The New Northwest.

FRIDAY.....APRIL 26, 1872.

ANTAGONISM BETWEEN THE SEXES

Much to our surprise and regret, we have, within the last two weeks, met with several gentlemen of ability and culture—opponents to Woman Suffrage—who profess to believe that the NEW NORTHWEST teaches that there exists a feeling of natural antagonism between the sexes. We are utterly at a loss to imagine why such a construction has been placed upon our teachings, for it certainly has been entirely foreign to our belief or motives. While we charge, and have over and over again proven, that our present man-made system of legislation fosters such antagonism, we most emphatically deny that men are natural enemies to women, or *vice versa*. On the contrary, men and women are naturally mutually dependent upon each other. Both are children of the same All Father, and neither sex can, in any capacity, reach that degree of perfection and harmony, when engaged in any great moral work, without the aid of the other, that is easily attainable when both have unlimited opportunity to work for the mutual good of each. Upon the philosophical fact that there is no natural antagonism between the sexes we have built our strong and sure and firm foundation of Human Rights. Women alone would make our laws no better than men alone have made them. Man is, from his masculine perception, unable to understand and anticipate all the wants and needs of woman. Woman, from her feminine stand-point, is incapable of making laws and regulations to meet the needs of man. Both must work, and work together, for the accomplishment of the greatest good, if each would reach the highest plane of intellectual possibility. It is barely possible that our many intellectual skirmishes with man's rights editors, in which (and we do not say it boastingly) we invariably get the better of the contest, because they can bring no argument to sustain their position, this idea of antagonism to men in general may have arisen; but we assure our brethren that there is no foundation for their theory. Man is naturally woman's friend. Woman is not man's natural enemy; and when men and women take the places which God designed they should when He gave *them dominion* over all the earth, legal antagonism will cease, and we shall hear of man's rights and woman's rights no more.

HE DENIES IT.

Garfielde wants it distinctly understood that he is not opposed to woman suffrage.

The above, which we get from a recent issue of the Portland *Herald*, is in flat contradiction to the following, which we clipped some weeks since from the Olympia *Tribune*, and commented upon in a manner befitting the subject:

"Our Delegate, Selucius Garfielde, had an invitation to attend the Women's National Suffrage Convention in Washington City, a few weeks ago. In a letter to Mrs. Stanton he declines the invitation, saying that he does 'not believe suffrage will elevate woman or better her condition.' He concludes thus: 'Had I no other reason for this opinion, the recent tendencies of the suffrage movement in this country would confirm me in the correctness of my conclusion.' Now we wait to hear from Mrs. Duniway."

We are glad to give our readers the benefit of what the *Herald* says about the matter, but we have faithfully looked over the Olympia *Courier*, Mr. Garfielde's organ, for a refutation of the *Tribune's* charges, and regret to say that we cannot find it. If he is a Woman Suffragist, our vast army of Washington Territory subscribers want to know it. Come, speak out, Mr. Garfielde.

Since the above was in type, the Olympia *Courier*, of April 20th, has been received, in which we find the following:

To the Editor of the "Courier:" I saw in the "Pacific Tribune," which was copied into other papers, a statement to the effect that Hon. S. Garfielde was opposed to "Woman Suffrage," and giving what purported to be an extract from a letter of his, addressed to a "Woman Suffrage Convention." Having had conversations with him on the same subject, I addressed him a note of inquiry. The following is his reply, under date of Washington, March 21st, 1872:

"I have yours of the 24th ult. On the subject of Woman Suffrage I have said and written absolutely nothing. During the Woman Suffrage Convention here, it was stated in the papers that I had written the Convention a letter in opposition to the movement. This was a mistake. I wrote them no letter, but I believe the other Garfield did. This must have been the origin of the story."

The purpose and animus of the misrepresentation of the "Pacific Tribune," and like papers, is too transparent. Yours truly,

P. D. MOORE.

Our readers will perceive that Mr. Garfielde is neutral on the great question of Woman Suffrage. Now, friend Moore, can't you get Mr. Garfielde to say "yes" or "no" in the premises? Or is his spinal column too weak to sustain him just now? The women of your Territory are interested. We speak for them at their request.

IMMIGRATION SCHEME.

We call special attention to an article from the *Woman's Journal*, published elsewhere in our columns, relative to a movement which Mrs. Sawtelle has inaugurated in New York for sending a large immigation to Oregon. Says this energetic lady to us in a private letter: "When on professional duty I visited the hospitals, dispensaries and alms houses, and saw the half-starved, gaunt look of the people, where disease had nothing to do but stalk in and take possession, and I said, with a pain at my heart, as though a rusty dagger had been thrust in and twisted, 'My God! Why is this? Our Government, our political Father, is *drunk;* else in his large-heartedness he would never allow such slime and slum—legitimate outgrowths of famine and pestilence—to take possession of so great a portion of his household. His olfactory organs must be out of repair, or surely he could not endure the stench.' Talk of Digger Indian ranches; I tell you they smell sweetly in comparison to these loathsome dens. Now the finest prescription I know how to write for the oppressed and poverty-stricken in these overcrowded cities is: 'Go west. There are homes for the homeless—homes in Oregon, in Washington, anywhere where honest labor can bring bread.'" We admire Mrs. Sawtelle's pluck and courage, and hope to hear from her enterprise frequently. Though we opine that recruits from the dens of which she so pathetically speaks will prove a very undesirable acquisition to Oregon, yet woman's mission is to alleviate suffering and elevate humanity, and we must work with raw material as we find it, hoping thereby to improve and make it better.

THE "UNION" ANSWERED.

The editor of the Walla Walla *Union* is informed that "Mrs. Duniway" proposes to discuss no questions with contemporaries who are not honorable enough to give both sides of a question a fair show, or a fair hearing. She well knows that he knows that she has not told one-half of the disgraceful facts concerning the early life of the President of the United States. And she cannot and will not afford to descend to his level to bandy technicalities over a quibble about the identity of "a man named Lovelace," whom she never saw and never waffts to see. She has not yet recovered from the unpleasant shock to her sensibilities which resulted from her single and successful effort to hurl back at politicians the same vile medicine which they have long been thrusting down the throats of women; and not even to please the prurient fancy of the *Union* will she touch the abominable truth again, unless man's rights politicians, whose influence entitles them to a degree of respectability not yet attained by her quibbling contemporary, shall again essay to beslime the leaders of the Woman Movement with unmerited attacks against their reputation. It is no part of her province to raise a hue and cry to divert public attention from plain truths, or pander to the sordid tastes of truckling sycophants. Such men will swear that black is white at any time, if by such self-stultification they can hoodwink honest men and women, or curry favor with political demagogues.

CENTENNIAL ANNIVERSARY.

Through the politeness of A. J. Dufur, Esq., we have been favored with a copy of the "Journal of the Proceedings of the Centennial Commission," which met at Philadelphia, March 4th, 1872, to take necessary measures for celebrating our Centennial Anniversary in 1876. The names of the Commissioners and Alternates, with their deliberations, etc., etc., are printed in a neat pamphlet of some seventy pages; but we do not find in it the name of one woman, or the idea that women live in this Republic. Mr. Hawley, of Connecticut, made a speech in which he pompously said, "The forty millions are all free and equal in civil and political rights." Mr. Atwood, of Wisconsin, said, "We are to make arrangements for celebrating the One Hundredth Anniversary of the great Declaration of Independence, which proclaimed equal rights to all men." Throughout their deliberations were conducted upon the idea of the aristocracy of sex. But the cause of woman is advancing so rapidly that before the Anniversary comes round her political equality will have been established, and the wives and mothers of the nation will join with husbands and sons on that glorious day in the great jubilee of praise and thanksgiving in which the inalienable right of *all* to life, *liberty* and the pursuit of happiness will be acknowledged through all our broad domain.

OUR WEST SIDE TOUR—CONCLUDED.

Owing to the absence of the trustees who have the various churches of McMinnville in charge, our friends failed to secure us a proper lecture room on Monday evening; but on Tuesday they procured the new and commodious Methodist church, and a few hours' notice brought forth a general turn-out of the residents of the place, who honored us with a cordial reception and very close and respectful attention. Rev. Mr. Spencer introduced us to the audience with a few very appropriate remarks.

Friend Newby was again on hand with his pompous proportions and patronizing airs. He was called for by some boys, who wanted to laugh over seeing him strut and declaim, but we mercifully objected to his speaking further in our meetings—an objection which brought from him a very loud and sudden "Thank you!" and spoiled the fun which a few fellows had eagerly anticipated. We confess ourself utterly unable to discuss with Mr. Newby from his standpoint, and hope this explanation will satisfy him that we mean him no injustice.

The meeting adjourned amid much good feeling, and we have promised to give a course of lectures in the village soon.

Returning to Lafayette to fill an appointment on the Temperance question, we found a large audience assembled at an early hour and the best of feeling apparent.

Constant fatigues of repeated lectures were beginning to tell severely upon our nervous system. We cannot give a more accurate account than the following, which we clip from the *Courier* of last week:

Mrs. Duniway delivered the fifth and last of her present lectures on Wednesday evening in the Court House before a large and attentive audience. Her subject was Temperance and Politics, and though the speaker was evidently much fatigued, her lecture was well received and highly appreciated. She takes the ground, of course, that the ballot in woman's hands will help to overthrow the evils of intemperance, and handled her argument with commendable ingenuity, to say the least of it.

Now follows the recital of one of those rarely-to-be-met-with affrays which prove the presence of evil even in those who are working the most faithfully for the extinction of every kind of vice.

Again we copy from the *Courier*, with the explanation that the annexed report is correct in the main, although some of our epithets were singularly misplaced. We called the old preacher a "beast" and "reprobate" after we had said the emphatic "HUSH," before our talk was concluded and while we had the floor, and the excited old man was bellowing from his chair at the top of his voice, trying to talk us down. He did not take the floor a second time. But here is the report:

Mrs. Duniway, in pursuance of previous announcement, lectured that evening at the Court House on the subject of Temperance and Politics. At the conclusion of her speech her usual invitation to parties in the audience to speak was extended. Rev. Mr. Colwell responded, when it soon became evident that he had wrongs to redress. His speech waxed furious and his gesticulations fearful—not more so, however, than is the general wont of Methodist preachers. But if his manner was violent, his theme was well digested. He had said on a former occasion that he had no objection to women voting, but was opposed to the success of measures now advocated. Mr. Sullivan had assailed him when he had no opportunity to reply, for the purpose of explaining. He proceeded on this occasion to amplify; and if his analogies were nasty, his points were forcibly made.

At the point of his wading into Abby Kelly Foster, Mrs. D., who presided as moderator over her own meeting, rapped lustily for the speaker to come to order; speaker didn't see it; soared from climax to climax. On he plunged—into Abby Kelly—until Mrs. D. could endure it no longer, when she made herself heard and brought the speaker to bay. He harkened sufficiently long to understand that Mrs. D. took issue with him as to the truthfulness of what he said of the wayward Abby; he redoubled the rancor of the assault; said Mrs. D. had herself proclaimed herself favorable to "Spiritual marriages;" Mrs. D. pronounced him an infernal LIAR! an old beast! reprobate! a villain! but he heeded her not, but rather seemed to enjoy the tempest he had raised; three other ladies sang out that he misrepresented. At this point cries of go out! go on! were heard while half the audience rose to their feet preparatory to quitting the house. Mr. J. L. Ferguson came to the rescue and beseeched everybody to be seated, that it might not be said that a meeting had broken up in a row in Lafayette. Audience resumed seats. The preacher went on, but in a lower key. Was followed by Mrs. D., who tongue-lashed him fearfully, only eliciting the response, "you can't hurt a Christian!" Her talk concluded, the preacher reiterated what he had said of Dear Abby; engaged to prove it by the records. Mrs. D. at this juncture, with a ponderous tramp of her foot upon the platform bade him HUSH! The meeting adjourned!

We have no words with which to express our sorrow at such disgraceful proceedings. The whole dirty attack was sprung upon us without a second's warning, in an audience of ladies and gentlemen, who seemed perfectly stupefied with the preacher's lascivious talk, and we sat there with our burning face suffused with indignation, until we were instinctively impelled to call the poor old man to order. Had he then obeyed there would have been no further trouble, "but as neither words nor grass would do, we tried what virtue there was in stones." We pelted the old man heartily with the stones of indignation, which, though they had no visible effect upon him at the time, will in the future, we trust, act with force upon his benighted understanding, and prevent a recurrence of the horrible outrage.

What Abby Kelly Foster had to do with a Temperance meeting in Lafayette, where two-thirds of the people had never heard of her, is more than the old preacher attempted to explain. His attack upon her character was the vilest harangue we ever heard in our life, and his account of his own participation in it, if true, was sufficient to blast him, and if false, was sufficient to send him to State's prison.

But granting that it were all true, it is no more, alas, than can be proved against many a preacher; but it is no argument against Christianity when one man or ten men go astray; neither is it any argument against Woman Suffrage when one woman or ten women wander from the paths of rectitude. Our friend utterly ignored the fact that the social sins of women, upon which he made such onslaughts, are never committed without the complicity of man, who is almost always the guiltier party. But it is not our purpose here to raise an argument.

The good people of Lafayette are in no way to blame for the disgraceful occurrence. We ask them to forgive the poor old preacher, upon the condition that he will hereafter conduct himself with decency. We were confined to our bed four days in consequence of nervous prostration occasioned by the melee, but we have again donned the public harness and are at work as hard as ever.

We do not ask any pardon or forbearance for our own conduct. God Almighty gave us combativeness with which to defend womanhood, and though we never will be the aggressor, we stand ready to rend an antagonist when he deserves it—if the encounter does make us sick. Thank Heaven, such occurrences rarely take place, and never twice with the same individual.

We ask the great Methodist Church to deal leniently with the poor old preacher. He has come to a country where the people are far ahead of him, and is more to be pitied for his ignorance than blamed for his pruriency and stupidity. We do not know that we should act differently under the same circumstances, if the same should again occur. We were not angry but resolute. Just so long as women submit to these attacks upon decency, just so long a few men will not be found wanting who will take advantage of masculine prerogatives to insult the public in their meetings.

We cannot close this report without expressing thanks to Mr. J. L. Ferguson for his tact and skill in governing the poor old preacher and preventing the meeting from breaking up in a general rush for the door.

We assure our many friends in Lafayette that we shall visit them again; and when we do, if the preacher is willing to make the *amende honorable*, he shall be given a respectful hearing.

LETTER FROM HANS BRESTINE.

BORDLANDT, Orekon, Abril 20, 1872.

Mis Dunoway:—I vish you vod schtop sentin my vife dot baper vot you vas brintin, vat you gall in der NU NORT VEST. Vel, I dond gare vot you call it, veder id vas der Nu Sout Vest oder der Olt Nort Easd. I vant you to schtop sentin id ov my hous. I vos a fery bore mans, an i dond vant my vife spentin evry yere 7 oder 10 dollars for a baper vich I vork hart of my salons to gotten. I takit all der bapers of my salons vot I vant, an I dond kan aford to kepe my vife reatin der NU NORT VEST. So you vil bleese oplige me an schtop der baper. My vife kin vait dil I pring der bapers of der salons if she vants to reat. Blesse oplige me, Mis Dunovay, and schtop der baper. Your mos humple servand,

HANS BRESTINE.

CORRESPONDENCE.

This department of the NEW NORTHWEST is to be a general vehicle for exchange of ideas concerning any and all matters that may be legitimately discussed in our columns. Finding it practically impossible to answer each correspondent by private letter, we adopt this mode of communication to save our friends the disappointment that would otherwise accrue from our inability to answer their queries. We cordially invite everybody that has a question to ask, a suggestion to make, or a scolding to give to contribute to the Correspondents' Column.

In hearty response to our earnest appeal for pecuniary recompense for our toils and struggles that we may thereby be enabled to keep up the NEW NORTHWEST and establish it upon a firm foundation, scores of letters are coming to us, containing substantial tokens of appreciation. From a long list we select a few for publication, and we ask our friends, one and all, to read them, and remember that the weekly expenditure of one hundred dollars is necessary to to keep up the finances of the paper. We work for nothing and board ourself in the bargain. We are dependent wholly upon your contributions, friends, and believe that we shall not trust in vain. Could we accept subsidies as perquisites from politicians with "axes to grind," and consent to work for them at their bidding, we should be able to scatter the paper broadcast as a gratuity; but we believe the people will sustain our enterprise, and on them we depend:

Dear Mrs. Duniway: Inclosed find P. O. order for your paper another year. I cannot do without it. I don't know that my subscription has yet expired, but I would rather be ahead than behind. I have scattered all your papers among my neighbors, and hope soon to send you a club.

E. C. F., Grand Mound, W. T.

Dear Mrs. Duniway: Inclosed is the sum of $4 00, which please credit to my account, and continue sending me your excellent paper, whose weekly visits are great intellectual treats to your friend,

S. W., Olympia, W. T.

Dear Duniway: Here's my hand, and here's the money. Send the NEW NORTHWEST another year. Long may you live to stir up the dry bones of fogyism. G. A. O., Salem, Ogn.

Mary F., Portland, says: My premium is splendid. I don't see how you can afford it.

Dear Mrs. Duniway: Inclosed is my renewal fee. We take a dozen newspapers, and, as the times are hard, we had thought we would discontinue some of them, and decided to stop the NEW NORTHWEST. But Mary couldn't do without the stories; Harry couldn't do without the Correspondents' Columns; wife couldn't do without the housekeeping receipts, and I couldn't spare the editorials. So we concluded to stop the *Weekly* ——, and take the paper we can't do without.

Yours truly,

H. A. O., Albany, Ogn.

F. M., Oregon City, writes: I only sent you five subscribers, and here comes a handsome Marsailles quilt for my trouble. How can you afford to give such a premium as that on fifteen dollars? I adorned the bed in my spare chamber with it, and am going now to get subscribers enough to procure some Nottingham lace curtains to keep it company.

H. W., San Francisco: Glad to hear from you, and glad of your words of cheer. Changed the address of the paper as directed.

Other letters answered next week.

CALL FOR A PACIFIC SLOPE WOMAN SUFFRAGE CONVENTION.

In obedience to the requirements of a resolution adopted by the Cal. W. S. Association, at its annual meeting in January, 1871, a W. S. Convention, composed of friends of suffrage in the different States and Territories of the Pacific coast, was held in the city of San Francisco on the 16th, 17th, 18th and 19th of January, 1871. Those composing that large and enthusiastic Convention being strongly impressed with the importance and necessity of inviting the friends of the ballot movement in the States and Territories west of the Rocky Mountains, to meet in Convention for the purpose of organization, adopted the following resolution:

Resolved, That a Pacific Slope Woman's Suffrage Committee be raised, whose headquarters shall be in San Francisco, to which shall be committed the duty of organizing a Woman's Suffrage Society, which shall embrace the States and Territories west of the Rocky Mountains. To this end it is empowered to correspond with individuals and societies, and in those localities where no active, working Woman Suffrage Associations exist, to appoint Associate Committees, to assist in thoroughly organizing the movement therein; and that the Board of Control of the California Woman Suffrage Association be, and hereby is, requested to act as such Committee, and to call a Convention, to be held in San Francisco at any time in its judgment most suitable, in the year 1872, with full power to fix an equitable rate of representation for the formation of a Pacific Slope Woman Suffrage Society.

The Board of Control having accepted the position designated in the foregoing resolutions, has named *Wednesday, June 18th*, as the time, and San Francisco as the place, for holding the said Convention.

The special object of this circular is to solicit your name, to be attached to the call, with those of the members of the Board of Control and officers of the California Woman Suffrage Association. It is deemed advisable that the names of some of the leading friends of Woman Suffrage of each State and Territory be attached to the proposed call for this Convention. The reasons are too obvious to require presentation.

An early answer is solicited, that the call may be published with as little delay as possible.

Respectfully yours,
MRS. EMILY PITTS STEVENS,
MRS. MARY J. COLLINS,
MRS. MARY F. SNOW,
MRS. EUNICE S. SLEEPER,
MRS. LENA CLARK,
Committee of Arrangements.

P. S.—The Committee would be grateful for a lengthy and encouraging letter accompanying the permission to add your name to the call, but to simplify matters, however, and to save encroachments on your time, the annexed blank is attached for your signature.

SAN FRANCISCO, April 16, 1872.

INDEPENDENT POLITICAL MASS MEETING.

By order of the Woman Suffrage Association, an Independent Political Mass Meeting was held in the Court House on Tuesday evening, April 23d. Between three and four hundred people were in attendance, and the utmost harmony prevailed.

D. W. Williams, as President, called the house to order, and G. W. Brown was appointed Secretary *pro tem.*

Mrs. Duniway made a stirring speech of one hour's duration upon the "Demand of the Hour." She stated that the meeting had been called, as per previous announcement, to take necessary measures to raise funds to send a Delegate to the People's Convention, which is to meet in New York city on the 9th and 10th proximo. She argued that as all great reforms move slowly, it is necessary that they should be speedily inaugurated. She did not expect the People's Party of Progression and Human Rights to win a National victory in '72; but if they go to work now, there is every reason to believe they will win in the Presidential conflict of '76.

At the close of her lecture it was suggested by the Secretary that Oregon should send a Delegate to the People's Convention.

Mrs. A. J. Duniway was nominated for the position and elected by acclamation.

On motion, a Finance Committee, consisting of G. W. Brown, D. H. Hendee, W. T. Shanahan, M. A. Thompson, A. J. Dufur and T. L. Eliot, was appointed to raise funds for defraying the Delegate's expenses.

There being no further business before the house, the meeting adjourned.

G. W. BROWN,
Secretary *pro tem.*

Mr. President, Ladies and Gentlemen: While I cannot conscientiously decline any public honor which my constituency may see fit to confer upon me, I am not prepared to accept this one except on the following conditions: I will give six weeks of my time and energy—worth to me in cash at least $600—to the representation of Oregon's best interests in the capacity of Delegate to the People's Convention, if you will raise the sum of $400 (four hundred dollars) with which to defray my necessary expenses. Thanking you for the high honor you have conferred upon me, and hoping you will never have cause to regret it, I am respectfully

Your obedient servant,
A. J. DUNIWAY.

PORTLAND, April 25, 1872.

COLWELL HEARD FROM.

Our friend the "Preacher" has been speaking again in Lafayette. We have received a synopsis of his argument, but too late for this issue. The following explains itself:

LAFAYETTE, April 24, 1872.

Mrs. A. J. Duniway:—Rev. Colwell, in his speech here on last night, said "he had great respect to the memory of ex-Sec. Edwin M. Stanton, but for his wife, Mrs. Elizabeth Cady Stanton, he had no respect."

Dr. Watts called his attention to this: Is Mrs. Elizabeth Cady Stanton the wife, or ever was, of ex-Sec. E. M. Stanton?

Mr. Colwell said she was. "He knew what he was saying. He would not stand corrected." At which there was loud yelling and stamping.

Now I want to know, and so do a great many of your readers (if you have the history please to publish in your next paper):

Who Mrs. Elizabeth Cady Stanton is?

Is she E. M. Stanton's widow?

Is she a widow at all?

If not, who is her husband, and where is he?

We wish to know as a matter of history.

The meeting last night was a failure. The audience was not entertained nor satisfied. Even the speaker's friends admit it a failure. His main argument against Woman Suffrage was, there were bad women who favored it.

We will expect in your next paper some light on the history of Mrs. Stanton, if you have it.

CAROLINE E. WATTS.

Elizabeth Cady, daughter of Judge Daniel Cady and Margaret Livingston, was married in the year 1839 to Henry B. Stanton, of New York, with whom she has lived happily ever since. Their home is at present in New Jersey, where she and her honored husband, and their seven children, live in love and harmony. Mr. Stanton has been for many years a prominent member of the New York bar, and claims no relation whatever to E. M. Stanton, the late Secretary of War.

PATRONIZE HOME LITERATURE.

"Sonora Hewitt," by Mrs. Susie Witherell, of Portland, begins with the second volume, on the 10th of May. Renew your subscriptions, friends, and don't miss the first chapters. The story is of rare merit, and will doubly repay you for perusal and cash.

HAIL AND FAREWELL.

Loveridge, the ex-editor of the Olympia *Courier*, a man who is very much opposed to the "woman movement," and who fought us to the extent of his limited ability during his evanescent editorial career, honored us with a call one day last week, brought us an article against Woman Suffrage for publication in the NEW NORTHWEST, and *borrowed our dollar*, promising to return it in the evening. We thought it strange that his new political associates, the Democrats, couldn't let him have *their* dollar, but "'Twas ever thus." Of course we haven't seen him nor our dollar since. Now let all our creditors be silent, for our cash is gone.

Seriously, the poor fellow is a man of natural genius; but he is a smoked-out, used-up politician, with nothing left him but his pipe and his *cheek*. We wish the Democracy joy of their well "cured" recruit, and wail with the Republicans because of the smoked-out luminary they have lost.

"SIMPLICITY."

"Our 'boorishness' was the result of neglect on the part of those who gave us our early training. In our simplicity we had supposed that we treated you very kindly during your call at our shop. When you come to Eugene again, call. We shall provide a bottle of 'Cutters' best, and we'll have a gay old time."—[Eugene Guard.

We thought so; therefore we called upon you at your office, notwithstanding your boorish notice of us in your paper; and being there courteously treated, we concluded to forgive the fault of your "early training." We don't know what "Cutter's best" means, but if it is anything to drink besides good, clear, cold water, we have no use for it.

ELLEN DOWD, THE FARMER'S WIFE.

With this week closes the first part of this serial story, which has attracted even more attention than its predecessor, "Judith Reid." We shall finish the story just as soon as our subscribers send us enough renewals, accompanied by the cash, to justify us in making the effort. At present we are engaged in lectures, millinery, canvassing and editorial work to raise money to pay foreman and pressman.

CORVALLIS, April 23, 1872.

Mrs. Duniway—Dear Friend:—I think "Gipsy" is one of the "lords of creation," instead of a young girl.

SYLVIA.

Dr. Mary P. Sawtelle.

Ranking high among those who received diplomas last evening, is Mrs. Mary P. Sawtelle, of Salem, Oregon. This lady, animated with the desire to better qualify herself for work in the cause of the true advancement of her sex, entered the Medical College in her native town, she encountered much opposition from those who considered the institution sacred to "men." Here she faithfully pursued her studies during the allotted term, and passed a creditable examination at the close. But although acknowledged by the faculty to be in advance of many of the students who graduated, she could not receive a diploma, "because," as one of the professors said to her, "*you are a woman.*"

But she did not despair. Though possessed of limited means, she determined to avail herself of the advantages of a course of study in New York. With her, to think is to act. Contrary to the advice of her neighbors, who shook their heads ominously at the thought of what seemed to them so stupendous an undertaking, she came to this city last autumn, in season to enter college at the beginning of the term. During the winter she has embraced every opportunity for making herself familiar with whatever might be of use in her intended profession.

Combining with scientific knowledge, rare perceptive faculties and acute observation, together with a heart overflowing with love toward every living creature, she cannot fail to become a successful practitioner. Even while pursuing her studies, her advice has been much sought, and invariably have her patients been more than satisfied with the result.

Moved by pity for, and sympathy with the poor, dwelling in crowded tenement-houses in our large cities, the ever-active Mrs. Sawtelle is desirous of setting on foot an enterprise to enable all to help themselves, who would obtain comfortable homes, but are destitute of means.

Having resided twenty years on the Pacific coast, and having had much experience in various portions of the region west of the Mississippi, she has become well acquainted with the resources and characteristics of this vast tract of country, also with the facilities afforded to settlers.

She has been invited to give the people of New York some of her thoughts on this subject in a lecture which she will shortly deliver.

This lady has lectured to crowded houses in her own part of the country, and has received high tributes of praise from eminent statesmen and orators.

May God grant her success in all her undertakings! and success to every noble woman who is striving for the elevation of her sex!—*New York Correspondent Woman's Journal, Boston.*

FINGER MARKS.—A short time ago a gentleman employed a mason to do some work for him, and among other things to "thin whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised on the next morning after the chamber was finished, to find on the drawer of a bureau standing in his room white finger marks. Opening the drawer he found the same on the articles in it, and on a pocket book. An examination revealed the same on the contents of a bag. This proved clearly that the mason with his wet hands had opened the drawer and searched the bag, which contained no money, and then closed the drawer without once thinking any one would know it. The "thin whitening" which happened to be on his hands did not show at first, and probably he had no idea that twelve hours drying would reveal his weakness! Beware of evil thoughts and deeds. They will leave their fingers marks which will one day be revealed. They may be almost, if not quite, invisible at first. But even if they should not be seen during any of your days on earth, yet there is a day coming in which all will be made manifest.

A beautiful natural fall, 100 feet high, has been discovered near the headwaters of the San Diego river, in California.

Kansas women have voted for a number of years on all questions connected with the schools.

Women and Work.

It has often been said, and it cannot be said too often, that before women can take their proper place in the world, truer ideas in regard to work must prevail. In the development of this question of woman's relation to work lies the key to some problems that the age is trying to solve. Such questions as these agitate the thinking part of society to-day: How shall marriage be made to produce the best results? What influence can we bring to bear upon our homes to give the greatest possible strength and symmetry to the character of children? How can the relations of men and women in society become more natural and noble?

A false public sentiment has chrystalized itself into a law forbidding women to work, except from necessity. There must be a philosophical reason for every strong public feeling, even if the feeling be wrong; and this prejudice is rooted in the ancient chivalrous regard for women, which was suitable in an age when the forces of the world were almost purely physical. When the chief business of men was to defend themselves in moated castles, the chief business of women might well be embroidery. The world has been ruled for centuries by spiritual rather than physical power; men are thinking, in the main, instead of fighting; selfishness is being displaced by benevolence, and those elements of character in which woman is rich to denominate. But she is still kept in the castle at her embroidery; that is to say, this disposal of her meets with the approbation of the greatest number. When men were ruled by their passions, and the world was a cattle-field, there was not much chance for women to work.

But conditions have changed; men have adapted themselves to the change, and women must do the same. There is no room for false sentiment in regard to work, in a society that calls for the noblest expression of whatever life there may be in its members. The kind of work is not important; but the idea must prevail that it is as degrading for a woman to waste her life as for a man. The possession of power must be regarded as a positive command to use power for the good of society.

Whatever the force that is in a woman's hand—time, money, talent of one kind or another—that force she must learn to use as conscientiously as if the white hand were brawny and brown. Idealists may repeat till they are hoarse that woman's work is in the household; it will not altar the reality of tens of thousands of women who have no household. All this cry of woman's sphere is but the echo of our semi-savage ancestors, who left their wives securely guarded and went off crusading.

When parents look at their daughters with a view to developing the best that is in them; when they educate them as human beings, with individual relations to society and to God, and not as marriageable beings merely; when they teach them the world is a domain for them to conquer, and that idleness and vanity are as ignoble in them as in their brothers, we shall see a race of girls fit for wives and mothers. To let girls grow up under the prevailing influences, and then try to make them all at once self-sustaining, noble women, is like training a peach tree to a trellis, and then expecting it to have all the semblance and conditions of an independent life.—*Christian Union.*

"Dolly Vardens."

For the benefit of our lady readers we take this extract from a recent letter of Jennie June on spring and summer fashions:

More about the "Dolly Vardens" may seem superfluous to readers who are *en fait* in the new spring styles, and who have sense enough to attach to this fashion just the amount of importance which it deserves and no more. But the excitement in regard to it as evinced in numerous letters, and the mixed idea with regard to the special mission of the "Dolly Varden," which prevail among young ladies in the rural districts, make it necessary to be explicit at the risk of being tedious and repeating a twice told tale.

The "Dolly Varden," then, is simply a breeched up over-dress, cut in antique style, and made of any flowered material, which most resembles old-fashioned chintz bed-room furniture. The French call it the "Watteau," which belongs to the same period, and is precisely the same, except that the Watteau has generally been worn as a "fancy" dress, and made in rich material, while the "Dolly Varden" (who was the pretty daughter of a blacksmith) came up from the ranks and was first introduced in flowered cotton chintz for morning wear, and has only recently been promoted to silk and brocade.

In the city a "Dolly Varden" could never be worn in the street; but in the country, upon occasions, they will undoubtedly be adopted by young girls, and will answer admirably for the promenade, and the early visits to the springs and at the watering places.

In making them care must be taken not only in the purchase of the material, but in cutting them so as to preserve the integrity of the idea. The sleeves must be antique, that is close at the top with deep ruffles. The high boddice cut in one with the skirt to open in front, but closes so as to form a long waist, cut with a spring which deepens almost into points back and front. The skirt is looped up in five different places, thrice at the back, one upon each side with velvet loops.

The materials for "Dolly Vardens" are numerous and varied; there are cotton chintz, with black, white or tinted grounds. The latter are considered the most *distingue*. There are also chintz figured *foulards*, which are more stylish than chintz, in black and tuiled grounds, and richer striped silks, brocaded with flowers, employed for the "Dolly Vardens" that are used to complete dinner costumes.

In the ready-made departments of some of the dry goods houses confusion is not unfrequently created in the minds of unexperienced persons by exhibiting "Dolly Vardens," and calling them "*cretonnes.*" This name only refers to the material "cretonne," a thick finished furniture chintz, of which they are composed, and which has heretofore been used for curtains, covering lounges and the like.

AN HONEST CONFESSION.—Not long since, during an exciting protracted meeting held in one of the frontier towns of Michigan, a man named Wilson, who for some years had sold milk to the villagers, becoming seriously alarmed as to his spiritual condition, went forward to the anxious seat and solicited the prayers of the congregation. In due time he became penitent, arose to make his confession. Among other transgressions of which he had been guilty, he owned to having frequently watered the milk he had sold. In the midst of his confession, while telling the milk story, the minister, a worthy man, who despised cheats of all kinds, exclaimed: "Sit down, sit down, Brother Wilson! If you say much more they'll have you in the Penitentiary in less than a week." Brother Wilson sat down.

Lady Mayo, widow of the late Viceroy of India, is to be created a peeress in her own right.