

Forest-Grove Independent.

1711 Oct 15

VOL. 11.

FOREST GROVE, WASHINGTON COUNTY, OREGON THURSDAY OCTOBER 16, 1874.

NO. 30

THE INDEPENDENT.

PUBLISHED AT
Forest Grove, Oregon

H. B. LUCH.

Editor and Proprietor.

TERMS OF SUBSCRIPTION:
One year, \$2 50
Six months, 1 50
Three months, 1 00
Single copies, 10

RATES OF ADVERTISING:
TIME 1 sq. 2 sq. 3 sq. 4 sq. 5 sq. 6 sq. 7 sq. 8 sq. 9 sq. 10 sq.
1 WEEK, 1 50 2 00 2 50 3 50 4 00 5 00 5 50 6 00 6 50
2 WEEKS, 2 00 2 50 3 00 4 00 4 50 5 50 6 00 6 50 7 00
1 MONTH, 2 50 3 00 3 50 4 50 5 00 6 00 6 50 7 00 7 50
3 MOS., 4 50 5 00 5 50 6 50 7 00 8 00 8 50 9 00 9 50
6 MOS., 6 00 6 50 7 00 8 00 8 50 9 50 10 00 10 50 11 00
1 YEAR, 10 00 10 50 11 00 12 00 12 50 13 50 14 00 14 50 15 00

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Poetry.

ROCK OF AGES.

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung;
Fell the words unconsciously,
From her girlish, gleeful tongue;
Sang as little children sing:
Sang as sing the birds in June:
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Let me hide myself in Thee,"—
Felt her soul no need to hide:
Sweet the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"
"Twas a woman sung them now,
Pleadingly and prayerfully:
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with a weary wing the air
Every note with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"—
Lips grown aged sang the hymn
Trustingly and tenderly;
Voice grown weak, and eyes grown dim,
"Let me hide myself in Thee."
Trembling thro' the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow,
Sung as only they can sing
Who life's thorny path have passed;
Sung as only they can sing,
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"
Sun; above a coffin lid,
Underneath all restful;
All life's joys and sorrows hid,
Nevermore, O storm-tossed soul,
Nevermore from wind or tide,
Nevermore from billows roll,
Wilt thou need thyself to hide,
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, ay, still the words would be,
"Let me hide myself in Thee."

Miscellany.

WOMAN'S SPHERE INDICATED BY WOMAN'S NATURE.

BY HON. CORTLAND B. STEBBINS, LANSING, MICH.

If the advocates of female suffrage had confined themselves to that question, their appeal might, perhaps, ere this, have come to a successful issue. But many of them admit that this is but a means to other reforms which shall change the social state, bring the sexes into business competition, and make woman wholly independent of man; and that, whether married or unmarried. At such a prospect man's gallantry waits on their judgment, and they pause to consider whether woman, or society, would be any happier under such a state.

Let girls be trained to support themselves, say these reformers, and they will no longer marry unhappily "for a home;" tyrants, drunkards, and brutes will get no wives to be made wretched by them; but women will live and die maids unless they can find a good husband. This may look plausible at first thought, but it will not bear the test of reflection or of facts.

Girls do not marry unhappily now. Did you ever see a bride who was not the "happiest creature alive," with hopes almost boundless? The unhappiness is of a later creation, when she discovers the husband is not the paragon, and he possibly finds the wife is not quite the angel supposed. And what had her dependence to do with the result? She would have incurred the same risk had she been never so independent. It will not do to reply to this, that had she been independent she would have waited till she could marry a better man. There are now many thousand young women fully able to support themselves (in fact, every woman in health is able, were she willing to make the necessary effort), and they show themselves just as willing to accept husbands, and homes with them, as any others; and

their married lives prove no happier than those of others. Their husbands, in just as large proportion, turn out tyrants, drunkards, and a disgrace. This is a fact that no one can in candor deny.

No person is better able to protect and support herself than "Bridget." In ten years, with health, she might not only support herself, but have from five hundred to a thousand dollars at interest. And why does she not? Simply because she expects "the coming man" will ere long appear; and so she spends her wages as she goes along, the sooner to find him, by increasing her personal attractions. And everybody knows she is no more likely to get a "good" husband than is the poor girl who cannot support herself.

The same is true of the daughter of wealth, with a luxurious home— independent without labor. Do facts show her any less ready to accept the bonds of Hymen, than is the poor daughter of her coachman? Does she not take as readily the same risk? And does she not just as often find, in after life, that she has made a great mistake?

These facts cannot be controverted, and, I submit, prove that making woman independent pecuniarily, will in no wise deter her from marriage, or add at all to her security against an unhappy married life.

We may talk as much as we please of the importance that girls be taught some employment by which they can support themselves until married, or if left widows, or made worse than widows by recreant husbands. They will not do it to any great extent, and for the same reason that Bridget will not save half her wages. They expect in good time to have a husband, and with him a home, and they together will provide for any future. We might as well attempt in this land to revive the ancient law, and require every rich man's son to learn a trade, for fear of future reverses.

All the changes that are rung upon the term "Woman's Rights" are the veriest tawdler. Freely will all admit that man has no rights that she has not, as between the two. She has the same right to keep a boarding-house, or a saloon, as he—the same right to run a sewing machine, or a locomotive—the same right to train children in the school-room, or horses in the circus—the same right to keep books in a bank, or tally for a base ball club—the same right to stand in the pulpit, or on the auction stand—the same right to vote for constable or to be a constable, as he. The absurdity lies in the assumption that whatever a woman has a right to do, it is fitting and best that she should do. Reverse the case. Man has the right to work in the kitchen, or sit all day in the parlor, to knit the children's mittens, or starch his wife's linen, to step first into the carriage, or pour the tea, as she.

The fact is, these are questions entirely of taste, expediency, or possibility. If it be best for all that women should enter upon any or all of the heretofore vocations of men, no true man will say her nay. If, in exceptional cases, she find it expedient to do so, men of sense will throw no obstacle in her way. It might be remarked that, if woman should, to any considerable extent, thus occupy herself, man would, just to that extent, have to change occupations with her, or a portion of the work of the world must be left undone; but this is not in the line of the present argument; which is, that woman's nature forbids, and will prevent, it. The common sense of the Christian world agree that, while the natural spheres of the sexes lie side by side, and blend to some extent together, they are still, in the main, distinct, and in these extremes almost infinitely unlike. The laws of physiology and psychology can never be repealed. And while man and woman are so different, physically and mentally, their sphere of action can never be the same.

Educate woman—teach her a trade

if you will—give her the ballot; you cannot change her nature; and neither education nor nature will ever prompt her to depend upon herself in the battle of life. Circumstances or necessity may often make it expedient to engage in some undomestic occupation; but whether such a sphere can, by any training, be made normal to her nature is the question. I believe all the finer sensibilities of her nature protest against it; and when she enters upon such a sphere, she does it as a resort—an exception; and sighs for the time when circumstances shall relieve her from a position so little in accordance with her first choice. With all her being she craves a different sphere; one which has home for its center; and where her delicate sensibilities shall be exempt from the toil, and competition and strife of the outside world. Laws may be modified, customs may be changed, woman may vote; but she will, as a rule, be true to her nature, and never from choice give up her longing to be the *genius of home*, or come down from her throne of love to mingle in the strifes of men.

The honey bee has the same right to build a nest in the oak that the robin has; but should it be compelled to do it, it would not leave the golden flowers to grub in the earth for worms. So woman has the same right as man to vote, or do business on the street; but she will never change her nature at the bidding of declaimers who hate men because a man called their sex "weak vessels," and set up for herself to battle with man for "rights" which her true nature never craves—for a sphere she would never make her first choice. She has a perfect right to protect herself; but—though able to do so—she prefers the protection of man. She has an undoubted right to earn money; but she would rather have man earn it for her, while she does other work equally important. Every one knows this is so; and exceptions prove nothing to the contrary.

Here is where the "reformers" make their fundamental mistake. Remind them of "the vine and the oak," and unspokeable scorn at the thread-bear figure is their answer. Because here and there a vine fails to find an oak, or failed to cling to it when found, or now and then the oak rots and drags the vine down with it, we are asked to believe it is not the necessary nature of the vine to cling, and it should be taught to support itself. It is woman's nature to lean upon man. God made her so; and she sees no slavery in it.

Every woman—exceptions excepted—desires a home and a husband. While he does not look upon her, she does not look up to him. She may have "a sweet little will of her own" that makes her wish to rule; but, if she succeed in ruling him, in an obnoxious sense, so surely will she despise him, and the world will pity him as a "hen-pecked husband." She may be the better educated, and yet see in him a mental as well as physical force, in the conduct of life, superior to hers, and upon which she loves to lean. In this she perceives no humiliation; but, on the contrary, the greater his strength, the prouder is she of him, and the happier in her "independence."

I appeal to every woman's consciousness if these things be not so. And being so, is it not plain that there would be no fewer "bad husbands," and no fewer unhappy unions than now, if every woman had a trade and could vote? They would marry just as readily, and just as unwisely, as they often now do; men would be no better, as men or as husbands, than now. And, as to the effect it would have upon society if these "reformers" should persuade women in large numbers to follow their teachings, I may remark, that in those countries in Christendom where women mix most in public affairs, and engage most largely in business on their own account, the marriage tie was the looser, and

public virtue the lowest.

The only remedy for the evils which these people, generally sincere, seek to procure, lies in another direction. No change of laws, or of customs, can remove the evils of sin. As far as law can do it, it protects woman. The statutes are always in her behalf; and legislators will always give her all she asks for, if it does not infringe upon the equally sacred rights of husband and children. There is no need for her to go to the polls for her "rights" (she could not enforce laws if she made them, without man's consent), for, whatever she can convince candid men will be for her highest happiness, and the best good of all, they will give her by acclamation.

PEACE AND WAR.

Sydney Smith describes, as only Sydney Smith could, the consequences of being too fond of "glory." And by "glory" he meant war, with all the attendant and consequent evils. He says:

"We can inform Jonathan what are the inevitable consequences of being too fond of glory. Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot; taxes upon every thing which is pleasant to see, hear, smell, feel, taste; taxes upon everything that comes from abroad or is grown at home, taxes on the raw material, taxes on every fresh value that is added to it by the industry of man, taxes on the sauce that pampers man's appetite and the drug that restores him to health, on the emine which decorates the judge and the rope which hangs the criminal, on the poor man's salt and the rich man's spice, on the brass nails of the coffin; and the ribbons of the bride, at bed or board, couchant or levant, we must pay. The school-boy whips his taxed top, the beardless youth manages his taxed horse with a taxed bridle on a taxed road, and the dying Englishman, pouring his medicine which has paid seven per cent. into a spoon that has paid fifteen per cent., flings himself back upon his chintz bed which has paid twenty-two per cent., and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying in the chancel; his virtues are handed down to posterity on taxed marble, and he is then gathered to his fathers to be taxed no more.

There is a quiet courtesy and modest unobtrusiveness about a wise advertisement that create a certain responsible feeling of sympathy in the reader. We all like to be solicited, and it is natural to suppose that he who most politely, clearly and persistently solicits us, stands the better chance for our trade. The familiar advertisements of local papers often cover these points with great tact and ingenuity.

Nothing appeals more to the sympathies of a kind-hearted person than the spectacle of a starved dog, sitting on the ragged edge of anxiety waiting for a bone.

TELEGRAPHIC!

Chicago, October 2.—The *Tribune* this morning says: "All the railroad companies operating lines in Wisconsin are now complying with the Potter law. Nothing remains for them but the hope of favorable decision by the United States Supreme Court. We do not fear that any of the companies have executed their threat of running inferior cars or slower trains." The same paper says: "The insurance companies which have withdrawn their agencies from this city are waiting for a good excuse to order them back; but the appointment of General Shaler as Chief of the Fire Department

would be sufficient for the purpose. The Hartford companies have gone so far as to announce this semi-officially, and the Secretary of the National Board says mysteriously that he hopes the troubles will soon be accommodated. We should like the companies to have fair provocation to return."

NEW YORK, October 5.—The Brooklyn *Argus* says: "The array of counsel in Tilton's case will be unusually large. Senator Conklin has accepted a retainer from the prosecution, and will sum up the case. William M. Everts, B. F. Tracy, John K. Porter, W. O. Bartlett, John Graham and T. S. Sherman will assist Conklin. The list of Tilton's counsel is said not to be complete. Senator Carpenter of Wisconsin, Daniel Dougherty of Philadelphia and David Dudley Field are mentioned. Tilton has secured Judge Fullerton. General Butler will take the lead in the case and personally appear. Mr. Beach will likely appear also. A motion will be made for a change of venue. This is a matter in the discretion of the court. A motion will be made for a writ of *certiorari* to carry the case before the Supreme Court. This, we believe, is a motion of right, and an effort will then be made to remove the case to Albany or Westchester. It is thought the trial will take place in a fortnight, and probably last three or four weeks."

RIO JANEIRO, October 5.—The situation of affairs in Buenos Ayres is desperate. The Government is taking vigorous measures to suppress the insurrection. All the Government offices and commercial houses are closed. The Government has issued an order extending time on all commercial credits. One regiment of the National troops has revolted and gone over to the insurgents. Foreigners are hastening to their respective Consulates to get pass-ports to protect them against the universal conscription which is to be enforced. There have been several disturbances in the streets of Buenos Ayres. Many persons of prominence have been arrested on suspicion of favoring the insurgents. Colonel Roco and Borjes are marching against the rebels. Vice President Alsina remains at the head of the local guard. The rebel squadron is commanded by Gillyobes. The insurgents are purchasing steamers and arms, and are recruiting at Montevideo.

LONDON, October 6.—A Paris dispatch to the *Standard* says official reports announce the election of 450 Conservatives and 200 Republicans to the Council General.

NEW ORLEANS, October 6.—The Conservative Central Committee of Louisiana has issued an address. It gives a resume of the cause that brought about the recent outbreak in New Orleans, and argues that the reconstruction policy of the Government is radically wrong in that it has fostered a gang of adventurers who have preyed on the people for their own gain—who have but one purpose to serve, and are unscrupulous in the means they employ to attain their ends.

COLUMBIA, October 7.—The Committee on State Tax of the Union Convention, held last month, have just reported that they failed to ascertain a single case in the State of an injury, outrage or wrong committed during the present year, by a white man upon a negro in the slightest degree attributed to race, color or previous condition of servitude of the negro, or upon any Republican on account of his political opinions.

CHICAGO, October 7.—A Washington special to the *Chicago Times* give the following statistics of the Order of Husbandry, as obtained from the Grand Secretary's office: There are 20,800 Granges in the United States. Iowa has the largest number—2,000; Indiana, 1,991; Illinois, 1,513; California, 231; Oregon 174; Colorado, 65; Idaho, 25; Montana, 30.