

[Concluded from first page.]

to be alone. Either sex deteriorates without the equilibrium of forces which can only be supplied by the presence of the other in equal, or nearly equal, numbers.

In the early mining days of the Pacific Coast, when man, obeying the order of evolution, which begins with the lower stage of any new development, separated himself from the feminine forces that had preserved the equilibrium of his moral, mental and physical faculties, and took up his abode in the gulches of the Sierra Nevada to dig for the precious metals that Mother Nature held hidden away in her bosom, the analytical thinker discovered anew the constant need of the equality of difference in sex, without which man deteriorates into a coarse travesty upon himself. Man had lived in the mines but a few years until woman, like oxygen seeking its counterpart force to equalize the air, expressed her desire to join him in his auriferous home; but man gazed in dismay upon his surroundings, and cried out to her to remain where she was; he looked upon the few vitiated specimens of fallen womanhood that had naturally sought his unnatural abode, and insanely imagined that pure women would become as they if suffered to approach his unhallowed domain. But wise women knew better; they knew that their presence was needed to neutralize the effects of this vitiated atmosphere; and by and by, true to the evolution that at last brings all things even, they conquered the alarm of fathers and husbands and the objections of other women less wise and brave than themselves, and, joining their sexual counterparts, and thus restoring the equilibrium of difference, they caused the wilderness to blossom as the rose through their influence, and banished the bad women from their midst by their presence.

Women, separated from the society of men, would deteriorate differently, but in like ratio. Without the society of man, woman is frivolous, suspicious, superstitious and tyrannical; without the society of woman, man is coarse, brutal, dissipated and cruel. The physiological and psychological peculiarities of both sexes are needed as badly in the state as in the home. Government to-day is tainted with the presence of vitiated women. It is said that no Senator who values his reputation will now dare to be interviewed by a woman unless in the presence of a third party. Verily, it is time that the remedy which cleansed the social impurity of the mines be extended to politics. The equilibrium of difference in the sexes can alone work a cure. Any other proposed remedy is the quintessence of quackery. Bad women will force themselves into every society where good women are excluded. Man must and will associate with woman. It is woman's province to keep these associations pure; but she cannot hope for success as his vassal—she can only succeed as his equal.

"The sympathy that women give as freely as the clouds give rain," is as badly needed in the affairs of state as oxygen is needed in the air or hydrogen in the water. Man can only legislate for the race from what he knows of it from his own stand-point; and, not being woman, nor able to comprehend her part of a mutual interest, he cannot meet her requirements as her representative. When women have asked for rights, they have been accorded privileges, and when they have asked for justice through such representation as they could get, they have been put aside with subsidies.

Too many women are content with the shadow of justice instead of the substance. But it is not given to every man to be a Pitt or a Burke, nor to every woman to be a Joan of Arc or an Elizabeth Fry.

The closer the study of Miss Hardaker's essay, the more is to be found within its pages to quote, ponder and admire; and the more is it to be regretted that she has preferred to use her superior reasoning powers in tickling the vanity of her masculine admirers, rather than in causing them to profit by her own logic. She tells us truly that the "motive to self-preservation and the very general dependence of women upon men for the means of life have fostered moral disease." Now, will she tell us why women are thus dependent? Does she not see that it is because they are not law-makers? She surely will not say that they are not workers, at least in degree. Why should a woman feel her dependence, if her lot in life is to "take the whip in hand and enjoy a holiday ride"? Women deceive themselves when they thus grasp an idea and call it a fact; but, worse than this, they turn another thread in the great screw for the subjugation of their sex when they write readable essays to prove that women are free already. Nothing but woman's political and consequent financial equality with man will ever enable her to rise above the "temptation to deceive men," which has been so long indulged, because of her very necessities, that the whole race is tainted with dishonesty. A subjugated class is always an intriguing one. Unpaid servitude begets thievery. The redemption of the race must come through the liberty of woman. The sons of financially dependent women cannot become the highest types of freemen. The stream is always colored by its fountain, nor can it ever rise beyond its immediate source.

As "the wise mother knows that the scientific method of developing her child [whether boy or girl] is to let it see for itself what is helpful or hurtful," so the scientific method of determining the intellectual, moral and physical development of woman is to remove the barriers and let her

see for herself that no sort of legislation that fails to apply equally to both sexes is required to keep her in her naturally appointed orbit.

The equality of difference in sex is happily illustrated by comparing Miss Hardaker's ideas of the woman question with Mr. Parkman's. She has proven herself his equal in logic and the method of applying it, with this difference, that she has gone so far beyond him in her endeavor to prove woman's inferiority of intellect that her premises, deductions and conclusions have formed a boomerang that has overthrown not only her own argument, but that of all men, Mr. Parkman included, who have preceded her in similar lines of reasoning.

[From the Clackamas Democrat.]

WOMAN SUFFRAGE A NECESSITY.

Women should possess the franchise, not alone because it may be useful to the country, but because it is just and right. The question with us is not, would it be expedient, but, is it right? We are believers in Davy Crockett's motto, "Be sure you're right, then go ahead." We think women are right in their demands for recognition, and we say, let their agitation for their rights go ahead. No avenue of life, no walk of labor and no path of industry should be closed on them. They are human beings, endowed with souls, with mind, intelligence and moral agency. Possessing all the mental and moral powers of man, woman is for all social, political and moral purposes his companion and equal.

The more barbarous you find a people, the more degraded you will find the social condition of woman. For an example of what woman's subjection to her lord and master does for civilization, look at the aborigines of America. The noble red man inculcated this doctrine in its extreme form, and the consequence was that he had sunk to the lowest depths of savagery and degradation, from which civilization cannot raise him. Look, too, at Turkey, where this idea prevails. Death and destruction are written all over its crumbling greatness, because this false idea of woman's social position will work the ruin of any society that teaches it. It was Rome's recognition of her great women—her Sempronias, Volumnias and Valerias and other great daughters—that made Rome great, because her great women became mothers of great men. It is the mother that moulds the character and imprints first lessons on the boys that are to be the future men. Degrade the mother, and you degrade the boy. Make woman a slave as she is in Turkey, Egypt and Spain, and she becomes the mother of slaves.

European civilization first began to exist when Europeans crowned their greatest temple (St. Peter's) with the statue of a woman, Mary, the mother of the Savior. From the early dawn of the idea of knight-errantry and chivalry, having for their objects the improvement of woman's happiness or the gaining of her smile, to the present time, this idea has been asserting itself. It meets with opposition now, as it has in all times past.

Woman is now considered the great social purifier, the great moral disinfectant. By making her the social equal of man, society has vastly improved itself. Will not the government, then, be improved by the same influences that improve society? We think so. Would it hurt to open to women the bar, the sanctum, the platform, the forum and the polls? Has the United States Supreme Court yet had occasion to repent of having admitted Mrs. Belva Lockwood to practice before it? Has the world had occasion to regret the presence of Susan B. Anthony or Mary Walker on the platform? Has Oregon had occasion to lament the presence of Mrs. Duniway, Mrs. Curn or Mrs. Clarke on the tripod? We think not. Then, why not get the benefit of woman's tact and woman's softness to mollify the acrimony of our elections, and her virtue to throttle legislative corruption?

Miss Schoonmaker, of Kerhonkson, New York, at the age of twenty-four inherited a large farming property very heavily mortgaged, and had at that time five helpless people dependent on her. In the fourteen years that have since elapsed she has taught school, managed the farm, going into the field herself out of school hours, has paid off the mortgage, improved the property, and become an extensive stock-raiser.

On the 20th instant, the Woman Suffragists of Colorado will meet in Convention at Denver. The Legislature of the State is in session, and the friends of equal rights wish to keep an outlook for women's political, property and personal rights.

Sojourner Truth, now well over a century old, declares she shall not die until American women can vote, for she couldn't bear to go into the heavenly kingdom without being a full citizen of the American Republic.

The law to enlarge the rights of married women, passed by the Legislature of Oregon at its last session, seems to have favorably impressed the Governor of California, and he recommends its adoption in that State.

Miss Laura Hoxter, of Forest Grove, for some time book-keeper in her father's large store at that place, has been admitted into partnership with him.

The Denver Antelope, Mrs. C. M. Churchill's bright and interesting monthly, has commenced its second year.

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