

# OREGON REPUBLICAN.

VOL. 2.

DALLAS, OREGON, SATURDAY, MARCH 2, 1872.

NO. 52.

The Oregon Republican  
Is Issued Every Saturday Morning, at  
Dallas, Polk County, Oregon.

BY R. H. TYSON.

OFFICE—Mill street, opposite the Court  
House.

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### Woman's Rights.

EDITOR REPUBLICAN.

The subject of Woman's Rights has  
been attracting considerable attention in  
the United States for the last twenty  
years, and by reference to ancient and  
modern history it will be found that her  
position, in different ages and nations,  
has been multifarious. It will be found  
that in proportion to the ignorance and  
barbarism of the various nations of the  
earth, from the creation of man to the  
present time, in that very same ratio  
has woman been made to suffer, and  
in many instances has been reduced to  
the very lowest degree of servitude  
possible to the most abject slavery. In-  
stances are on record, where the man  
had the full power over the life and fu-  
ture destiny of the woman, as though  
she were a dumb brute, and the woman  
had no redress before law.

But on the other hand we see, as the  
Bible, Civilization and Christianity have  
been made known, that the condition  
of woman has been ameliorated, and that  
in the very same proportion has she  
been elevated in a direction approximat-  
ing an equality with the man, or the  
male part of mankind, which, we be-  
lieve, is her true status in society, as de-  
signed by God in the creation of the  
world. We find, by reference to the  
history of the creation of the world, as  
found in Genesis, the first book of the  
Old Testament, or Bible, that man was  
the last from the hand of the Creator.  
The language of the writer of the crea-  
tion is as follows: "So God created man  
in his own image, in the image of God  
created he him, male and female cre-  
ated he them." So it will be seen from  
the reading that the creation of woman  
was co-equal or co-extensive with that  
of man, for God in giving them direc-  
tions commands them to multiply and  
replenish the earth and to subdue it.  
He also gave them dominion over every  
living thing; over the fowls of the air,  
the fishes of the sea, and everything  
that moveth or creepeth on the face of  
the earth. So in the creation of Adam  
are the elements of woman, for further  
on in the history we find that Eve was  
taken from Adam and was to be a help-

meet. By some it is argued that from  
this cause, of her being taken from  
man, that she is not his equal, and  
should be entirely under his subjection,  
thus establishing the usages of which  
we spoke in a foregoing part of this ar-  
ticle; thus depriving her of the rights  
of life, liberty, and the pursuit of hap-  
piness, which would be in direct con-  
flict with the Golden Rule, as laid  
down by Our Savior while on earth, as  
a standard by which we are to govern  
our actions toward our fellow creatures:  
"As ye would that others should do  
unto you do ye even so unto them."  
We are taught that this rule covers the  
whole ground both of the Law and of  
the Prophets, and if so which we be-  
lieve, it is sufficient, and our laws should  
be so dispensed without regard to sex,  
for we find Christ in all his teachings  
uses the term "man" in its its genuine  
sense, meaning the human family.

We find, also, in the book of Gene-  
sis, a more explicit account is given in  
another place relative to the creation of  
man, and what were the commands  
given him by his Creator relative to the  
dressing and keeping of the Garden of  
Eden, also of what fruit he was to eat.  
He was to eat of every tree of the garden  
except of the Tree of Knowledge; of  
that he was not to eat. By consult-  
ing this history in regular order, we  
find that the orders that were given to  
Adam on this matter of dressing, and  
eating of the fruits, were even prior  
to the time that the Lord God caused  
the deep sleep to fall upon Adam, at  
which time he took the rib and made  
the woman. But notwithstanding the  
silence of the history bearing upon this  
point, we are of the opinion that the  
woman had by some means received a  
knowledge of the orders upon that sub-  
ject, either through Adam or from  
God. We learn through the history  
it progresses, that the serpent, the  
Devil, or the Evil Spirit, as you may  
choose to call it, or him, approached  
the woman on this subject. She ap-  
peared to know that the tree that was  
placed in the center of the garden was  
forbidden, and that they were not to  
eat or even touch it, lest they die.

Notwithstanding this, when the ser-  
pent had reasoned with her, informing  
her that she or they should not surely  
die, but be as Gods, knowing good and  
evil. And when the woman saw that  
the tree was good for food, and that it  
was pleasant to the eye, and a tree to  
be desired to make one wise, she took  
of the fruit thereof and did eat, and  
gave also unto her husband with her  
and he did eat. We are informed that  
after they had eaten, their eyes were  
opened, etc., and when Adam and Eve  
were walking in the Garden of Eden,  
in the cool of the evening, they heard  
the voice of God, and were afraid.  
When the Lord obtained an audience,  
Adam began excusing himself by say-  
ing the woman thou gave to be with me  
gave me of the fruit and I did eat. We  
do not find that the woman used any  
persuasive means to induce her hus-  
band to eat, but it is quite likely if we  
were allowed to go back of the record in  
this matter, she may have at least made  
the same the statement to him that  
was made to her by the serpent. At  
all events we find the woman excusing  
herself by saying the Serpent beguiled  
her. It appears then, that after a  
thorough investigation, as regards the  
whole matter at issue, that the Lord  
God commenced by passing sentence on  
the Serpent, then upon the woman, and  
lastly upon Adam. As regards the pun-  
ishment of the Serpent and Adam we  
shall pass it by as we have to deal  
more strictly with the sentence passed  
upon the woman. Her sentence was  
hard and in the following language: "I  
will greatly multiply thy sorrows and  
conceptions; in sorrow thou shalt bring  
forth thy children and thy desires shall  
be to thy husband, and he shall rule  
over thee." We now come down to the  
common sense reasoning as regards the  
punishment inflicted upon the subjects  
of this forbidden fruit. The different  
sentences passed on each had a bearing  
of its own, and shows that all parties  
were alone responsible for their own  
acts in the whole transaction. But if  
the meaning be as some seem to think,  
that because Adam said, she is bone of  
my bone, and flesh of my flesh, and in  
consequence of the announcement that  
husband should rule over her, and that  
she shall have no say as regards mat-  
ters pertaining to her own welfare and  
happiness or of that of the government  
in which she lives, then those savage,  
heathen nations, to which we have be-  
fore alluded, were right, and we of the  
Christian, enlightened nations are  
wrong. Now, if, because a woman is  
married to a man, it was intended that  
she should lose her identity and be-  
come entirely dependent upon him for  
knowledge and support and must be  
governed entirely by his wishes, disre-

garding her own will, then it would  
seem strange that any enlightened man  
or Christian nation could give their con-  
sent to the punishment of a woman un-  
der any circumstances whatever; let  
alone the idea of a just God condemn-  
ing her to endless punishment, when  
she has been acting under and governed  
by a superior representative all the  
while. Justice, common sense and  
sound reason, together with the Divine  
teachings of Christ in his sermon on  
the Mount, in laying down the Golden  
Rule as a guide to our treatment of our  
fellow man, which also means woman  
used in its true Generic sense. If the  
idea be correct, that many appear to  
hold, that the man is the true repre-  
sentative of the woman, he of course  
should be made responsible for her acts  
and suffer the penalty of misdemeanors  
and crimes perpetrated by her, but such  
is not the case. He stands back and  
lets her represent herself, he not being  
willing to represent her only in such in-  
stances as are to his own personal in-  
terest.

We hold then that woman has an  
individuality of her own, and if so, she  
is a part and parcel of us, and of the  
body politic; and could not be dis-  
pensd with without depopulating the  
world. Consequently she is of the  
family of mankind, and if so should be  
entitled to all the rights, privileges and  
immunities of the male citizens of the  
nation or government in which she  
lives. Therefore, in a Republican form  
of government, like ours of the United  
States, she should be entitled to the  
right of suffrage, to hold office, practice  
law, medicine, or follow any other oc-  
cupation she may see fit, having no re-  
strictions laid upon her more than those  
of the male citizens under similar cir-  
cumstances. We have now thoroughly  
examined ourself upon the equality of  
woman with man, and have presented  
reasons for the same, that are sufficient  
at least to our mind, to guarantee our  
position. At the same time we are aware  
that we come in direct conflict with  
some of our best men who view things  
through different glasses. But we can-  
not help that, knowing that every hu-  
man being is responsible to God for the  
right, as God gives him to see the right.

The opponents of our position quote  
freely from St. Paul's writing, and most  
probably their strongest and most of-  
ten repeated quotation will be found in  
1st Corinthians, 14th Chapter and 34th  
and 35th verses. To wit: "Let our  
women keep silence in the Churches,  
for it is not permitted unto them to  
speak; but they are commanded to be  
under obedience, as also saith the law.  
And if they will learn anything let  
them ask their husbands at home; for  
it is a shame for a woman to speak  
in Church." By reading the preceding  
part of this chapter, it will be found  
that Paul was talking to the Corinthi-  
ans upon the subject of tongues and  
prophecies. It appears that there was  
considerable confusion caused by the  
diversity of tongues and that Paul even  
requested some of the men to keep sil-  
ence. It appears by reference to the  
Acts of the Apostles, that they were  
continually annoyed by persecutors and  
by questions asked with a design to en-  
trap them. It is held by some that in  
this instance and at other times, the  
Apostles were frequently annoyed by  
fast women of ill fame coming into the  
Churches and propounding questions  
upon subjects irrelevant and thus creat-  
ing disturbances, consequently, Paul's  
sharp reproof as above quoted, knowing  
at the same time they had no husbands  
at home of which to learn. Be this as  
it may, and by giving its full force  
of the meaning, and supposing it was  
applied to the virtuous, married women  
belonging to the Church, it simply de-  
fines the usages prevailing in the  
Churches at that time. But we are of  
the opinion taking in the whole tenor  
of the Scriptures in connection, that  
Paul's design was not to deprive good  
women of speaking in the Church, for  
we find the Apostles in other places re-  
commending to the Churches a Phoebe,  
a Priscilla and others to the confidence  
of the brethren as teachers and preach-  
ers. Now, if it was the design that  
women should learn at home of their  
husbands, what are those to do who  
have no husbands or what will be the  
condition of the women who have ig-  
norant ones? We opine under such a  
teaching that many will live and die  
without knowing much of the glad  
tidings of salvation, and many things  
that it is proper and expedient for her  
to know. We are among those that  
believe that it is essential almost above  
everything else, that woman's mind  
should be well stored with useful knowl-  
edge of all kinds, including domestic,  
scientific, political and religious. Much  
depends upon the early training of the  
offspring of woman, so much so that it  
has become a proverb in the world:

"That as is the child when it leaves  
the tutelage of its mother, so is the  
man" in an enlarged sense of course.  
Then if this be the case, open all the  
fountains of knowledge and let her  
drink, and learn and soar. But, say the  
opponents of Woman's Rights, this will  
degrade her, make her rough, mascu-  
line and vulgar, and destroy her influ-  
ence in society. As well sing psalms  
to a dead horse as present such silly  
bosh to an enlightened mind, nation or  
community. Is it not known that if  
the argument holds good as regards  
woman, that it will apply with equal  
force to man. But who of sound mind  
will attempt in this enlightened day and  
age, to assume that to make man intelli-  
gent, virtuous and good, you must put  
him in shambles or leading strings.  
We are taught the very reverse of this  
by our Savior. We are commanded to  
go on to perfection. "By ye perfect,  
even as I am perfect," is the Divine  
command. Without liberty how can  
this be accomplished? No restraints  
are necessary only those to protect the  
weak, and give all equal chances in  
life, without regard to sex, race or color.

Now we are about done with this  
subject, especially the moral phase of it.  
We have been thus tedious on this part  
for the reason that we have not met  
with a full discussion, and there appears  
to be a great fear of doing something  
wrong in working this reform in society.  
As regards the Constitutional and legal  
bearing of this subject it has been fully  
and concisely elucidated by the many  
friends of this reform, so much so that  
I shall not attempt to add anything  
thereto, further than to state that I am  
fully satisfied that under the Consti-  
tution of the United States, women are  
citizens in the full sense of the term.  
They pay taxes, help support the Gov-  
ernment, and of right should be en-  
franchised immediately. And to those  
that doubt her right under the Consti-  
tution, I would advise them to read  
that document carefully and if not then  
satisfied, send to the Woman's Rights  
Club, at Washington City, and procure  
a copy of the minority report upon that  
subject as issued by Ben Butler and  
Wm. Langhridge, together with the  
opinion of other learned statesmen on  
that subject. Many are the side issues  
aiming to be lugged to this question  
that are entirely foreign, among which  
are Spiritualism, Free Love and losing  
of the bond of matrimony, which all  
sensible people cast entirely out of the  
question, knowing that if engrafted,  
woman would be the sufferers, and will  
not adopt.

MC. M. DODSON.

BILLINGS ON THE FOX.—We take  
the subjoined extract from a lengthy  
and elaborate discussion of the fox, by  
Josh Billings:  
"The fox has no moral honesty, but  
he has got a grate supply of political  
honesty. If another fox wants a phat  
goose, he will work hard to get the  
goose for him, and then clean the meat  
all off from the outskirts of the goose,  
for pettyfogging the ears, and give him  
the bones, and tell his political friend,  
with a smile in the left corner of his  
eye, that 'everything is lovely and the  
goose hangs high.'  
"Foxes come out of the ground, but  
whether they are made out of dirt I  
knot sware with much certainty. They  
cum out of the ground through the in-  
strumentality of a hole, but whether  
the hole begins at the surface and runs  
into the mountains or runs into the  
surface, don't make a kussed bit of dif-  
ference.  
"But philosophers have argued about  
this hole business for years. Some of  
them say it runs in, and sum of them  
are willing to be darned if it duz; and  
right here we can see the amazing dif-  
ference between their logic and the  
logic of the fox. While they stand  
fiteing at the mouth of the hole, the  
fox iz stealing their ducks and gozins.  
"Foxes are like cunning men—they  
have but few brains, and but a small  
place tew keep them in but what few  
they have got are like angle worms in  
hot water—full of anxiety and misery."

There is a mild stage of quarreling  
almost constantly indulged in by many  
husbands and wives, which is not only  
injurious to themselves, threatening  
their happiness, but worse than mus-  
quitoes to those who are obliged to hear  
it. When a bridge creaks and shakes  
no one knows how soon it may break  
down and cause great sorrow. So with  
people who constantly bicker and con-  
tradict. There is no certainty that  
they may not fly into a rage, which will  
result in great unhappiness to them-  
selves and end in securing the disgust of those  
sensible people who have learned  
self-government.—*Elm Orlou.*

From late reports it seems that the  
loss of stock in Eastern Oregon, has not  
been so great as expected.

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As I have lost all my property by Fire, those  
indebted to me for work will confer a favor  
by paying up immediately.

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12-1f

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be found in any Hotel in the Country. Give  
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