The New Northwest.

FRIDAY.....MAY 10, 1878.

UNNUMBERED GRAVES.

Yon hillside, with its shafts of gleaming white
Bathed in the glory of the setting sun,
Holds many a grave where, hidden from our sight,
Some loved one sleeps, life's toil and labor done.
But there are graves above whose slumbering mould
No polished marble rears its stately head,
And where no fragrant flowers above unfold,
To waken pity for the quiet dead.

These are the graves deep down within our hearts,
Where lie the hopes and dreams of early years,
Buried from sight, but signalled by such marks
As only can be made by blood and tears.
Some early love that crowned us in our youth,
And made life glorious for a short, sweet hour,
Some cherished promise, robbed of strength and truth,
Crushed in the morning of its new-born power.

Here is the spot where memory has engraved
The form and face of one we called a friend,
One for whose welfare we would even have braved
Censure and heartache to the bitter end.
But 'twas not wisely done, and so we draw
Before the treachery of the smiling eyes
A heavy veil. The cold world, if it saw,
Would proffer pity in a thousand lies.

So life goes on. We lay the forms away,
Of things we loved not wisely, but too well;
And in the lapse of years we learn to stay
The fretful chanting of their funeral knell.
We learn to smile before the smiling throng,
Although the adder's fangs be deeply set;
And join, perhaps, our voices in the song,
To soothe the pain we never can forget.

And thus we learn to envy the calm rest
Of those who sleep beneath the silent sod;
Bound with life's galling chains, we know 'tis best
To bend our heads and pass beneath the rod.
And when we see some mourners, heavy clad
In robes of black, haggard, with tear dimmed eye,
We know their lives would be more bright and glad
Could they but reason—it is life to die.

Mourn not the slumbering dead, but rather say
Blessed are the sleepers. Years may come and go,
Heads that are brown and gold may turn to gray;
But they are done with earth and tears and woe.
Somewhere, we know, beyond the world of stars,
They will at last have found sweet Lethe's stream;
Sometime we'll meet them at God's judgment bar,
Where life is love, and love one long sweet dream.

Arguments

OF THE DELEGATES OF THE NATIONAL WOMAN SUFFRAGE ASSOCIATION, BEFORE THE COMMITTEE ON PRIVILEGES AND ELECTIONS OF THE UNITED STATES SENATE, JANUARY 11 AND 12, 1878.

The numerous demands by the people for national protection in many rights, not specified in the constitution, prove that the people have outgrown the compact that satisfied the fathers, and the more it is expounded and understood the more clearly its mechanical features can be traced to its English origin. And it is not at all surprising that, with no chart or compass for a republic, our fathers, with all their educational prejudices in favor of the mother country, with her literature and systems of jurisprudence, should have also adopted her ideas of government, and in drawing up their national compact engrafted the new republic on the old constitutional monarchy, a union where incompatibility has involved their sons in continued discussion as to the true meaning of the instrument. A recent writer says:

"The constitution of the United States is the result of a four-fold compromise.

"Firstly, of unity with individual interests; of national sovereignty with the so-called sovereignty of States.

"Secondly, of the republic with monarchy.

"Thirdly, of freedom with slavery.

"Fourthly, of democracy with aristocracy."

It is founded, therefore, on the four-fold combination of principles perfectly incompatible and eternally excluding each other; founded for the purpose of equally preserving these principles in spite of their incompatibility, and of carrying out their practical results—in other words, for the purpose of making an impossible thing possible. And a century of discussion has not yet made the constitution understood. It has no settled interpretation. Being a series of compromises, it can be expounded in favor of many directly opposite principles.

Take, for example, the question of slavery. Even the abolitionists could not agree as to its meaning. One class insisted that slavery was unconstitutional; that the spirit and letter of that instrument was in direct antagonism to the idea of property in man. Another insisted that it was plainly recognized in the "three-fifths" representation, in article 1, section 2, and in the provision in article 4, section 2, for the return of "persons" held to service in one State escaping to another.

The fathers, fresh from a seven-years' struggle for liberty, having electrified the lovers of freedom the world over with their declaration of rights, "that all men are created equal," could not use the word "slave" in their constitution, and thus manifest their inconsistency in practice and principle. No foreigner could understand the significance of "persons" and "all other persons" in the articles referred to, and yet these innocent words, in a Pickwickian sense, gave the slave-holder all the protection he needed to hold property in man. And not until the passage of the Thirteenth, Fourteenth, and Fifteenth Amendments did we get the national confession that until that time the constitution was a pro-slavery document. But, however, the opposing principles of slavery and freedom are united in the constitution, our late civil war opened the eyes of the nation to the fact that freedom and slavery could not exist together.

A distinguished American statesman remarked that the war of the rebellion was waged "to expound the constitution." It is a pertinent question now, shall all other contradictory principles be retained in the constitution until they, too, are expounded by civil war? On what theory is it less dangerous to defraud twenty million women of their inalienable rights than four million slaves? Is not the same principle involved in both cases? We ask Congress to pass a Sixteenth Amendment, not only for woman's protection, but for the safety of the nation. Our people are filled with unrest to-day because there is no fair understanding of the basis of individual rights, nor the legitimate power of the national government.

The Republican party took the ground during the war that Congress had the right to establish a national currency in every State; that it had the right to emancipate and enfranchise the slaves; to change the political status in one-half the States of the Union; to pass a civil rights bill, securing to the freedman a place in the schools, colleges, trades, professions, in hotels, and all public conveyances for travel. And they maintained their right to do all this as the best measures for peace, though compelled by war.

And now, when Congress is asked to extend the same protection to the women of the nation, we are told they have not the power, and we are remanded to the State. They say the emancipation of the slave was a war measure, a military necessity; that this enfranchisement was a political necessity. We might with propriety ask if the present condition of the nation, with its political outlook, its election frauds daily reported, the corrupt action of men in official position, governors, judges, and boards of canvassers, has not brought us to our moral necessity when some new element is needed in government? But, alas! when women appeal to Congress for the protection of their natural rights of person and property, they send us for redress to the courts, and the courts remand us to the States.

You did not trust the Southern freedman to the arbitrary will of courts and States. Why send your mothers, wives, and daughters to the unwashed, unlettered, unthinking masses that carry our State elections?

We are told by one class of philosophers that the growing tendency to increase national power and authority is leading to a dangerous centralization; that the safety of the government rests in local self-government. Says the editor of the *Boston Index:*

"What is local self-government? Briefly, that without any interference from without, every citizen should manage his own personal affairs in his own way, according to his own pleasure; that every town should manage its own town affairs in the same manner and under the same restriction; every county its own county affairs, every State its own State affairs. But the independent exercise of this autonomy, by personal and corporate individuals, has one fundamental condition, viz.: the maintenance of all these individualities intact, each in its own sphere of action, with its rights unfringed and its freedom uncurtailed in that sphere, yet each also preserving its just relation to all the rest in an all-comprehensive social organization. Every citizen would thus stand, as it were, in the center of several concentric and enlarging circles of relationship to his kind; he would have duties and rights in each relation, not only as individual, but also as a member of town, county, State, and national organization. His local self-government will be at his highest possible point of realization, when in each of these relations his individual duties are discharged and his rights maintained."

On the other hand, what is centralization?

"It is such a disorganization of this well-balanced, harmonious, and natural system as shall result in the absorption of all substantial power by a central authority, to the destruction of the autonomy of the various individualities above mentioned; such as was produced, for instance, when the municipia of the Roman Empire lost their corporate independence and melted into the vast imperial despotism which prepared the way for the collapse of society under the blows of Northern barbarism. Such a centralization must inevitably be produced by decay of that stubborn sticking for rights, out of which local self-government has always grown. That is, if individual rights in the citizen, the town, the county, the state, shall not be vindicated as beyond all price, and defended with the utmost jealousy, and at whatever cost, the spirit of liberty must have already died out, and the dreary process of centralization be already far advanced. It will thus be evident that the preservation of individual rights is the only possible preventive of centralization, and that free society has no interest to be compared for an instant in importance with that of preserving these individual rights.

"No nation is free in which this is not the paramount concern. Woe to America when her sons and her daughters begin to sneer at rights! Just so long as the citizens are protected individually in their rights, the towns, and counties, and States cannot be stripped; but if the former lose all love for their own liberties as equal units of society, the latter will become the empty shells of creatures long perished.

"The nation as such, therefore, if it would be itself free and non-centralized, must find its own supreme interest in the protection of its individual citizens in the fullest possible enjoyment of their equal rights and liberties."

As this question of woman's enfranchisement is one of national safety, we ask you to remember that we are citizens of the United States, and, as such, claim the protection of the national flag in the exercise of our national rights, in every latitude and longitude, on sea, land, at home, as well as abroad; against the tyranny of States, as well as against foreign aggressions. Local authorities may regulate the exercise of these rights; they may settle all minor questions of property; but the inalienable personal rights of citizenship should be declared by the constitution, interpreted by the Supreme Court, protected by Congress, and enforced by the arm of the executive.

[Continued next week.]

While a prisoner was being searched at a police station, he suddenly blurted out: "I'll never believe in old sayings again!" "What's wrong with old sayings?" asked the captain. "Why, there's one that says, 'Heaven helps those that help themselves.' I helped myself to a pair of pants, and now where am I? Where is heaven? Where is the help to get out of this?" They couldn't tell him.

I see more and more distinctly that society needs a revolution such as history nowhere records. To rise above others is the spirit and soul of society in its present constitution. To help others rise, to use our superiority as a means of elevating those below, is the spirit of humanity; and were it to prevail, would make a revolution more striking than any conquest has made.—*William H. Channing.*

A real Christian respects himself so much that he can't be selfish.

People who are all the time cutting up—butchers.

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The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscriptions.

2. If any subscribers order the discontinuance of their newspapers, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their newspapers from the offices to which they are directed, the law holds them responsible until they have settled the bills, and ordered them discontinued.

4. If subscribers remove to other places without informing the publisher, and the newspapers are sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take newspapers from the office, or removing and leaving them unsalled for, is prima facie evidence of intentional fraud.

6. The postmaster who neglects to give the legal notice of the neglect of a person to take from the office the newspapers addressed to him, is liable to the publisher for the subscription price.

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THE NEW NORTHWEST.

SEVENTH YEAR OF PUBLICATION!

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OFFICE OF PUBLICATION—Southwest corner of Front and Washington Streets, (upstairs), Portland, Oregon.

EDITORIAL ROOMS—Corner Fourth and "F" Streets.

The NEW NORTHWEST is not a Woman's Rights, but a Human Rights organ, devoted to whatever policy may be necessary to secure the greatest good to the greatest number. It knows no sex, no politics, no religion, no party, no color, no creed. Its foundation is fastened upon the rock of Eternal Liberty, Universal Emancipation and Untrammeled Progression.

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SUMMONS

JUSTICE'S COURT FOR THE PRECINCT of Morrison, State of Oregon, county of Multnomah.—H. B. Parker, Plaintiff, vs. L. H. Parson, Defendant.—To L. H. Parson, the above-named Defendant: In the name of the State of Oregon, you are hereby notified and required to appear before the undersigned, a Justice of the Peace for the Precinct aforesaid, on May 22d, 1878, at ten o'clock in the forenoon of that day, at my office in said Precinct, to answer the above-named Plaintiff in a civil action. The Defendant will take notice that if he fail to answer the complaint or appear herein, the Plaintiff will take judgment against him for the sum of Nineteen and 50-100 Dollars ($19 50 100), and costs and disbursements of said action.

This summons served by publication by order made by the Justice of the above-entitled Court in said cause on the 23 day of April, 1878, directing service of summons to be made by publication in the NEW NORTHWEST, a weekly newspaper published at Portland, Oregon, once each week, for six successive weeks prior to said 22d day of May, 1878, the day fixed for hearing said cause.

Given under my hand this 24 day of April, 1878. H. E. BYERLY,

Justice of the Peace in and for Morrison Precinct, Multnomah county, Oregon.
april

SUMMONS.

IN THE CIRCUIT COURT OF THE STATE of Oregon for the county of Multnomah.—Mary J. Hill, Plaintiff, vs. Stephen Hill, Defendant.—To Stephen Hill, the above-named Defendant: In the name of the State of Oregon, you are hereby required to appear and answer the complaint against you in the above-entitled suit, filed herein, on the first day of the next term of the above Court, which shall be held after the expiration of six weeks publication of this summons, to-wit: on the 10th day of June, 1878; and if you fail to answer the said complaint, as aforesaid, the Plaintiff will apply to the Court for the relief demanded therein, to-wit: the dissolution of the marriage contract between you and the said Plaintiff, and for such other further or different relief as to the said Court may seem proper.

This summons is published by order of Hon. E. D. Shattuck, Judge of said Court, made on the 29th day of December, 1877.

april9 TRAYER & WILLIAMS, Attorneys for Plaintiff.