Hoping that I have not trespassed too much on your valuable space, I am yours for universal freedom, TYMA. Lafayette, February 22, 1876.

VICE PRESIDENT'S REPORT.

I noticed but a few days ago a request from the President of this body that the Vice Presidents of each county would give a report of the state of affairs in their respective counties. Now, I had been congratulating myself that the office of county Vice President was one where I could sit in quiet dignity and do nothing, if so disposed, but I find myself mistaken. In the absence of any other officer of the State Association in this county, of course the work of reporting would fall on the Vice President, provided there is any action to report. But I had not thought of this before, and am consequently unable to do much.

After the highly flattering mention of the Marion County Association in the President's stirring appeal, I fear the expectation of all will be raised too high in regard to our work. I have been assured by our County Secretary that her report is very limited, so I have concluded to make up a brief report from my own knowledge, having been present at many of the monthly meetings during the year. Our meetings have been held on the second Saturday of every month. A few were held in the Opera House, the remaining ones in the State Senate Chamber, the Secretary of State kindly permitting us to use the public rooms free of charge. The meetings were quite well attended until the warm weather came on, when many of our working members left town for summer recreation, and several meetings occurred at which there were not enough members present to form a quorum.

In the spring we tried to get up some literary activity, and had a time appointed for the discussion of a given subject, but owing to the absence from town of one of the chief disputants, the discussion was not carried out, and this failure discouraged further efforts in that direction. As the year drew near its close, the interest in the monthly meetings increased, probably in view of the prospect of the work incident to the annual convention. A few of the faithful have met weekly since the receipt of the President's first letter of advice concerning the convention, and have done a good work in agitating the subject among their neighbors, and awakening an interest in the State meeting.

I am not sure that we have accomplished all we could have done for the advancement of the cause of mutual elevation and equal rights during the past year, but I am sure that our little society has many members possessed of willing hearts, who are ready to do whatever work seems to be needed, and do it with their might.

BELLE W. COOKE, Vice Pres't O. S. W. S. A. Marion Co. Salem, February 8, 1876.

LETTER FROM VANCOUVER.

[The following letter, though somewhat out of date, is of sufficient interest to entitle it to a place in our columns, for which it has patiently waited for two weeks.]

TO THE EDITOR OF THE NEW NORTHWEST:—Since your friendly visit and very entertaining and edifying course of lectures in this place, Professor D. W. Prentice has completed his first term of vocal music; and now, with a larger class, has begun the second term. But our very magnanimous friend, who is so generous to the public that he thinks it would be wronging them to allow a singing school the privilege of a school-room in the public school-house, has vetoed our using it; so we shall be compelled to find a room, if possible, elsewhere. There would be hopes that this policy would bring such a magnanimous gentleman much wealth and prosperity, were it not for that old proverb, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

This singing class is composed of various denominations—Catholics, Episcopallians, Methodists and others. If any one set were running the enterprise in their own interests, the course of this gentleman would look more reasonable. Are not the members of this singing class a part of the community? And shall we be under obligations to such parties? Will the singing class go harmoniously to the church choir, and learn the organ and singing for a church or society that is controlled by such people? "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him."

But let no sensible person aid any selfish, ungenerous, narrow-minded policy, whether in Church or State, whether in men or women, or whether in an individual or a corporation. Public-spirited people will always aid those who labor for the public good; but selfishness and tyranny will always meet a just rebuke by the enlightened generosity of noble-minded freemen. Unless there is a spirit of generosity shown in these quarters far beyond our most sanguine expectations, Vancouver shall yet have a free church, a free school, and free men and women will control them in the spirit of freedom. Truly yours, ORA E. SEMPER. Vancouver, February 8, 1876.

SIGNS OF THE TIMES AT ALBANY.

Dear Friends of Equal Rights—I had become almost discouraged in working in the cause of humanity till the other afternoon, when I visited our College and heard some essays on that terrible subject, and, knowing that our Professor was opposed to the movement, I was very much surprised. The girls say that every few days he gives them a free lecture on what he styles women's rights, and don't even pass the hat; so they have become tired, and are beginning to retaliate in essays on equal rights. A gentleman from Gospel Ridge being present, he was called on for a speech. A grand and noble man, whose appearance will command respect in any audience, responded, and made some very appropriate remarks to the boys present, and also to the girls, saying he thought they would soon be voters, and that he hoped they would improve their time so they could take honorable positions in society, and help to make laws and execute them. Then our worthy Professor said he believed that women would soon vote, and that he was trying to instruct them accordingly. Two years ago, the girls would not have dared to talk and write so, and our friend on Gospel Ridge would possibly not have thought the subject quite popular enough to come out before a whole school.

Our cause (or I would say humanity's cause) is progressing, I know, in Albany. I find every little while some one who is all right, where I least expect it. Our Society seems to stand still just now, but the good seed has been sown, and we are bound to reap a bountiful harvest.

I must tell you of another scene that transpired in our midst a few days since. The week of prayer, subject, "Temperance," brought out some of our ministers. As being a little stronger than merely moral suasion, ballots were suggested by some; but they did not say for ladies, though I do not know what they thought. Some of the members said ballots for women was the only remedy for intemperance. Then, lo! and behold! one of the ministers and his wife got up and left, as ballots are supposed to favor of politics, and a church, I suppose, is too sacred a place to be so desecrated. I will call the minister who left, W. On Monday he came to I, (the minister who preaches in the house where the meeting was held) and informed him that he wanted it distinctly understood that he left the room from principle; that he was not used to politics in church, and that his wife became very nervous. Now, this minister is a leader in his denomination, and the only religious political denomination in the United States that I know of. Consistency is a jewel of great price. Moral suasion is all very good in its place, but it will never put a stop to intemperance. What has accomplished in the last hundred years?

Sensible men are getting disgusted with some of their own laws. A man the other day had been appointed to appraise property where a husband had just died; but when he got at it, he felt that he was meddling where he had no right, when searching through the woman's house. They did not owe a dollar in the world but they had money on hand to pay. It brought this man to thinking of what sense there was in such laws. Why not allow the woman as good a chance to make, at the death of the husband, her own and children's living, as the husband is allowed at the wife's death? I speak of these things merely to let you know of the change of sentiment that is going on in our midst. I see they are beginning to agitate Woman Suffrage down South, to balance against negro votes. Intelligent votes are what we want. People will have to be educated up to this point, and it takes time to overcome prejudice and ignorance.

There are a great many more things I would like to tell you, but it would take a book to write it down, so I must forbear. M. J. FOSTER. Albany, February 10, 1876.

RECENT EVENTS.

The women about New York are going about among the employers to have them pay their workmen on Mondays instead of Saturdays, in order to lessen Saturday night and Sunday drunkenness.

Special Agent, Governor Morris, is in Washington making reports to the Treasury Department concerning his inspection of custom-houses, etc., on the Pacific Coast. His examination seems to have developed nothing of an extraordinary character.

It is estimated on reliable data that the loss by the burning of the steamer "Mary Bell" at Vicksburg, on the 27th, will reach over half a million dollars. She had a large number of passengers with valuable baggage. She was believed to be the largest steamer ever constructed for the navigation of the Mississippi or any other river, her extreme length being 325 feet, breadth, 66 feet. In the construction of the boat, over a million feet of water-seasoned oak was used. She cost over \$1,250,000. The insurance on her cargo falls heavily on Memphis and New Orleans underwriters.

An International Temperance Congress will be held in Philadelphia in June, commencing on Tuesday, the 13th, and continuing through the two succeeding days. On the first day, the scientific and educational aspects of the question will be discussed. On the second day, the religious and ministerial sections will meet, and on Thursday, the sections relating to the social, economical and legislative aspects of temperance will meet. On Monday, the 12th, the Woman's Temperance Union of the United States will hold a meeting. The National Division of the Sons of Temperance, the Good Templars' and Reform Clubs will also hold meetings during the week.

A PLEA FOR CHAMPIONSHIP.

TO THE EDITOR OF THE NEW NORTHWEST:—Allow me a short space in your valuable paper to lay before your readers a few of the commendable features of the Order of C. B. C. The objects of the Order are briefly set forth at the head of our directory published in your columns, and I wish all would not only read that manifesto, but carefully consider every sentence of it, and say whether there could be a more laudable work undertaken by mortal man than the carrying out of the objects of championship, "To shield the innocent, to succor the tempted, to encourage the struggling, to give relief to the suffering, to bury the dead, and more fully to strengthen the fraternal bonds that should unite all true men and women in their mission of mercy and love."

As for the temperance part of the Order, I think it goes far enough. It requires of all applicants for membership a solemn pledge of total abstinence from all alcoholic beverages, and that they do all in their power to promote the cause of temperance. "What more could any one do?"

The initiatory ceremony of the first degree impressively sets forth the great importance of this pledge, and all our laws require a strict adherence to it. To cement by fraternal bond, to knit together by the strongest ties of friendship and love all those who compose this division of our temperance army, our obligations to each other are as sacred and as binding as is consistent with justice and morality. Believing that virtue is the only safe basis of true friendship, all our ceremonies inculcate and our laws require the strictest morality of all Champions, and no less consistent is the man who, after taking upon himself our solemn obligations, continues to use alcoholic beverages, than he who leads an immoral life.

A belief in God and our accountability to Him are prerequisites to membership, and love of God, love of country, and love of our fellow-man is characteristic of every worthy Champion, and as the candidate advances in the Order, these principles are most beautifully and forcibly illustrated by instructive and pleasing ceremonies, as well as by the most solemn obligations.

The Order is divided into four degrees, each of which is formed upon principles distinct from the others, and each successive degree inculcates higher and higher moral precepts. Here woman, whose province has hitherto been to suffer and to wait, can join her brother on a plane of perfect equality in the great work of human elevation; here parents and children, husbands and wives, brothers and sisters, can unite as a great family in a common cause, that of promoting the material and moral welfare of the race.

The history of all temperance organizations has been marked by instability. At one time we see the public mind excited to the highest pitch, to be followed by a reaction, and the fondest hopes of the friends of the cause are for the time being buried. This Order seeks to produce no undue excitement, but to enlist men and women in its work who will act from principle, and who, should they weary of well-doing, would be aroused from their lethargy by the thoughts of a Champion's obligation staring them in the face. The failure to secure united effort has greatly retarded the cause heretofore, but so perfectly is the machinery of our Order arranged that any measure contemplated can be rapidly communicated throughout the jurisdiction, and united effort or immediate aid speedily secured. The reformation of the inebriate, is, to say the least, a difficult matter. The innumerable violations of pledges in the various organizations is evidence of this fact. We believe that something more than a mere pledge is necessary; reformation must begin with a full determination or a pledge, but it must not stop there. The depraved appetite, the clouded intellect, and the calloused heart, must be treated with antidotes suited to the disease. He must be led by sympathizing hands to cooling streams, through blooming fields of moral science along the paths of duty to cleanse, to refine, to elevate. We, as Champions, aim to teach all such by our example lessons of temperance, virtue, and brotherly love. Intemperance is pre-eminently a social evil, and those who are of a social disposition, as God intended us all to be, are far more liable to be overcome by it than the selfish, the unsocial. In a majority of instances, the habit is begun in the society of youthful associates, not unfrequently in the society of otherwise pure young ladies at the social party or family fete. Hence there could not be a more potent power than sociability employed to correct the evil, and we as Champions endeavor to display this virtue in its most attractive garb, not only in our Encampments, but outside of them everywhere. We also aim to bring all the weight of woman's influence to bear in behalf of temperance and morality, in attracting our fellow-men of every age and condition to virtuous paths. And why not? Is not woman the acknowledged educator of the race? In no cause should she be more active and zealous. Knowing, alas! so well what bitter fruit this Uvas of intemperance bears for her, is not the Champion's work one that all good men and women should engage in? Is it beneath the dignity of the noblest?

We desire to unite all lovers of their race in one great family, whose motto shall be, "Each for all and all for each other." We wish recruits, but they must not be of the milk and water sort. The soldier who fights under our banner must be bold, resolute, persevering, invincible. In view of the rapid strides of intemperance over our land; in view of the suffering, disease, and death that follow in its train, we believe it to be the duty of every good citizen to connect himself with some organization for the suppression of this evil. If the C. B. C. is such a one as you desire, and you are considered worthy of our confidence, we give you a glad welcome to our ranks. If you can do more effective work somewhere else, we conjure you in God's name to enlist where you will be content to labor; but stand idle no longer. C. E. W.

Portland, March 1, 1876.