The New Northwest.

FRIDAY.....DECEMBER 14, 1877.

THE SONGS OF OLD.

The songs of old! How deep a spell
Lies in the old familiar rhymes,
Once sung by those we loved so well,
In other days, in happier times!
Visions of hope, long passed away,
Come o'er the heart, so lone and cold,
And memory asks, "Oh! where are they
Who sweetly sung the songs of old?"

Where are they? Some in silence sleep
Beneath the mournful yew tree's gloom;
Others within the boundless deep
Have early found an ocean tomb.
Dim are the eyes that gentle shone,
The once warm heart lies still and cold,
And hushed for aye, forever gone,
The voice that sung the songs of old.

Where are they? On some foreign strand
For many a weary day they roam;
Cheerless they tread the stranger's land,
From friends afar, afar from home.
Do they not long to join once more
The joyous dance, the social throng,
And mingle, as in days of yore,
Their voices in the olden song?

Fondly the heart still loves to linger
Amid the ruins of the past,
Tracing, with fancy's airy finger,
Visions too beautiful to last;
Bringing to memory's eye again,
The long lost friends, the cherished ones—
Waking the past with some sad strain,
Some well-remembered olden song.

"The Golden Calf."

THE EVILS OF SPECULATION AND THE MANIA FOR RICHES, AS DESCRIBED BY TALMAGE AT THE BROOKLYN TABERNACLE.

The following extracts from a discourse of the Rev. T. De Witt Talmage, of Brooklyn, will be read with interest: Pull aside this curtain and you see the golden calf of modern idolatry. It is not like other idols, made out of stocks or stone, but it has an ear so sensitive that it can hear the whispers on Wall street and Third street and State street, and the footfalls of the Bank of England, and the flutter of a Frenchman's heart on the Bourse. It has an eye so keen that it can see the rust on the farm of Michigan wheat and the insect in the Maryland peach-orchard, and the trampled grain under the hoof of the Russian war-charger. It is so mighty that it swings any way it will the world's shipping. It has its foot on all the merchantmen and the steamers. It started the American civil war, and under God stopped it, and it will decide the Turko-Russian contest. One broker in September, 1869, in New York, shouted: "One hundred and sixty for a million!" and the whole continent shivered. This golden calf of the text has its right front foot in New York, its left front foot in Chicago, its right back foot in Charleston, its left back foot in New Orleans, and when it shakes itself it shakes the world. Oh! this is a mighty god—the golden calf of the world's worship.

But every god must have its temple, and this golden calf of the text is no exception. Its temple is vaster than St. Paul of the English, and St. Peter of the Italians, and Alhambra of the Spaniards, and the Parthenon of the Greeks, and the Mahal Taj of the Hindoos, and all the other cathedrals put together. Its pillars are grooved and fluted with gold, and its ribbed arches are hovering gold, and its chandeliers are descending gold, and its floors are tesellated gold, and its vaults are crowded heaps of gold, and its spires and domes are soaring gold, and its organ pipes are resounding gold, and its pedals are tramping gold, and its stops pulled out are flashing gold, while standing at the head of the temple, as the presiding deity, are the hoofs and shoulders and eyes and ears and nostrils of the calf of gold.

Further: every god must have not only its temple, but its altar of sacrifice, and this golden calf of the text is no exception. Its altar is not made out of stone as other altars, but out of counting-room desks and fire-proof safes, and it is a broad, a long, a high altar. The victims sacrificed on it are the Swartouts, and the Ketchams, and the Fiaks, and the Tweeds, and ten thousand other people who are slain before this golden calf. What does this god care about the groans and struggles of the victims before it? With cold, metallic eye it looks on and yet lets them suffer. Oh! heavens and earth, what an altar! what a sacrifice of body, mind, and soul! The physical health of a great multitude is flung on to this sacrificial altar. They cannot sleep, and they take chloral and morphine and intoxicants. Some of them struggle in a nightmare of stocks, and at one o'clock in the morning suddenly rise up shouting: "A thousand shares of New York Central—one hundred and eight and a half! take it!" until the whole family is affrighted, and they fall back on their pillow and sleep until they are awakened again by a "corner" in Pacific Mail, or a sudden "rise" of Rock Island. Their nerves gone, their digestion gone, their brain gone, they die. The gowned ecclesiastic comes in and reads the funeral service: "Blessed are the dead who die in the Lord." Mistake. They did not "die in the Lord;" the golden calf kicked them! The trouble is, when men sacrifice themselves on this altar suggested in the text, they not only sacrifice themselves, but they sacrifice their families. If a man by an ill course is determined to go to perdition, I suppose you will have to let him go; but he puts his wife and children in an equipage that is the amazement of the avenues, and the driver lashes the horses into two whirlwinds, and the spokes flash in the sun, and the golden headgear of the harness gleams, until a black calamity takes the bits of the horses and stops them, and shouts to the luxuriant occupants of the equipage: "Get out!" They get out. They get down. That husband and father flung his family so hard they never got up. There was the mark on them for life—the mark of a split hoof—the death-dealing hoof of the golden calf.

Solomon offered in one sacrifice, on one occasion, twenty-two thousand oxen and one hundred and twenty thousand sheep; but that was a tame sacrifice, compared with the multitude of men who are sacrificing themselves on this altar of the golden calf, and sacrificing their families with them. The soldiers of General Havelock in India walked literally ankle deep in the blood of "the house of massacre," where two hundred women and children had been slain by the Sepoys; but the blood around about this altar of the golden calf flows up to the knee, flows to the girdle, flows to the shoulder, flows to the lip. Great God of heaven and earth, have mercy! The golden calf has none.

Still the degrading worship goes on, and the devotees kneel and kiss the dust, and count their golden beads, and cross themselves with the blood of their own sacrifice. The music rolls on under the arches; it is made of clinking silver and clinking gold, and the rattling specie of the banks and brokers' shops, and the voices of all the exchanges. The soprano of the worship is carried by the timid voices of men who have just begun to speculate, while the deep bass rolls out from those who for ten years of iniquity have been doubly damned. Chorus of voices rejoicing over what they have made. Chorus of voices wailing over what they have lost. This temple of which I speak stands open day and night, and there is the glittering god with his four feet on broken hearts, and there is the smoking altar of sacrifice, new victims every moment on it, and there are the kneeling devotees, and the doxology of the worship rolls on, while death stands with mouldy and skeleton arm beating time for the chorus—"More! more! more!"

Some people are very much surprised at the actions of people in the Stock Exchange, New York. Indeed, it is a scene sometimes that paralyzes description, and is beyond the imagination of any one who has never looked in. What snapping of finger and thumb, and wild gesticulation, and raving like hyenas, and stamping like buffaloes, and swaying to and fro, and jostling and running one upon another, and deafening uproar, until the President of the Exchange strikes with his mallet four or five times, crying, "Order! order!" and the astonished spectator goes out into the fresh air feeling that he has escaped from pandemonium. What does it all mean? I will tell you what it means. The devotees of every heathen temple cut themselves to pieces, and yell and gyrate. This vociferation and gyration of the Stock Exchange is all appropriate. This is the worship of the golden calf.

Woman Suffrage in New York.

A committee of fifty, consisting of prominent and wealthy gentlemen, has been formed here for the purpose of securing the submission and passage of an amendment to the Constitution, which shall give only to rent and tax-payers the right to vote for members of the Municipal Boards of Finance—these boards to have, in all cities, the disposition of the revenues collected from taxation.

In support of their views, these gentlemen have held public meetings and put forth various utterances, the burden of their arguments being, that property should have special rights of protection and representation, and that only those contributing to the support of the government should have a voice in the disposition of the property of the government.

Without going at all into a consideration of the wisdom or fairness of this view, as applied to male voters, it is very evident that the commonest justice would dictate, that if suffrage is to be thus restricted, sex should not be a disqualification among those thus entitled to cast a ballot. If property has any special rights of representation, then assuredly the property of women, equally with that of men, should have such representation; and if tax and rent-payers only should be allowed to vote for members of the Boards of Finance, then all tax and rent-payers, both male and female, should be so allowed.

The movement in favor of this reform is strong here, though naturally very unpopular with the masses, and the gentlemen of the committee of fifty intend to push their views before the Legislature this winter. Here will be an opportunity for action among the Woman Suffragists of this State, and they propose to urge, by all means in their power, a modification of the constitutional amendment so as to give equal municipal rights to men and women who are rent or tax-payers.

This view has so long been accepted in England, where women tax and rate-payers have for some years voted for all local officers, that it seems strange there should be any doubt of its success here. But it is a melancholy fact that, in a good many ways, with all our boasted liberty, we still lag behind that freest of all monarchies, Great Britain.

The regular monthly meetings of our city society have been resumed with an increase of interest. At our last, we had with us Mrs. Mattie McClellan Brown, the distinguished temperance lecturer, and Mr. and Mrs. Keating, of Memphis, Tennessee. Mr. Keating is the editor of the Memphis *Appeal*, the only paper in Tennessee which favors Woman Suffrage. An interesting paper was read by our President, Mrs. Clemence S. Lozier, M. D., and Mrs. L. D. Blake gave the society an account of the Colorado campaign, in which they were deeply interested.

Last Tuesday the women of the State went through their annual humiliation, in seeing all the men, no matter how ignorant or degraded, permitted to vote and exercise a freeman's privilege, while women, for no fault of their own, were denied all representation, and were refused any voice in deciding the political destinies of the State in which they have equal interest with men. The first sound that awoke me that morning was the rat-tat-tat of hammers, and rising, I saw that the boxes for depositing ballots were being erected just opposite my windows. Recalling the description of the undertaker's hammering, so graphically given in "David Copperfield," I could not help feeling that these men were building symbolically the coffins of our liberties. During the day a woman passed here, helping an old and feeble man go to the polling place and vote. Quite right for her to accompany him as his support and protection, but quite wrong for her to go with him as his equal! At night the boys very appropriately took away all the ash barrels, to make bonfires in honor of their own sex, and left the ashes before our doors in token of the degradation of woman.—*Lillie Devereux Blake, in Woman's Journal.*

In France a murderer is never hung if the jury appends to its verdict the words, "with extenuating circumstances." The consequence is that, no matter how atrocious the crime may be, it is almost impossible to obtain a verdict of guilty without the addition of these words. A few years ago a man killed his father and his mother. He was found guilty, "with extenuating circumstances." These "circumstances" were that he was an orphan.

It is stated that ten members of the U. S. Senate are printers by trade.

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THE ABOVE INSTRUMENTS CONTAIN all the improvements found in

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Many of which are used exclusively by us. They have IMPROVED SWELL, IMPROVED BELLOWS, PATENT REED and SOUNDING BOARDS, IMPROVED REEDS, VALVES, and STOP ACTION, with KEYS of the FINEST IVORY, IVORY FRONTS, SOLID EBONY SHARPS, CLOTHED MORTISES, BRASS GUIDE PINS, ENGRAVED IVORY STOPS, PEDALS, carpeted in rich designs, etc.

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SUMMONS.

IN THE CIRCUIT COURT OF THE STATE of Oregon for the county of Multnomah.—Mary Easter, Plaintiff, vs. John Easter, Defendant.—To John Easter, Defendant: In the name of the State of Oregon, you are hereby required to appear and answer the complaint filed against you in the above entitled suit within ten days from the date of the service of this summons upon you, if served within this county, or if served in any other county in this State, then within twenty days from the date of the service of this summons upon you, and in case service of summons is made by publication, then you are so required to appear and answer on or before the second Monday in February, A. D., 1878, the same being the first day of the term of court following the expiration of the publication of this summons; and if you fail so to answer for want thereof, the Plaintiff will take a decree against you dissolving the bonds of matrimony now existing between you and the Plaintiff, and for such other and further relief as equity and good conscience may require.

The summons in this suit is served upon you by publication of the same in the NEW NORTHWEST for six consecutive weeks, by order of Hon. E. D. Shattuck, Judge of said court, duly made in open court and spread upon its records the 21st day of October, A. D., 1877.

C. BEAL, Attorney for Plaintiff.

nov30

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Per Month	$30 00
" Week	8 00
" Day	1 00
" Meal	50
21 Meal Tickets	5 00

6-26