

The Revolution.

PRINCIPLE, NOT POLICY? JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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IMPEACHMENT OF THE PRESIDENT.

At last a majority in Congress vote for impeachment. The proposal came from the people almost two and a half years ago, but few listened to it. A year ago last autumn the question had become of such importance that it was confidently believed the ensuing session of Congress would bring its consummation. The republican majority was so overwhelming that presidential interference by veto or otherwise, could avail nothing. Every state was loyal, patriotic, earnest and determined. The most radical men were returned at the fall elections, and Gen. Butler of Massachusetts was elected on the strength of his zeal for impeaching the President, and his well known ability as a contestant in criminal prosecutions. But nothing was done by Congress in all the long sitting to restore national unity, still less harmony and prosperity. A summer session was equally fruitless. We are still divided, distracted, deranged in currency, commerce, diplomacy, with State and Federal liabilities resting on the people, the producing people, amounting to not less than four or five thousand millions of dollars, not to speak of current expenditures which are also appalling; with a President (so it is believed) whose weakness finds no parallel but in his wickedness, with a Secretary of State who has become his full counterpart in both, and a Senate too cowardly, or too corrupt till now to impeach the former or to seek the removal of the latter.

The delay to impeach can be accounted for on only two grounds. Conscience made moral cowards of Congress, or it feared the result in a political point of view. In a body so reckless and corrupt as it has proved itself, no wonder if there should be hesitation about "casting the first stone." The difference between Congress and the President had become so slight in moral turpitude, that one was reminded when impeaching the latter was named, of the eminent Dr. Beecher on trial before the General Assembly of the Presbyterian church thirty or forty years ago, on charges of heresy. A profane wag said (oath here omitted), "it would be more proper to try the General Assembly before Dr. Beecher."

Wendell Phillips had already impeached Congress before the people on two grounds, both of which he well sustained; and both under the circumstances, were "high crimes and misdemeanors." He proved all the way from Maine

to Mexico and back again, that we had a "dawdling Congress," and a "swindling Congress!" Whether he himself cared anything for the guilt thus charged and proved or not, the people have taken him at his word; and at the last elections have begun in good earnest a change. How he could so earnestly and eloquently urge a "dawdling" and "swindling" court to impeach and punish such a criminal exceeded all power of comprehension. The Farce of the "Forty Thieves" sometimes performed at the theatres, might be enlarged and improved should the nine and thirty privates undertake to arraign their captain because his "policy" of plundering differed from their own.

The democratic party disclaim all responsibility for, or sympathy with the President. It is a pity they had not better grounds and reasons for such disclaimer. But the republican party is responsible for him, and elected him too with full knowledge that he was a low born, "poor white," slave-breeding and slave-holding member of the democratic party! That Hannibal Hamlin should have been sacrificed for such a Barabbas, at such a time, and by a party of such pretensions and professions is a phenomenon without a parallel, at least in the last eighteen hundred years!

The Senate of the United States knew him well. None were more active than he at the opening scenes of the rebellion, and in the preceding year. He was a senator from Tennessee, and supported every demand of the slave power with demonic ferocity. Indeed, his own demands of the free states as conditions for remaining in the Union were more monstrous than those from any other quarter. Take one. On the thirteenth of December, 1860, he proposed the following as a constitutional amendment:

Resolved, That the select committee of thirteen be instructed to inquire into the expediency of establishing by Constitutional provision, 1. A line running through the territory of the United States, not included within the States, making an equitable and just division of said territory; south of which line, slavery shall be recognized and protected as property by ample and full guarantees; and north of which line, it shall be prohibited. 2. The repeal of all acts of Congress in regard to the restoration of fugitives from labor, and an explicit declaration in the constitution that it is the duty of each state for itself to return fugitive slaves when demanded by the proper authority, or pay double their cash value out of the Treasury of the State. 3. An amendment that slavery shall exist in Navy Yards, Arsenals, etc., or not, as it may be admitted or prohibited by the states in which such arsenals, navy yards, etc., may be situated. 4. Congress shall never interfere with slavery in the District of Columbia, so long as it shall exist in the State of Maryland, nor even then without the consent of the inhabitants and compensation of the owners. 5. Congress shall not touch the representation of the three-fifths of the slaves, nor the inter-state slave trade, coastwise or inland. 6. These provisions to be unamendable, like that which relates to the equality of the States in the Senate of the United States.

In his memorable speech in the Senate on the 18th and 19th of Dec. of that year, which an enthusiastic republican on the floor pronounced "Jacksonian in tone, Websterian in argument,"

he declared he "did not differ much from his Southern friends, only as to the mode of redress." "Shall I be so cowardly," he asked, "as to desert a noble band at the north who stand by the south on principle? Instead of acting with that division of my southern friends who take the ground of secession, I shall take other grounds, while I try to accomplish the same end. I believe the continuance of slavery depends upon the preservation of this Union, and a compliance with all the guarantees of the constitution." Of course he meant the constitution as amended; for he most distinctly declared there would be no safety without his own or similar amendment. And finally, to the amazement of even Jefferson Davis who had not then seceded from the Senate, he exclaimed, "when the North refuses under the constitution to give us what we consider the needful guarantees for the protection of our institutions and other interests, 'I WILL GO AS FAR AS HE WHO GOES FASTEST!'"

Ever since the war he has been redeeming that solemn pledge and promise. Senators heard him make it, heard Jefferson Davis demand of him to explain it, and have witnessed his attempts and determination to redeem it, especially during the last two years, since the cowardice and corruption of the republican party have been so manifest to the universal world.

And the manner of the impeachment, now that it is commenced, is even more remarkable than was its long delay. It is not clear that the President should not be impeached; but nothing could be more clear than that this Congress is not a fit tribunal for so important a transaction. Twice it has been attempted before. That it is intended to subvert the interests of party is proved by the whole history of the republican Congress, and the party leaders, during the last two years and a half. Pitchforking colored suffrage into the South on the points of federal bayonets, and denying it in every Northern and Western state where it is asked (Utah only excepted, and that a territory), shows the interest the party have in the question as one of justice and right. Changing unsolicited the constitution ("amending," it was called) so as to leave the colored population wholly at the mercy of the white so soon as the rebel states are restored, shows the quality and extent of republican humanity and philanthropy. It was Stephen A. Douglas who said he "didn't care a d—n for the nigger, but he had other reasons for opposing slavery extension." The colored man evidently has many such friends in the republican party.

It does not yet appear that the President has committed treason against any higher authority than the party that elected him. No one was more opposed to the Civil Tenure Act than was Mr. Stanton himself. None more strongly than he advised the President against it. None could test the constitutionality of that Act but one holding the appointing power, the President himself. He assumed the responsibility as did Gen. Jackson in removing a cabinet officer and the Federal deposits. The people sus-

tained the President in his course then and seem likely to do so again. Congress feels that it has undertaken a perilous work, and has prudently preceded it with every cunning forecast possible. The attempt to subjugate the Supreme Court and strip it of its authority, failed. In the endeavor to cut off debate, and to rush recklessly through with its purpose, it hopes to have succeeded better. It may be so, but this also is doubtful. The protest of the democratic members of the House was spurned. It was neither permitted to be read, entered on the journal of the House, nor printed in the *Washington Globe*. Though the constitution makes it the duty of the Chief-Justice of the Supreme Court to preside at the impeachment trial, his brief and respectful communication to the Senate on the manner of organizing the tribunal, awakened only displeasure, and was treated with disrespect, if not absolute contempt. The Senate enacted the law which the President is charged with violating, and now it is both judge and jury in the trial of its culprit. In ordinary courts no jurymen would be tolerated who was known to be even prejudiced against the accused. But the majority of the Senatorial panel have been loud and long in uttering their at least pretended condemnation.

To say that the President is bound by the law until it is declared unconstitutional, is absurd; because (though at his own peril) he has taken the only possible method to test its constitutionality. If condemned by the court that has over and over prejudged him, and spurned him and his policy together, he must suffer the consequences as would any other citizen.

The removal of a cabinet officer is no new wonder in our political heavens, to frighten the dwellers thereunder, like the natives Columbus found who were so terrified at an eclipse of the sun. Officers of bureaus have been dismissed by presidential fiat; and a large number of these very senators once waited on President Lincoln, headed by Mr. Sumner, and prayed most fervently for the removal of Montgomery Blair. And the arguments they used were mainly those by which Mr. Johnson now justifies his course.

The articles of impeachment are themselves an anomaly in the history of civilization. A poor fellow with a junk of bread in each hand, to dine more sumptuously, insisted on calling one beef, the other bread. The "high court of impeachment" has crumbled its loaf into nearly a baker's dozen of fragments and determines to find in them a whole bill of fare, animal, vegetable and mixed. Afterthought has super-added some side dishes, but they only make the case worse, revealing more and more the poverty of the diet. In the absence of "face cards" (in card-table parlance), it hopes by a handful of small trumps to secure the game.

But at this late day, the whole plot may fail. Two thieves had planned to steal a neighbor's calf. The owner heard of it and borrowed a pet bear kept by a butcher near by, and tied him where the calf was kept. When the thieves came, one watched at the door while the other went in the dark to lead out the calf, not aware that Bossy was relieved by Bruin. Bruin met his visitor with a hug more fierce than affectionate. He at the door grew impatient and called, "Why don't you lead the calf out?" The other answered, "I can't get him out;" the bear hugging tighter and tighter. At last the watcher alarmed at a noise said, "Well, come out without him, we shall be caught." The other answered, "by G—d, I can't do that either."

Republicanism may fare no better in impeaching Andrew Johnson.

After all, High Treason against the moral government of the Universe is in every policy of reconstruction yet proposed. The war might have been rebellion by the South against the Federal authority. But while slavery continued it was murder and treason against high heaven on the part of the North. It was heaven's thunderbolts hurled at slavery. And federal protection by the army of that accursed institution from the moment the war commenced, was bold defiance of Omnipotence itself. And our army of two millions six hundred and thirty thousand men were as chaff before the storm until we blew the trumpet of emancipation.

So shall it be still. Until the North and the nation shall together abandon the tyrannical schemes and plans of all parties, and accept as the one only sure basis of reconstruction, *intelligent, loyal, equal suffrage and citizenship, regardless of race, color, condition or sex*, presidential or congressional policies, Freedmen's bureaus, standing army, constitutional amendment, bailing or hanging Jefferson Davis and impeaching Andrew Johnson, will all alike be in vain!

P. P.

THE ROUND TABLE

THE *Round Table* is deservedly growing in favor with the most intelligent readers. An article in it last week entitled "What the Republic Needs," contained the following definition of true patriotism:

True patriotism does not consist in affection. It does not make believe, for the sake of winning the affections of the people, that all things, the people included, are as perfect as they can possibly be. It rather aims at telling the truth, regardless of unpopularity, not only because of the intrinsic beauty and righteousness of truth, but because, in the long run, it is sure to be safest and most wholesome. We do not hesitate to express the conviction that a great proportion of our existing national embarrassments and those that threaten our future, have had their origin in a lack of candor on the part of those who ought to have been the teachers of the people instead of their flatterers. The kind of courage whose absence we deprecate is not that which enables men to declaim against interests or institutions whose destruction would cost nothing to their assailants either in purse or conscience and whose abuse gains coveted notoriety. The courage we would fain see is that which should lead men to admonish the people of their conceit, their ignorance, their boastfulness, their irreverence, their self-indulgence, their adoration of money, their contempt for modest merit, their pitiful, shop-keeping way of measuring life, its duties and responsibilities; in a word, of all those qualities which, during the past generation, have so corrupted the nation, and which are more menacing to true liberty and a dignified national life than even the overthrow of the Constitution and the rise of a Military Dictator. The latter, indeed, would be part of the product of the enumerated vices; but the vices would continue to poison the system, like a lingering disease, long after the spasmodic effort was made that baply might cast off and outlive its climax.

The republic needs for the discussion of these grave questions, not demagogues and coarse-grained partisans, but the cultivated and high-minded gentlemen of the land; men who, having nothing to ask of the people, will not be fearful about displeasing them; men who, for the sake of their country in her hour of need, will emerge from the political obscurity to which their own taste as well as that of the majority consigned them in the time of that country's prosperity. With the courageous and disinterested aid of such men, the perils that surround us may be surmounted or avoided: without such aid, we have now slender hope of escaping a catastrophe.

The *Round Table* italicizes the word "gentlemen" as used above. What would its editor say to an amendment to his proposition, adding ladies of the same excellent qualities he would

have his gentlemen possess to the councils and discussions? There are plenty of ladies quite equal to the Victorias, Annes and Elizabeths of England, the Therasas of Austria, or the Catharines of Russia.

The *Round Table* is certainly favorable to the equal voice of intelligent women in the governmental councils. Even the very discouraging article in its columns upon Woman's Suffrage, on which we commented in a late "REVOLUTION" was a Communication, as perhaps should have been more definitely shown, and quite unlike the general character of the editorial columns.

P. P.

SUFFRAGE FOR WOMAN.

An auspicious sign of the times, as relates to extension of suffrage, is the tone of the public press. East, West and South the demand is now making, and the newspaper press, political, pictorial, literary and religious is beginning not only to treat the question with respect, but in many cases boldly to advocate it. A number of the Michigan journals are preparing the way for the extension of the franchise in that state without distinction of color or sex. To some of them we have referred before. The last *Hudson Post* announces, in its new prospectus, that its political principles are founded in a conviction of the necessity and expediency of the establishment of impartial justice and impartial suffrage; and our efforts will be devoted to the advocacy of those principles. With regard to the franchise, the *Post* says there are two courses, either of which is apparently just; one, the conferring of the right of suffrage upon all, irrespective of color or sex; the other, the establishment of certain requirements of education which all must comply with to be entitled to enfranchisement. The *Post* goes for the former, believing the latter inconsistent with a government that derives all its just power from the consent of the governed. "THE REVOLUTION" only proposes a slight educational test, not so hard to attain as are "one and twenty years of age," and accessible to all. We will not quarrel with our brave Michigan contemporary even about this.

CHILD MURDER.

THE public attention has been much drawn to this frightful subject of late. The disclosures made are appalling to the highest degree. The social system is too corrupt, it would certainly seem, long to survive. Infanticide is on the increase to an extent inconceivable. Nor is it confined to the cities by any means. Androscoggin county in Maine is largely a rural district, but a recent Medical Convention there unfolded a fearful condition of society in relation to this subject. Dr. Oaks made the remark that, according to the best estimate he could make, there were four hundred murders annually produced by abortion in that county alone. The statement is made in all possible seriousness, before a meeting of "regular" practitioners in the county, and from the statistics which were as freely exposed to one member of the medical fraternity as another.

There must be a remedy even for such a crying evil as this. But where shall it be found, at least where begin, if not in the complete enfranchisement and elevation of woman? Forced maternity, not out of legal marriage but within it, the complete power of the stronger over the weaker sex, must lie at the bottom of a vas

proportion of such revolting outrages against the laws of nature and our common humanity.

WHAT THE PRESS SAYS OF US.

From the Odd Fellow, Boonesboro, Md.

"THE REVOLUTION" is handsomely printed, edited with genuine female spice, and of course, goes heavily for female suffrage, and the rights of womankind generally. It has a big job on hand, but the proprietresses seem to go at it with a will. Of course we wish them success in their enterprise and shall be glad to receive "THE REVOLUTION" regularly.

We need something more than good wishes. We ask a little "male spice" from all the "odd fellows" in the land.

Woman has indeed a "big job" on hand to overcome not only the ordinary obstacles in life common to all, but the artificial ones that the usurper man has put in her way. Help us to pull down these barriers in the state, the church and the home, that woman may stand on an even platform with man.

From the Brooklyn Evening Post.

A THING OF BEAUTY IS A JOY FOREVER.—So thinks Mrs. Anthony, and everyone of our male readers who possess common sense. We have been favored with a copy of "THE REVOLUTION," and we must give Mrs. Anthony and Elizabeth Cady Stanton, not forgetting Parker Pillsbury, and the celebrated G. F. Train, credit for issuing a paper editorially and typographically the smartest and neatest sheet we have seen for a long time. They seem fully determined that the handsomest and smartest women and men shall rule this country. If man is the Lord of creation, woman is the Queen, and rules the lord, generally speaking, with a despotic power. Let our females rule the house, train up the young in the way they should go; and in this sphere they will have more influence, than by brawling at elections or serving as members of Congress.

What a feeble folk these "handsome" lords must be, if, with the purse and ballot in pocket, the reins of government in hand, the army and navy behind their back, they are still ruled with "despotic power" by women. Now we submit it to the judgment of a "candid world" if such men have the strength to brawl at elections, or make laws in Congress for thirty millions of educated people.

From the Boston Saturday Evening Express.

"THE REVOLUTION" is smart and peppery, filled with readable articles and goes it strong for woman's right's and George Francis Train for President. It tells also some unpalatable truths. The last number says that Senators Yates of Illinois, and Saulsbury, are confirmed and habitual drunkards, the editors having recently seen them at Washington. She also advocates an equality of wages whether work is done by men or women, and goes in strong for female compositors to get men's wages. Train has also a letter saying "no English bull ever stopped a Yankee Train," and goes strong for war with England. Speaking of Judge Chase, she says he has "got a heart as cold as a clam." "THE REVOLUTION" is replete with live reading.

No, sir, we have a grander work on hand than making Presidents. We are trying to educate the people into the responsible duties of self-government. If we leave the interests of this republic wholly to the tender mercies of politicians, our nation's decline and death is swift and sure. The women of this nation demand as one of their rights sober men, in high places, and all places, not only in the White House and Congress, in the pulpit and at the family altar, but on our streets and highways, in our steamboats and railroads; for statistics show that more than half the accidents, the pauperism, the diseases, the crimes that make our Eden pandemonium, are the result of this wholesale drunkenness among those who make and lead the public sentiment of the country. If there are no sober men for rulers, then let the Deborahs lead the armies of the Lord to victory and judge the nation with wisdom.

SUFFRAGE IN KANSAS.

The following is only one of many brave voices constantly reaching us from Kansas. The work there is well begun, though a rather Hood-winked correspondent of the Springfield Republican reports otherwise for reasons best known to himself:

LAWRENCE, Kansas, Feb. 26, 1836.

DEAR MISS ANTHONY: The watchword of Kansas women is "onward." Revolutions do not go backward, and we know no such word as *fail*. Though some of the prominent republicans rejoice that Woman Suffrage did not succeed at the November election, we are not in the least discouraged. On the contrary, we are determined to press our cause to the earliest possible success. To accomplish this, one of our best women (Mrs. Helen M. Starrett) has already entered the field to plead the cause of woman. She delivers her first lecture this evening in Topeka. Subject, "Man and Woman." Kansas men, not content with the able arguments and logical reasoning of "imported speakers," have clamored incessantly for home orators, arguments, and eloquence. "Let us hear from the women of Kansas" has been sounded in our ears since the question of Female Suffrage was first agitated; thus actually forcing from the quiet seclusion of home the wives and mothers they would so bravely shield and protect.

To let the Legislature know that we are not dead and buried, our widows petitioned that "Honorable body" for exemption from taxation, urging its injustice without representation. Their petition was referred to a committee of five, a majority reporting against it. The report says, "Taxation without representation is tyranny," rung from Faneuil Hall nearly a century ago; but who in the land then dreamed that the ladies would make the sentiment of those old patriots against the British government applicable to the women, and especially the widows of Kansas? Thus we see that man, although claiming superior reasoning faculties, could not foresee the logical sequence of the sentiments uttered and earnestly urged by himself. The minority of committee also made a report, all of which I inclose.

The brave women of Kansas have nailed their colors to the mast, and may be relied upon as efficient workers till a Revolution shall be seen at every hearthstone, and woman be recognized the equal of man "and nothing less."

Inclosed find \$11.00, for which send six copies of "THE REVOLUTION" to my address."

With kindest regards,

Mrs. R. S. TENNEY.

The following is the petition referred to in the foregoing letter, and one other to the same purpose; and also the minority report by the Legislative Committee.

PETITION OF FORTY-FOUR WIDOWS AND SIXTY-TWO CITIZENS OF THE CITY OF LAWRENCE, KANSAS, ASKING EXEMPTION FROM TAXATION FOR WIDOWS.

To the Honorable, the Representatives of the people of Kansas, now met in the State Capital for the purpose of good and just Legislation:

GENTLEMEN: We, the undersigned, widows of Lawrence, do hereby respectfully petition you to enact a law that will exempt the widows of the state from taxation.

We appreciate, equally we think with yourselves, the fact that taxation without representation is unjust, oppressive and burdensome; and, gentlemen, we are sure you cannot regard it as just to make widows an excepted class, and impose burdensome taxes on them. Does any one say we are represented? Or are you disposed to set aside the claims of our petition on the theory that in some latent, though undiscovered way we are represented? Then, gentlemen, we do respectfully petition you to enact a law that shall require the payment of the taxes assessed upon us at the hands of our representatives—self-constituted or otherwise—who impose them. Make those who represent us in imposing them, represent us in paying them.

It is said that, as we are protected by the government and laws, we ought to support them with our means? This is only the old plea for taxation without representation. Obligations and benefits are mutual between the state and citizen. The obligations pay taxes to the government corresponds exactly to the right of representation in the government; and for the benefit of governmental system and social order, we give in return,

equally with other citizens, our moral support, respect and industry.

That you may be made aware that we do not petition you, gentlemen, in a matter of abstract principle merely, we will show you very strikingly that we are heavily enough burdened to warrant us in crying out for the removal of the insupportable load that is laid upon us and our children, and kept on us without our consent and in spite of us.

One of us whose names are appended, has an income of \$900, and her taxes for this year amount to \$736. Another has, for her support, an income of \$200, derived from an insurance policy on the life of her deceased husband. Of this it takes \$90 to pay the taxes on her house and lot. Another is now contemplating the sale of her house and lot, next May, by the sheriff, to pay the taxes, and it is a matter of impossibility for her to effect more by her labor, than a meagre supply of food and clothing for herself and children. Another has just mortgaged her little shed of a house in obtaining a loan to pay the taxes and keep her little home from the fate awaiting the one just mentioned. And these instances only fairly show the average proportion of our taxes to our incomes, and the average stress of difficulties under which we now suffer, because of this burdensome taxation imposed upon us by others—mostly for things in which we take no interest at all.

Gentlemen, surely you will not continue this injustice and oppression, simply because you and your constituents are so much stronger than the widows of the state, who are powerless except in so far as their appeals to your sense of honor and justice affect you.

We believe, gentlemen, you will do yourselves the justice to respond unqualifiedly to these appeals, and we trust that our petition will be granted—like to your credit and our relief.

(Signed by 44 Widows.)

The undersigned fully agree with the sentiment expressed in the petition of the widows of Lawrence, and respectfully unite with them in asking the passage of a law to meet their request.

(Signed by 62 citizens.)

PETITION OF TWENTY-TWO WIDOWS AND 375 CITIZENS OF THE CITY OF TOPEKA, SHAWNEE COUNTY, KANSAS, ASKING EXEMPTION FROM TAXATION FOR WIDOWS.

We, the undersigned citizens, join most earnestly in praying our Senators and Representatives in granting the petition of the widows of Lawrence, to exempt them from taxes. Also the widows of all Kansas.

(Signed by 22 widows and 375 citizens.)

REPORT OF MINORITY OF COMMITTEE ON PETITION OF CITIZENS OF LAWRENCE AND TOPEKA, ASKING EXEMPTION FROM TAXATION OF WIDOWS.

Mr. Green made the following minority report from the Special Committee on petition exempting widows from taxation:

MR. PRESIDENT: A minority of your Special Committee, to whom was referred the petition of forty-four widows of the city of Lawrence, and twenty-two widows of the city of Topeka, indorsed by 400 citizens of the state, praying for the passage of a law exempting the property of all the widows of the state of Kansas from taxation, had the same under consideration, and instruct me to make the following report:

That while we recognize the existence of heavy and burdensome taxes upon the property of the petitioners, yet the passage of any law by the Legislature exempting the property of the widows of the state of Kansas from taxation would, in the opinion of your Committee, be so clearly in conflict with section 11, article 11, of the Constitution of the state, that we are unable to recommend the passage of an act making the discrimination in favor of the widows of the state of Kansas, as desired in the petitions before us; and your Committee recognize the manifest injustice of imposing heavy and burdensome taxes upon any class of persons without their consent, and believing that the widows of the state are entitled to such civil rights as will enable them to protect themselves, their children and their property, and to remove all cause of complaint, and to conform to the principles of free and representative government in accordance with the principles of natural justice, as enunciated by the Fathers, that all good governments derive their just powers from the consent of the governed, your Committee would recommend that the Constitution of the state of Kansas be so amended as to make no discrimination against persons on account of sex or color.

L. F. GILES,
W. H. DODGE.

The majority of the Committee reported at

very much greater length. But as Long Measure only seems to apply to it, we give only its concluding periods :

Man is the sentinel around the camp of life ; he wards off the approaching danger, and receives the blow—a protection created by God. Within is the family, although deprived of its head and depressed in sorrow, it is nevertheless within the paradise.

Better far would it be for the females of the state to be thus dependent on the stronger sex, standing on the outer ring of a boisterous life, than to cut loose and swing from her orb, and sail through life an independent being.

The act just passed in the Kansas State Senate allowing any qualified person, "without regard to sex or color," to practice law in all the courts, may be fairly pronounced a point gained by the advocates of Woman's Rights. We incline to think it is a measure that will be promptly acted on. We do not know how feminine logic might do on a technical law-point ; but, unless Kansas women are different from other women, and Kansas men from other men, there must be some admirable jury pleaders amongst the ladies there.

NEARLY all of the papers in Kansas, it is said, that are controlled by men who have never been tainted with democracy and anti-abolitionism, are supporting Woman Suffrage. With such an array for the cause, it cannot be ridiculed out of existence, and to defeat it will require something besides the wicked attempt to array the Bible against it.

PROFESSOR AGASSIZ'S BRAZIL.

THE journals of Mr. and Mrs. Agassiz in Brazil will be read with great interest by all lovers of travels. There are not many such travellers, perhaps none since the period of Humboldt. The following is apropos to our columns :

EQUAL RIGHTS IN SCHOOLS.

There are establishments in nearly all the larger cities, in which the children of the poor are taught a trade. In these schools, blacks and whites are, so to speak, industrially united. Indeed, "there is no antipathy of race to be overcome in Brazil, either among the laboring people or in the higher walks of life. I was pleased to see pupils, without distinction of race or color, mingling in the exercises.

The Imperial Library of Rio de Janeiro is very fairly supplied with books in all departments of learning, and is conducted in a very liberal spirit, suffering no limitation from religious or political prejudice.

In fact, tolerance and benevolence are common characteristics of the institutions of learning in Brazil.

EDUCATION OF WOMEN.

Both authors of this book have passages on the neglect of the education of women. Mrs. Agassiz says :

The education of women is little regarded in Brazil, and the standard of instruction for girls in the public schools is low. * * * The majority of girls in Brazil who go to school at all, are sent about seven or eight years of age, and are considered to have finished their education at thirteen or fourteen. The next step in their life is marriage. * * * There is not a Brazilian senhora who has ever thought upon the subject at all, who is not aware that her life is one of repression and constraint. She cannot go out of her house, except under certain conditions, without awakening scandal. Her education leaves her wholly ignorant of the most common topics of a wider interest, though perhaps with a tolerable knowledge of French and music. The world of books is closed to her ; for there is little Portuguese literature in which she is allowed to look, and that of other languages is still less at her command. She knows little of the history of her own country, almost nothing of that of others, and she is hardly aware that there is any religious faith except the uniform one of Brazil ; she has probably never heard of the Reformation, nor does she dream that there is a sea of thought surging in the world outside, constantly developing new phases of national and individual life ; indeed, of all but her own narrow domestic existence, she is profoundly ignorant.

Mrs. Agassiz tells an incident that illustrates this condition of society. Staying at a fazenda one day, she found a book and took it up to read it. It was a romance. She says :

As I stood turning over the leaves * * * the mas-

ter of the house came up and remarked that the book was not suitable reading for ladies, but that here (putting into my hand a small volume) was a work adapted for the use of women and children, which he had provided for the senhores of the family. I opened it and found it to be a sort of text-book of morals filled with commonplace sentiments, copy-book phrases, written in a tone of condescending indulgence for the female intellect. * * * I could hardly wonder, after seeing this specimen of their intellectual food, that the wife and daughters of our host were not greatly addicted to reading. Nothing strikes a stranger more than the absence of books in Brazilian homes.

THE ONE THING NEEDFUL.

Boston, Feb., 1868.

THE one thing needful for women to learn, is physiology ; not only for its direct value in teaching how to preserve health, but as the basis of psychology. But to be of much use it must be thoroughly and universally taught. This can only be done by making it the indispensable part of all school education, not in the superficial way in which it is generally taught now, when taught at all, but in its wholeness. Mothers cannot teach their daughters, because very few of them are competent, and because parents are, for that very reason, the worst possible educators of their own children. The parental relation is exclusively an affectional and not an educational relation. Of course parents may educate their own children, and if they have a genius for educating, they may do it tolerably well, but they will not do it so well for their own children as for others.

The best educators of children are older children, especially those not of the same family ; and in fact we see our best efforts constantly defeated by the evil influence of the vicious and ignorant companions of our children. There is no safety but in the path of justice to all. One ill-born, neglected child may ruin a community. All children are equally God's, and society, as the representative on earth of God's providence, should care equally for every one of its little ones. Up to the present time the influence of children upon one another has principally been felt for evil, but it is just as potent for good. I am very glad to see the remarks of Dr. Lozier in "THE REVOLUTION," about the teaching of woman. The profession of physician calls for a noble character, and there are many noble men in it ; but they are human, and they cannot act against the very life of their business. If all women were wisely taught there would be no need of a class of physicians ; children would be well-born and well-bred. There is much, very much, to be said to women that cannot be printed, that must come from thoroughly taught women to their sisters ; and until it is said and the truths acted upon, the world must continue to suffer. Only woman can save us. People never learn by experience ; if they did we should all have all the wisdom we need, women would not be growing weaker and sustaining a special class of physicians, undreamed of by their grandmothers. Naturally women are stronger than men, as steel is stronger than iron. Men could not stand the dress and habits of women, and go through what they do, without utterly breaking down. Some day the world will learn that the strongest forces are the finest, the least visible, the most spiritual ; then we shall see why it is that things go so badly when the lower attempts to govern the higher—when the force element incarnated in man rebels against the love element which inspires woman.

F. J. C.

THE WORKING WOMEN OF NEW YORK.

ARTICLE III.

THE SEWING GIRLS CONTINUED.

THERE are, first, the shop girls, who sit in long rows, up and down the length of great dreary work rooms, or pile in promiscuously in less pretentious establishments. Then there are the dressmakers, the cloak-makers, tailoresses, seamstresses and takers in of slop work. Of the thirty thousand women now out of employment in this wilderness of a city, twenty thousand are said to be sewing girls. Piles of unsold cloaks on the shelves, clothing of every description on hand, although "marked down" at ruinous prices—this tells the story why so many thousands of women are thrown out of employment during the inclemency of the season. A picture of one of the vast establishments where shop-girl work, will do for all the rest. Large, well-lighted show-rooms, attentive salesmen, watchful floor-walkers, spry little cash boys—all these will the eager buyers find in the lower rooms. Down stairs to see evening dresses, where brilliant gas jets flame out to show the effect ; up stairs to see the bargains in cloaks and shawls ; wherever they go, the same gentle light and soft radiance is thrown. The work room is a very different place to the showrooms, however. On the third floor are the first work-rooms. They are large and well-lighted, though but poorly ventilated. The impression made upon one's mind is, that a breath of fresh air has not entered that close atmosphere for a long time, and yet the windows are thrown up as high as they will go every night at sweeping hour. But one must remember, when sixty human beings, some of them with diseased lungs and horrid breaths, work in these rooms for ten hours daily, that ventilation is almost impossible. These are the lace workers and muslin finishers. They prepare those delicate articles of lingerie which so win one's heart from the window or case where they hang. Infants' robes are made, babies' baskets are thoroughly prepared here. The girls look tired, even at an hour before noon. They bend over shockingly, and nearly all of them have sore eyes and sorer hearts, poor things. Six dollars a week is the average price made here. Some there are who make nine. The majority only make five. The fourth floor, one immense room, running over the whole building from back to front and from side to side, is occupied by the cloak makers. There are four long tables down the centre of the room, and smaller ones placed a little to the side. Here, during the brisk season, ninety-five girls work. Now the number cannot be more than twenty. The women working here seemed more cheerful than those on the lower floor ; but they, too, are overtaxed and allow themselves to die by inches, just because they fancy they are making an honest livelihood. They average more than the muslin workers. Some of them can make ten dollars a week, but those are old hands at the business. On the fifth floor is a smaller work-room than either of the others. It is devoted to the making up of plain underwear for ladies and children. There are about twenty-five or thirty employees here, pale, wan and sickly ; but, strange enough, more contented with their lot than those of either of the floors below. I asked one old lady, whose age would surely entitle her to rest, how she liked to work there ? She replied, "I thank God that I can take care of myself in my old age !" She is seventy-two years of age, and earns three dollars a week, God help her ! I could not help wondering how in the world she

managed to reach the fifth story with her poor, rheumatic limbs and feeble strength. As if divining my thoughts, she said, "To be sure, it's a good way up, and I have to come very slowly; but after I once get here there's a good rest for me until night." A little creature of thirteen, but who looked no more than nine, was basting hems in a corner. She was only learning to sew, she said, and had been there two weeks, but in a fortnight more she would be paid for working. Upon asking her "how much," she answered with a proud inflection of voice, "five dollars a month." The faces of the employees throughout this establishment generally wore a shocked, startled expression, as if they were forever on the rack. A great majority seemed to be suffering with lung and throat diseases.

With a heavy heart I saw them at their tasks. Poorly paid, illy clothed and fed, they go on from one year's end to another. Surely there must be relief for them sometime in the future. Why not now? TURRO.

DR. TODD ON WOMAN'S RIGHTS.

BY MILTON R. SCOTT.

THE Rev. Dr. Todd has lately written a little book on "Woman's Rights." It is the most complete illustration that could be devised of the weakness and softness of the opposition to the cause of Woman's Rights. He neither appreciates the weight nor the delicacy of the subject which he assumes to discuss. In common with other "lords of creation," he seems not to realize that women have brains. He addresses his words chiefly to women, and although he compliments and "patronizes" the sex considerably, one can find very little worthy the attention or consideration of "reasonable creatures."

The Doctor can see nothing higher in the Woman's Rights movement than an aggressive warfare on the part of women upon the just prerogatives of men; and having constituted himself a champion of the "sterner sex," he enters the lists in full armor. He opposes everything that savors of equality. He would not let woman share the right of suffrage with man; he does not want her to choose her own employment, nor receive full pay for work; he seeks to limit her education; he forbids her either to act or grow except in a certain "sphere," and he even considers it necessary to prescribe the kind of garments she should wear.

The work is a little one; but it contains a vast amount of advice and admonition which will amuse, if not instruct, the women of our country. The poor girls of our cities, who are toiling out life for scarcely enough to preserve life, and are exposed to the most fearful danger and temptation from day to day, should ponder well the argument of Dr. Todd against "displacing so many young men" and taking away so many "chances of marriage" from themselves: The young ladies at our various female seminaries and colleges should read his earnest words upon the insufficiency of their "physical organization" to go through the course of study they have undertaken. The vast number of maidens in the country who, Dr. Todd seems to think, are seeking to escape marriage, need his precious information about the blessedness of the conjugal relation and their dependence on man. The women who have broken over the chalk line which Dr. Todd and others have drawn

as the boundary of their "sphere," should listen to his fatherly advice, and no longer expose themselves to the gross and "unchivalrous" charge of "seeking to be men."

And then, the men—the men who "invent," the men who "earn the property," the men who "support the families," the men who "endure the pressure of continued and long labor," the men who "kill whales," "pull teeth," "cut off legs," "dig ore and coal," "carry hods," "tan leather," "groom horses," and perform the other manly deeds which Dr. Todd strings over nearly a page of his book—these men and all others should receive the instruction here offered to them, and be ready evermore to resist the encroachments which "strong-minded women" are making upon their authority and power.

Oh, Dr. Todd, have you ever thought of the poor girl?

THE revelations of nature speak through the elements of society, foreshowing a better day for woman. Her social condition is not adequate to her capacity for usefulness; the rivalry of conservatism prevents her from rising equal to her true status. Woman alone knows her sorrows and struggles. She feels the sting of degradation in her heart arousing her to rescue herself from slavery. Her work should move with the celerity of thought to compete with error in its pressure against her elevation. The course of sundry would-be reformers (who have turned against Woman Suffrage) is unjust in the extreme; their opposition is not sufficient to rival the living principles that unfold in womanly wisdom. Teach woman that it is not her province to obey unprincipled man. Man is not "lord of creation;" his claims have fallen, leaving him on a level with woman. Her sympathy lives in every reform; she can open the field of culture broad enough to develop her individuality for the elevation of the world. Close thinking will impress every woman that the Eternal Principles will deliver her from the bondage of false customs. Behold, millions desire to carry forward this great Revolution for the enfranchisement of women! Change is the order of nature—progression is the life of society—all should yield to the never-varying round of Providence. M. T.

A MOTHER TO A DAUGHTER.

MY DAUGHTER: Among all types of beauty and sweetness which have been given us by poets and painters, stands first of all a young girl just budding into womanhood, whose elastic step, delicate bloom, and round, flowing outline of form express suppleness and vigor. What an incarnation of hopefulness! what a reservoir of all that is lovely and inspiring in the future woman, is such a picture!

But where do you see the type, save in fancy? You can count on your fingers the Misses of your own age whose form and bearing do not suggest some frail, exquisite piece of porcelain, too delicate for actual use, and to be handled with exceeding care when taken from its support.

In our cities such crops of hot-house exotics are yearly poured forth to swell the ranks of human life, that physiologists are sorely perplexed in enumerating how long it will take for the race to die out from sheer delicacy in woman. In the country there is not so much advantage over the city as one would suppose to be the case, for there is pure air, the blessed sunshine, and the fertile bosom of mother

earth from which to draw vitality—there are flowers to cultivate, and woods and fields to explore, from which to gather botanical and geological specimens; for, even in the most picturesque country, girlhood is too much restricted from healthy, out-of-doors activity and from living out those natural instincts which should ever be religiously respected by their parents. So the glory and pomp of sunrise and sunsets come and go, and the miracles of reproduction, growth and death pass before the eyes; so summer breathes in blossoms and fruitage, and winter in snow and sleet, as "the great world spins forever down the ringing grooves of change," while myriads of human beings stand stolid and dull, with senses unawakened by the palpitating life that pulsates alike through the granite, the plant and the human being!

It is time we shook off our sloth, dear girl, and look life fairly in the face, to see our situation and our needs, and to devise what must be done to reform existing evils. There is some great wrong in the position of women, as you well know. When shall we begin to point out the wrong and specify the remedies? There is "balm in Gilead;" for every wrong exists a right; for every evil a cure.

You have asked me if there were two kinds of human nature; very indignantly did you exclaim that the world must think woman greatly inferior that it restricted her so much, and debarred her from hundreds of pursuits that men considered good and praiseworthy. Your brother could use his limbs in ways that developed his whole body, and gratify his curiosity, on the street, in the workshop, or in mingling with his fellows. As he grew older, every pursuit that charmed him courted his attention. You were told, if you attempted to follow your early playmate, reared by your side from babyhood, that such things were very improper for girls, they were coarse and unwomanly.

Again you answered, "Is not what is good for him good for me, and does not what injures me hurt him also? Why should we be separated now, when we need each other more than ever? What power is it that has decreed I am immodest in using faculties that are given to me as well as to him? Is it not a decree unfounded in the nature of things, and made only by a false view of our capacities, which may be annulled? It must be so, for I feel the truth of what you said in your last, 'That every faculty has an inherent right to its natural development.'"

Then, many of your associates are restless and unhappy. But I will not touch upon this mental phase of girlhood now. In answering these queries and a hundred others, my dear girl, I commence with the physical life since in the order of nature it is first developed, and it is at the base of all intellectual and mental power. Given firm health and you have a capital to start with, which will enable you to strive to attain some noble end and exult in the strife. You feel that fresh enjoyment of existence, that exulting sense of power, which should underlie all effort, and with which a woman can put forth questions that only the reorganization of society can answer.

So let me urge upon you again and again to respect your body, and obey its laws as far as you know them. There is no enjoyment, no vigor, no usefulness without a sound body. Regard it as your first duty to care for your health. Let not the snail of being unfashionable tempt you to sell the birthright of nature

for a mess of pottage. There is nothing in the world so demoralizing as to run counter to the known laws of being. Such a course dwarfs every higher and better faculty; it aims a blow at the foundations of morality itself. "Thus saith the Lord" is written in the very constitution of our being, and to disobey is to degrade our whole nature.

And I charge you, my child, if you have any love of truth, to remember this, that there is just compensation for every broken law, and never can one be transgressed with impunity. Fashion ignores this; hitherto our sex have been yielding, and disliked the notoriety of being peculiar, and so we have bowed to her sway with more than pagan idolatry. Thank Heaven, my child, that you live in an era when individuality is claiming expression and woman feels that her outward life shall henceforth express her inner nature.

First of all you must understand well the outlines of Anatomy and Physiology. The day has passed when the body was despised and called altogether corrupt and vile, and all that is most natural and sweet was to be tortured till extinct. That belief belongs to the dark ages. These wondrous organs by which we perceive the outer world, and by which all sensations play upon the interior, are like the keys of some delicate musical instrument, and like those need tuning in perfect harmony from their lowest to their highest notes. But harmony means health, and that is wholeness or holiness. In perfect health every faculty has a normal use and gratification. Each one is sacred and beautiful in its true place, and in the broad fields of human existence there is room for all to play freely and grandly.

If you understand, my child, that every faculty you possess is God-implemented and presupposes a use for that faculty, you have caught fast an eternal truth. That the Divine flows through the human in all ages and races is a truth just illuminating humanity. The light streams upon fewer still who have learned how fully and sweetly it flows through woman in her true development.

Affectionately,

H. M. H. P.

MORE WESTERN CORRESPONDENCE.

EXTRACT OF A PRIVATE LETTER FROM ILLINOIS.

DEAR MISS ANTHONY: When I first advocated "Woman's Suffrage," I did so as a protest against "Negro Suffrage." I now look upon it as nothing more than our own just right, and I am doing all that I can to interest others in the cause. But I find with surprise that those who claim to be reformers, and are loud in their professions of respect and appreciation of women, when I come to ask them for some practical demonstration more than the general gallantries of polite society to substantiate their claims, they become suddenly indifferent, or boldly declare: "O, it is not thus that we desire to see ladies advanced and elevated!" I find in your paper clear and concise answers to every objection men offer to your position, but knowing their own weakness, they cowardly shrink from even their perusal; and some consider that I unsex myself, and others that I am a fanatic on the questions of "The Social Evil" and "Woman's Rights." I am pleased that George Francis Train can galvanize true democrats into espousing our cause. All honor, especially to him, "who never deceived a woman," whose name is without this almost universal reproach! I find our own sex after all our greatest enemies. They attack our claims with more acute ridicule and keener sarcasm than man is capable of. But enough of this. I think very much of "The Revolution," and am not willing to lose a number, as I intend to have them bound as suggested in the paper itself. I inclose a list of persons to whom please send it. Hoping that the great need of the age may be accomplished—the elevation of our sex—I subscribe myself, with respect,

Your friend,

P. W. RALST.

WHAT AN IRISHMAN THINKS.

NEW YORK, March 2, 1869.

Editors of The Revolution.

I HAVE read all the numbers of your journal so far, and, am happy to state, that I have received a great deal of information from your spirited and very intelligent advocacy of the right of the slaves, everywhere. But you, like a great many other well meaning people, I am afraid, are very apt to make mistakes at the start, which may estrange a large and very powerful element in the United States from the good cause of which you are indeed the eloquent exponents.

The Anti-slavery party, from time to time, were too much given to comparing negroes with Irishmen—"drunken Irishmen"—and the party were astonished at the sensitive Irish, in not working in harmony with those who were and are in the habit of thus offending them. The Irish as a people, are not and never were in favor of slavery, but the advocates of "universal liberty;" in this country were for a long period, and are now to a certain extent; the best friends to England, the deadly enemy to the Irish people at home and abroad, and, in fact, the enemy of the human race.

Irishmen, like most American men, do not like to be associated with negroes; neither do Irishwomen wish it to be supposed, that they are to be found only in your kitchens; although there is oftentimes as much truth and decency in kitchens, as in parlors and bow-windows.

But I am happy to find that your "REVOLUTION" is truly American; not drawing any inspiration from Exeter Hall and the London Times. So much the better for the principles which you so fairly and squarely put forward; the franchise for women; protection for American industry and freedom for all people "irrespective of races and colors. God speed "THE REVOLUTION."

The right to vote is a great blessing to an intelligent and virtuous people, and to them only should the gift be extended. The ignorant, and those who are guilty of crimes against the state and society at large, should be prohibited strictly from electing men or women to any office. Women, certainly, have as good a right to say who are to make and execute the laws as men. Women are in many things equal, if not superior to men, in taste, virtue, wisdom, courage and judgment. I know two women of but average intelligence, who, after each of them had only a short acquaintance with James Stephens, C. O. I. R., pronounced the great Head-Centre a very little man; and yet, Stephens was surrounded for years by men of great minds certainly, who were convinced that the Fenian Chief "was a terrible fellow entirely. And the most remarkable feature in the opinions of these two women of Stephens is, that they have never exchanged a word about the man, so far.

Fraternally yours,

EUGENE O'SHEA.

A REPLY TO GENERAL.

Editors of Revolution:

In your No. 6 Gen. —, through Mrs. Stanton, asks: "What Alfred H. Love would have had us do in the Revolutions of '76 and '61? Would he have let the 'red coats' come in and the 'rebs' go out?"

ANSWER: I would have had you simply be men and women; and if the highest convictions of your nature and your duty, and your best knowledge, after going to school with six thousand years of history behind you, and the example and triumphs of Jesus Christ with you for eighteen hundred years, have taught you no better than surrender your manhood and womanhood, your spirituality and divinity, and accept the lowest plane with the uncertain arbitrament of the sword, you could not have done differently and you must still "reap as you sow."

"Red coats" might have "come in" and slavery have gone out, sooner and more cheaply, for in their country complexion is not the price of liberty. And the women of our land might have had decent respect and Equal Rights, for they could have pointed to Queen Victoria with more hope for the rights of ballot and office.

And had we have let the "rebs go out," we should not have had the fearful drain of blood and treasure to keep them in, and now the impeachments and arrests to keep them out.

And as for what I would have done—I did not live in '76, but did in '61, and though I counsel all the world never to hinge present action upon the grooves of the past, but to live and act in the revelation and inspiration of the moment and do better, still I put on record in '61:

What a sublime spectacle it would be to find a people willing to relinquish their artificial claims to country for the sake of peace, and carrying out the principles of Christ. There has never been a nation willing to relinquish a single inch of territory. Why not part with discordant members for the sake of the Union—which means harmony? Why not be willing to retreat and retire into such a domain as would be harmonious, and where the rights of all God's creatures would be recognized?

As there was free will in the formation of the Union, let it be maintained upon this free will policy, which has been the admiration of the world.

Secession would not then be mooted for light and trivial causes, especially if we were to make the privilege of remaining in the Union a matter of desert. Let the question be—are you good enough, free enough, patriotic enough for the Union, rather than what extent of territory or human authority will be added. Let it be known that neither geographical limits nor governmental powers comprehend and secure the highest prosperity or closest unity, and that coercion is not conversion.

1868 endorses this, and I add thereunto for "THE REVOLUTION" that the old plan has been tried and failed, and I ask to *revolve*. Millions of cannons mark cowards. This radical press and the outspoken truth that "will not serve two masters," mark the braves of the day.

With Jesus as our model and the Christ of our individual natures as our guide, we shall know neither limit to country nor end of affection for mankind; and as for "red coat" or "reb," learn to hate the sin but never the sinner. And then may we find the term "General" defined: "One high in the rank of man—impoverishing, enslaving, wounding and killing."

Inquirer, whoever thou art, resign thy commission. I honor thy noble intentions; but look higher—trust the testimonies of Jesus, "He who loseth his life for my sake shall find it." Suffer rather than cause suffering. Die rather than kill. Hopefully and fraternally,

ALFRED H. LOVE.

Philadelphia, 2d month 22, 1868.

DR. C. B. BOYNTON,

AND THE FIRST CONGREGATIONAL CHURCH AT WASHINGTON, D. C.

WASHINGTON, Feb. 22, 1869.

Editors of The Revolution:

I WAS astonished to find in the last number of your spicy and fearless "REVOLUTION," a statement representing "Dr. Boynton, the radical Chaplain of Congress," as hostile to the admission of colored people to his church—that he preached a sermon to sustain his views, and that Gen. Hancock (it should be Howard), who had raised \$100,000 from Northern Congregationalists for the erection of the church edifice, had led a respectable minority protesting against the doctrine and action of the pastor.

Now, as a member of that church and society, and President of the Board of Trustees, I desire to inform you that these statements are in every material point untrue and calculated to injure the character and position of the church and pastor, all of whom are thoroughly anti-slavery and anti-caste, and would, under no circumstances, join or minister to a religious body which would exclude from the communion and fellowship any person on account of race or color.

It may be proper, however, to state that Dr. Boynton,

in November last, delivered a discourse on the subject of "race," and while he distinctly claimed equal civil and religious and other rights, for all men and women, and emphatically denied the right to exclude them from our churches and societies, he expressed the opinion that, in large communities, the colored people would find it for their highest interest to organize and maintain associations of their own, and thus reach the highest point of manly and Christian attainment by a development of their own excellencies and peculiarities.

Very respectfully, D. M. KELSEY.

We are constrained to differ entirely with the Reverend Doctor in his conclusions as to any form of negro-pew-worship or education. Until spiritual astronomy discover another heaven and worship, and God also, for the hereafter of us, all such fastidiousness as this had better be overcome. If colored people can sit with their mistresses as slaves, servants and wet nurses, suckling young Senators and Presidents, and the dainty baby mothers of Senators and Presidents, washing, dressing and cooking for the lady saints of the capital generally, and of Dr. Boynton's church particularly with its peculiarly loud professions, it would seem to us better that he should leave all class and caste preaching to the rebel priests and prophets who still prowl through the South, and sometimes even steal into the North.

IS LABOR TO BE DIGNITY OR DEGRADATION?

"Honor and shame from no condition rise;
Act well your part; there all the honor lies."

"Turro," in a late number of "THE REVOLUTION," tells the story of a woman who sought work "closely veiled," and says she was of that class called genteel poor, who would "rather die (!) than have it known by anybody that they would descend to sewing even as a means of eking out a scanty income." We are inclined to think that the woman who would put forth both such a plea and complaint as that, wanted the sum earned for some purpose not included in life's necessities.

Actual need destroys false pride and makes labor honorable; something to be sought for openly, and not by stealth.

Then again, the woman who would rather die than have it known she worked for her living, shows a sad disregard for the reputation she tries to sustain in an underhanded way, by leaving her friends in doubt as to the manner in which she procures the means necessary to sustain it; is it not far preferable to any right-minded, thinking woman to be known as an independent worker, than feel the averted eye of suspicion or doubt?

An unprincipled employer would be more than likely to take advantage of a person who would seek honest labor in such a questionable manner, upon the sound supposition that the same feeling which governed such an action, would secure silence.

Hundreds of poor women in this city, educated and tenderly nurtured in early life, would be glad to get work which they could do, not to eke out the pittance of "only a thousand a year," but to be all in all to them by replacing the crusts with a fresh loaf, or putting the loaf on an empty shelf; and feel no shame in going for such work unveiled. We earnestly suggest the propriety of giving work to such, and rigidly withholding it from the former class till their need dignifies the labor.

Although the want of good, wholesome independence amongst women to do any and all just and necessary things, is a fact to be both deplored and condemned, still, individuals are not wholly responsible for it. Society, that something and nothing composed of and sustained mostly by women, is the hot-bed of rivalry where principles of false pride, false shame, and false show are bred and instilled into the minds of each to the end of preferring death to honest labor.

It leaves the imagination a wide range and correspondingly blank in the continuity of our remarks; but when women cease to make the frivolities of dress the horizon line of their mental range they will then be able to see the injustice of their exclusion from the ballot.

S. F. R.

ORDINATION OF A LADY MINISTER AT HINGHAM, MASS.

MRS. P. A. HANAFORD was ordained and installed pastor of the Universalist Society in Hingham Feb. 19. A correspondent of the Boston Journal gives the following particulars of the services:

The church was crowded with spectators, including very many personal friends of the candidate, some of whom came from great distances, to be present at the services. Mrs. Hanaford's name is familiar in almost every household of New England, and to thousands in all parts of the Union, as the author of several very excellent works, among which are the *Life of Lincoln* and *The Soldier Boy*—both deservedly popular. The sweet song, *The Empty Sleeve*, is also from her pen. She is also the editor of the *Ladies' Repository*, a Universalist Magazine; of *The Myrtle*, a Sunday School paper, and is further well and favorably known as a most talented lecturer on temperance and reformatory themes.

Sermon and Right Hand of Fellowship by Rev. Olympe Brown. Ordaining prayer by Rev. Elmer Hewett.

Rarely has a more deeply interesting or profitable occasion been enjoyed by the writer than was experienced this day. Every service was feelingly rendered, and of the very large congregation present there were few dry eyes during some of the more impressive and solemn of the exercises.

WOMAN IN THE POST OFFICES.

The *State Sentinel*, Republican organ at Montgomery, Alabama, under date of 19th ult., says that there are more than forty ladies acting as Postmasters in that state. The agent of the Post Office Department there says they "are discharging their duties with great fidelity and promptness; in no instance are they ever behind in making their returns or paying over public monies." Of course efforts have been made to turn them out, on account of their sex. Some of the other gender are always engaged in such congenial tasks. Through the exertions of Judge Gier, the aforesaid agent, and the kindness of Gov. Randall, they have been retained. There are a great many women now in charge of Southern Post Offices. Most of them can take the test oath, while competent men cannot in very many instances. Did it never suggest itself to the editor of the *Sentinel* and others of the party entrusted with the reorganization of the South, that a person competent to manage a Post Office may be fully equal to duties of citizenship? Recently we noticed that Judge Underwood complimented Mrs. Harper, a talented woman of color who has been lecturing in the South, by saying that she was doing more work for reconstruction than any two men who were laboring in the same field. We have waited with some interest to see the Judge take steps in the Virginia Constitutional Convention, for the purpose of making Mrs. Harper the political equal of at least one man.

EDUCATION OF GIRLS.

It is at least a hopeful sign that the attention of so many of the best men and women throughout the civilized world is turned to the subject of woman's education. Every good writer contributes something valuable, and few writers fail to say something, such is the public interest already awakened. Some sharp criticisms upon modern English life, written in a fresh and vigorous style, are contained in a book by Professor D'Arcy W. Thompson, just published in Edinburgh, under the title of "Wayside Thoughts." On the subject of girl's and woman's reading and thinking, he says:

The goal to which all a girl's thoughts are directed, from childhood upwards, is matrimony. In every tale she reads the heroine is followed by her with absorbing interest, as she pursues a tortuous pathway through two entire volumes and three-quarters of a third to a Rosamond's bower, in which is standing a clergyman in a surplice. Now, surely, in the name of all that is logical, if wedlock is thus to preoccupy all the thoughts of girlhood, it should be kept as carefully before the mind of boyhood as the goal of all ultimate endeavor, seeing that wedlock is a condition that affects one sex as much as the

other. At all events, a woman can never be married, but, from the necessities of the case, a man must be married at the same moment. And yet we should regard with unqualified and merited contempt a wretch that should mander through a sentimental youth into manhood, wasting his thoughts and energies upon mawkish anticipations of connubial bliss. We feel intuitively that a man should pursue some definite useful career, independently of all connected with marriage; and he can only win respect of himself and his fellows by the prosecution of a fixed and honest calling.

Why then should the world of usefulness be closed against feminine aspirations? Why should all chance of independence be denied? Why should the happiness of half humanity be staked upon what, in seven cases out of ten, is a matter of interest contingency? Why should a man be allowed to push his way to fortune, and a woman be compelled to wait until she be pulled into it? It would seem as though we had two separate creeds for the two sexes, and believed in freedom of the will for man and in fatalism for woman. There is an extremely beautiful fairy tale, exquisitely handled by our Poet Laureate, of a sleeping princess awakened by the true lover's kiss. The story is thus far true in its suggestions, that warm and reciprocated love throws a superlative charm into the life of man or woman; but it is false if it suggests that woman has no duties or responsibilities of weight anterior to wedlock, and no subsequent duties and responsibilities disconnected with her new condition."

MAID SERVANT DRESSES IN ENGLAND.

The English papers are calling loudly for a reform in the dress of their servant girls. Ladies are scandalized at the near approach of these girls to themselves in dress; and as there is not always difference enough in deportment and behavior to distinguish the different classes, it is proposed to label the servants by a costume that shall leave no room for doubt. The London *Saturday Review* remarks very sensibly, if a little impudently, to the upper classes, that they have a mote in their own eye, and that the reform can be brought about in one way only: "The reaction in favor of a neat and simple style must come from above, and not from below—in the way of example, not precept. When ladies of fortune and position in England or America cease to lavish their thousands on millinery, their copyists in the nursery and kitchen will cease to spend their wages on a similar object."

GLOUCESTER, MASS.—The newspapers tell of great destitution in that usually flourishing town, but it did not prevent our receiving from them an encouraging list of subscribers to "THE REVOLUTION" one day last week. We earnestly hope to do something to prevent a recurrence of the present tide of suffering now sweeping over the land, for at least a century, if not forever. Our nation has gone far in evil doing and now reaps its reward, the innocent suffering with the guilty.

ONE WAY TO DO IT.—The New York *Tribune* said the other day that "to elect a man to office who deliberately gets drunk is to bring delirium tremens into our legislation and to make the preparation and execution of our laws uncertain, wild and spasmodic. Now is the time for the men who really believe in the virtue of temperance to show their faith by their works. Let us resolve to vote for no man who has not strength enough to resist the temptation of wine." An exchange intimates that this is a specimen of Mr. Greeley's support of Gen. Grant for the Presidency.

MR. GREELEY furnishes the last illustration of the sage remark of Josh Billings: "When a fellow gets to going down hill, it durns seem as the everything had been greased for the okashun."

KANSAS.—From Lawrence and all parts of the state the most intelligent, moral and truest women are asking suffrage. It is fast being demonstrated that it is the ignorant, the weak, the vicious, and the careless who oppose.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }

SUSAN B. ANTHONY, Proprietor.

NEW YORK, MARCH 12, 1868.

MAN THE USURPER.

In the February number of the *Radical* is an article by David Cronyn, which we publish to-day, under the head "Woman as a Mendicant." In many respects the argument is able and timely, though founded on two fallacies: one, that woman does not demand suffrage; the other, that her helplessness and degradation are not enforced like that of serfdom, peasantry, or slavery, but a defect *per se*, in and of herself. On the first point the writer says:

In the present New York State Constitutional Convention, an effort was made to secure to woman the right of franchise. The committee on suffrage, Horace Greeley, chairman, reported adversely. A leading, if not the leading reason given for such report was, women did not want suffrage, did not ask it. The fact alleged is undeniable.

In the face of this undeniable fact, let us state that at least ten thousand of the leading women of New York, wives of judges, lawyers, editors, clergymen, and merchants appeared as petitioners before the Constitutional Convention, demanding "the right of suffrage, and many proudly refused to sign the petitions, because, said they, "we will not humble ourselves to ask of man what is our right." Among these petitioners were such women as the sister of Secretary Seward, the daughter of Thurlow Weed, the wife of Horace Greeley, wife of Theodore Tilton, wife and daughter of the Hon. Gerrit Smith, wife and daughters of Judge Daniel Cady, wife and daughter of the Hon. Charles Sedgwick, sisters of Gen. John Cochran, etc., etc., showing that the leading women in wealth, rank and intelligence in this State now make the demand. In the very hour that Horace Greeley read that unworthy report, the Convention was all in motion with the innumerable petitions poured in from every part of the state, asking suffrage for woman. We repudiate the assertion, as not only insulting to us, but opposed to the facts of the century. Woman is waking up everywhere to the claims of the new and higher civilization. When, in old monarchical England, where the best minds are in a measure palsied by the demon of caste, women are rising up in their dignity, throwing off the shackles of custom and demanding a voice in the government, shall it be said that here, under the inspiration of our free institutions, the most enlightened minds in the country do not know enough of the machinery of government to demand their political rights? No, no; all this talk of woman not wanting suffrage is like the old talk that the black man was contented in slavery.

When New York abolished her property qualification for white men in 1821, did ten thousand of that disfranchised class petition as we did for the right? When in 1848 and 1868 it was proposed to abolish the property qualification for black men, did ten thousand of that class petition for the right? Woman has petitioned more than all these classes put together, and not in such humble tones either, that the

writers of this day need complain that the women who have fought this battle in New York, and radically changed her legislation for women, have not shown a proper pride and self-respect and power.

Horace Greeley's assertion was not true, neither was it his real reason for his action. That suffrage committee decided in caucus before giving us a hearing or counting our petitions, to report just as they did. The real reason for their action was that the republican party could not afford to make a new issue, with all the other odious measures it had on hand. Woman's "apathy," is no greater than was that of the white men in 1821, nor the black men in 1848, nor the two million plantation hands to-day. We pray David Cronyn to grant us sufficient intelligence in New York to understand Horace Greeley, if we do not know enough to demand the right of suffrage.

On the second point the writer says, in regard to the enforced slavery of woman:

No, let her cease fondly comparing herself with the negro. The latter is not honored by the comparison. The cases have few points of analogy. He was helpless, not for the chains that bound his limbs, but for those which fettered his intellect, for the prison which walled in his soul. Given freedom to the latter, the former had long since been broken and flung to the winds. Woman has the supreme condition of freedom and justice. That condition is moral and intellectual liberty. Let her use this. Let her act! Let her act! But she does not act; she complains. She does not work; she begs. She does not demand; she supplicates.

In comparing the woman with the negro we but assert ourselves subjects of law. It is not in "fondness" but humiliation that we admit our condition. The old adage, "might makes right," is the one law of violence, war, slavery, oppression, injustice, that has thus far governed the world, subjugating alike the weaker animal, race and sex to brute force. In the infancy of the race, as of the individual, passion and power rule, until the waking moral nature holds the animal beneath its feet. This being the law of life, we by no means make man responsible for all the blunders and barbarisms of his ignorance; we only ask the nineteenth century to shed the dead skin of the past, and bring its customs, creeds, and codes into harmony with the higher civilization we are now entering. Whether the negro is "honored" by comparing him with serfs, peasants, or women, matters little so long as all are equally dishonored in being thrust outside the pale of political consideration.

The difference in the slavery of the negro and woman is that of the mouse in the cat's paw, and the bird in a cage, equally hopeless for happiness. One perishes by violence, the other through repression. If the mouse escapes it is stronger for the struggle; if the bird escapes it perishes in its native element.

There are many points of analogy in the condition of all disfranchised classes. The fact that women and negroes have no voice in the government is one strong point of analogy; that women and negroes are taught obedience to their white masters in the Bible is another; the fact that women and negroes have ever been the slaves of white man, the one to his lust, the other to his avarice, makes too many points of analogy for woman to contemplate without a deep feeling of indignation. But if there are no points of analogy in the condition of women and negroes, why did the "white man" in his wisdom make the same laws for both classes? Why are women and negroes shut out of the colleges and professions together if there are no points of analogy in their

condition? Why do the telegraphic wires bring the news to-day that in Kansas and Iowa henceforth "women and negroes" are to be permitted to practice law. We have stood together in the laws and constitutions in our degradation, why not together in our exaltation? We rather think from this passage that the writer is a republican or abolitionist, which is about the same thing, and wants black men to enter the kingdom first. "Woman," he says, "has the supreme condition of freedom and justice!" with the laws of barbarism on our statute books; "moral and intellectual liberty!" shut out of the world of work, Columbia, Harvard, Yale! Harriet Hosmer the gifted artist knocked at the doors of our eastern colleges for a course of lectures on anatomy, but in vain until she reached St. Louis, in a slaveholding state! "Let her act!" She enlisted in the late war; you dismissed her in disgrace, without pay. Let her work! You will tell her where, and give her half pay for obeying you. Do women make the laws and customs? Theodore Tilton in his demand is right, David Cronyn to the contrary notwithstanding. Let the usurper make voluntary restitution of one-half the universe to its rightful queen, then talk of woman's duties to herself, to God, and man. Mr. Cronyn says:

We repeat it respectfully and deliberately, there is one great beggar in the world. It is woman as she is represented by the conduct of the pending issue.

This is cool talk for the usurper to-day, after holding woman a victim under his heel for centuries, legislating her property, wages, everything into his own pocket—after all the self-denial and sacrifice of mothers, sisters and daughters that man might be educated and exalted. In your circle of acquaintances, reader, can you find one father who has made his sons all toil that a daughter might enjoy the advantages of a classical education? Left them in poverty that she might be rich? Can you find one family of brothers who have voluntarily spent their lives in drudgery, to give a sister an education superior to their own? If there are such cases they are rare indeed, while facts of life-long self-denial on the part of mothers, daughters and sisters stand out at every turn. Where have we ever seen a society of men formed for the express purpose of educating poor but pious young women?

Yet we have not only done that in the past for men, but every year our journals herald many facts of women of wealth giving and bequeathing large sums of money to boys' schools, colleges and universities, to the utter neglect of their own sex—a proof of woman's lack of self-respect. If women are beggars, they are made so by the injustice of men. As we understand the demand of to-day woman asks no more than the poor devils in the Scriptures asked. "Let us alone." Blot our names out of your statute books. We ask no special laws or constitutions or customs for us. We are willing to rough it with man, and abide by the same laws he has made for himself. We have tried the rights, privileges and immunities accorded to negroes, and now we are ready to try the white man's code. We ask no more than Diogenes in his tub asked the intruder: "Stand from between us and the sun."

Shakespeare, in his *Titus Andronicus*, tells of the king's beautiful daughter, whom rude men seized, cut out her tongue, cut off her hands, and then bade her "call for water and wash her hands." Not more unreasonable are the men of our day, who bid woman go forward to take the rights denied her—to enter the colleges and professions barred against her—to express her

opinions at the ballot-box and altar and fireside, when law and Gospel alike forbid it. No, man can never know all that it costs every woman who makes for herself a place to stand. It is easy for man to go forward, for the universe is his, by common consent, and woman is his property, made for his pleasure. This is the common idea taught, men say, in the Bible, the constitution and by the facts of life.

After further berating woman for her frivolity, Mr. Cronyn says:

When she is serious, every department of effort flings wide its doors to her. Mrs. Somerville's sex stands not in the way of generous recognition and honor. One embodiment of self-respect like Margaret Fuller is a perpetual burning reproach to the universal effeminacy of her sex. Anna Dickinson's presence and personality on the platform, are infinitely more powerful for her cause than her arguments.

Most magnanimous! You "fling wide your doors" after woman is inside the citadel. After Mrs. Somerville has educated herself outside your universities and secured a place in the world of science, and you cannot shut your eyes to the fact, you give her "generous recognition." Margaret Fuller is a "perpetual burning reproach" to the men of Massachusetts, that the sphere in which she moved was so narrow and her labors in life so poorly paid or praised. Over what a holocaust of wounded hearts and reputations of noble women, over what laborious years of argument and assertion Anna Dickinson at last gained the height she holds, those who have worked and watched and waited know. Her personality may long make her position sure, but we need arguments still to show others less brave, that her shining paths are free to all. One fact like Frederick Douglass, was worth much towards emancipation, yet it took thirty years of argument and four of bloody war, to open the eyes of this nation to its injustice to his race. And though we have multitudes of facts, we shall ply the argument, until all women have a "generous recognition" of their rights whether in science, literature and art, or the more humble employment of everyday life. We ask "generous recognition" for the pale, weary workers in our school-houses and factories, in the garrets and cellars of our cities; for the outcast burdened with sorrow and guilt, and for the caged children of ease, pining amid luxury for something to do.

Speaking of woman's education, the writer says:

There must be some serious defect in our domestic and educational institutions that furnish such an inferior article of woman.

The supply is always suited to the demand. The women of a nation are always moulded after man's highest idea. For a quarter of a century strong-minded women have been the target for the scorn and ridicule of politician, priest and press in this republic; hence the harvest of weak-minded ones, we all alike deplore to-day.

We fully agree with the writer in his estimate of our female seminaries, but so long as woman holds neither the purse nor the ballot, she cannot bribe or vote the doors of Harvard and Yale open to her sex.

The writer further says:

The agitators of Female Suffrage movement are laboring under a peculiar difficulty. They are trying to lift a dead weight with a minimum of power. They are endeavoring to elevate woman against her own volition. It is not so sure that political suffrage will prove a speedy remedy for all her ills; that, the ballot secured, the now lifeless and inert mass will rouse and tend irresistibly to higher conditions.

Our difficulties are the same that John Bright labors under in demanding suffrage for ignorant

Britons, the same Wendell Phillips labors under in demanding suffrage for ignorant Africans; but few of their clients know the priceless value of the rights their champions claim. But the cry of liberty is the mightiest power to galvanize dead souls to life, and freedom is their native element; hence, when we work with nature, progress, though slow, is sure. We do not suppose that suffrage will end simoons, small-pox or superstition, but it will secure political equality, which our Fathers, who were wise men, considered a great blessing. And believing the old adage, that what is "sauce for the gander is sauce for the goose," we ask the privilege of trying it, and we do not propose to let these crafty men like David Cronyn, Wendell Phillips and O. B. Frothingham, shirk their responsibility in this matter, under any plea of the supposed indifference of woman to the question. It is your business, gentlemen, to take down the barriers your hands put up. Have you not found life's battle hard enough while all its paths to you were free? Are not the tasks that Nature gives to all alike enough for our development, that man should build his artificial walls to block our way?

The writer mourns woman's lack of self-respect. Where shall she go, we ask, to learn the fitting lesson? To man's laws and constitutions—which from, Coke to Kent, degrade her from a person to a thing? To the Bible—where man's translations of holy words degrade God's laws to his desires, and make woman but the creature of his will? To the facts of life—where woman has reverently conformed herself, her ways and will and wishes to man's creeds and codes? Whatever class in life is ostracised, that class is degraded in its own eyes, for equality is the first condition of self-respect. When man recognizes woman everywhere as his peer she will set new value on herself, and not before.

The line of historical movement lies through Woman's Suffrage. But will she accept it as alms or achievement? Shall it be a concession to her weakness, or a victory to her strength; a propitiation to her affection or a conquest of her character; a deed of chivalry or of extorted respect and justice? These are not unimportant questions to womanly pride. Let her reflect upon them. The ballot is a moral educator even to whom it comes unought. But its beneficence is increased ten fold to those to whom it comes in answer to their own extraordinary seeking.

We are in an attitude to take it both ways. Those who have fought for it bravely twenty years could take it now as an achievement; those who have accepted the situation with pious resignation could take it as alms. Neither David Cronyn, Wendell Phillips, or O. B. Frothingham, achieved the ballot by "extraordinary seeking;" their fathers fought the battle, they entered into the glory. The strong-minded women, too, have fought our battle and it is but just that our weak-minded should reap the benefit. Why demand a more universal interest of woman in politics than men have ever manifested.

But, in spite of his heresies, we are glad to hear David Cronyn on this subject. We like this berating and scaring woman, it is better than worshipping us in the clouds as of yore. We are glad to have woman at last touch terra firme. Wendell Phillips bravely led off in this direction three years ago, and our best thinkers are falling in line. This change of base is a good sign. It is a confession of weakness on the part of the usurpers, and argues a speedy surrender. They know they are surrounded, cornered. They cannot answer our arguments; no man of common sense attempts it. Now, the question is, shall they stand still and let us fire hot shot

on their devoted heads till they are annihilated with a sense of their awful responsibilities or shall they spring to the battlements and turn their guns on us? We say, fire away, gentlemen, but do not load too heavy lest your guns kick and kill man instead of woman. E. C. S.

PETERSBORO, Feb. 28, 1863.

MY DEAR COUSIN: I am glad to get your letter, and to read in "THE REVOLUTION" that you had so pleasant a time in Johnstown.

You are making, with the help of my excellent friend Pillsbury, a pungent and lively paper of "THE REVOLUTION." I can but think that Train is a heavy load for you to carry. I was sorry you treated Garrison as you did. He is truly a great and good man.

I am leading a quiet life, as a man nearly seventy years of age should.

Your affectionate cousin, GERRIT SMITH.
Mrs. E. Cady Stanton.

We do not know what system of locomotion is common in Madison County, but in our high state of civilization here in New York the people do not carry the Train, but the Train the people. G. F. Train's avoidupois is of little consequence to "THE REVOLUTION" so long as he walks on his own legs, and carries it on his shoulders.

But young Hercules will, no doubt, willingly shift his burthen as soon as our veteran reformers, like Atlas of old, return to their duty.

LETTER FROM MISSOURI.

TWO WEEKS AT THE STATE CAPITAL.

Editors of the Revolution:

I FIND that the agitation of the suffrage question during the political campaign of Kansas, last autumn, has done much toward arousing the minds of people here, who had perhaps never before given the subject a thought. Missouri at that time was watching the movements of her sister state with deep interest, anxiously awaiting the result of her great struggle for Woman's Suffrage, and not a few felt a sincere regret in the defeat.

The great question now with the dominant party is power; all minor considerations are ignored to accomplish this object; and while they question the expediency of the negro on their platform, it is surprising that they shrink from woman? When we reflect that in this state all questions of progress are novelties, sprung upon a people before they can be able to weigh any matter with proper consideration; we have every reason to be sanguine (judging by the present) of future success. Scarcely one year ago the women of this state joined themselves into a Woman's Suffrage Association, and shortly after their organization, sent a petition to the legislature signed by some three hundred, praying that the word "male" might be stricken from the state Constitution. This was followed by the introduction of a bill, in the form of an amendment to another bill then before the House, which received thirty-nine votes. This winter the same petition has been renewed, with the addition of eight or nine hundred signatures, and although a question of policy will probably exclude the subject from all further consideration this season, still we cannot fail to observe the great progress which has been made during the last twelve months. A writer who has recently published a work on "The New Republic," speaks in glowing terms of the brilliant prospects of Missouri. He notes the influence which Nature exercises on the souls of men. He assumes that a lofty, mountainous country has a tendency to inspire with noble impulses and develop the higher qualities in man. He prophesies for the future of the great West a high state of cultivation and civilization in the human race, which will eclipse, in poets, philosophers, statesmen, all that have ever walked upon the earth. Hence we have every reason to look for great results in the legislative halls of Missouri. During the present session little attention has been given to anything beyond the subject of railroads. It has been one of absorbing interest—in both houses at times creating considerable excitement and is indeed one of vital importance to the state; for on the successful operation of this principal mode of transit, will depend, to a great extent, its future prosperity. The Pacific railroad bill is now pending in the House, and it is to be hoped its final disposition will be such as to insure those improvements, of which

there is a palpable need, when eight hours are necessary to pass over a distance of one hundred and twenty-five miles, from the chief city to the capital. In all the state, a more appropriate site could not have been selected on which to build the capital. It might almost be called the city of seven hills. Although there are no elevations of great prominence, the surrounding country is one of continued undulation as far as the eye can reach. The capital is beautifully situated, commanding an extensive view from its dome, and can be seen at a long distance up and down the river, whose turbid waters wash the foot of its grounds. Nowhere in Missouri do we find the romantic in scenery. Our Niagara, Hudson and White Mountains are in no degree reproduced in this state, but nature, in her freak of sobriety, has compensated for the absence of surface, sublimity and grandeur, by an imbedded wealth, which promises to make this the richest, if not the most flourishing state in the Union.

Missouri has entered upon a comparatively new life, shaking off the galling and oppressive shackles with which slavery had sought to bind her and girding herself with noble purposes and fresh resolutions, she has launched forth as a new state unfettered—free! If the men who stand at the helm are true to principle, firm in their adherence to the fundamental laws which they profess to have adopted as their basis, there need be no fears for results in the future.

The Radical State Convention for the election of delegates to the Chicago National Convention, was held here in the House of Representatives, on the 22d, the anniversary of Washington's birth-day. The assembly was large and everything passed off harmoniously. They adopted no platform and steered clear of all side issues contenting themselves with an enthusiastic expression of preference for Gen. Grant as the Presidential candidate.

WOMAN AS A MENDICANT.

BY DAVID CRONYN.

From the Radical.

In the present New York State Constitutional Convention, an effort was made to secure to woman the right of franchise. The committee on suffrage, Horace Greeley chairman, reported adversely. A leading, if not the leading reason given for such report was, women did not want suffrage, did not ask it. The fact alleged is undeniable. But its validity as a reason is questionable. To our mind, it were wiser for the committee and the convention to aim to develop a sense of responsibility, a seeking for it by imposing it. But the world is not up to that. Constitutional Conventions do not regard it as their function to educate public sentiment, but rather, to gratify it. The fact of woman's unconcern had its weight with the committee and the convention, as it has its weight with the world. The indifference of the great mass outweighed the interest of a few. The pitiful fraction of petitioners commanded no influential respect. This is natural. Men are still influenced more by concrete facts than by ideal theories; more by action than by apathy. Figures are forces ever in reforms.

However, we have to do here with the radical import and not with the validity or invalidity of the above reason. The case before the convention is an exact type of the case before the country and the world. A wide-spread and culpable apathy infects woman. She is inensurable to her own condition. She does not want suffrage, and does not want it because not aware of her want. This is the most grievous fact of all. She is but feebly interested in her own case. A half dozen champions are fighting her battles for her, and fighting them bravely, let us admit. Her army is all generals. Evidently she has more sympathizers and supporters in the opposite, than in her own sex. She tightly claps the wrongs of which she complains. Her protest is thus far futile, because feeble. The old traditional rule continues in force in default of her appearance in the court of appeal.

The popular idea of man's responsibility for woman's situation, contains only a partial truth. There are two parties to the guilt. Man is one, woman is the other. Nay, the latter is the greater. For, what extenuation exists for her criminal inaction, which, more than any other circumstance, perpetuates her bonds? Is it that it is not for her to claim her rights, as man originally usurped them, and should now make voluntary restitutions? This view involves a false conception of historic facts. But if it were true, it is still, as a reason,

palpably weak and inadequate. It simply counsels indefinite submission to injustices which courageous action might very speedily remove. It counsels an unmasterly inactivity. Is it that she is rendered helpless by enforced slavery? No, let her cease fondly comparing herself with the negro. The latter is not honored by the comparison. The cases have few points of analogy. He was helpless, not for the chains that bound his limbs, but for those which fettered his intellect, for the prison which walled in his soul. Given freedom to the latter, the former had long since been broken and flung to the winds. Woman has the supreme condition of freedom and justice. That condition is moral and intellectual liberty. Let us use this. Let her act! Let her act! But she does not act; she complains. She does not work; she begs. She does not demand; she supplicates. All this, while her own powerful self-resources lie undeveloped. She appears on the steps of the world as mendicant, complaining of man's injustice and woman's wrong; man's tyranny and woman's servitude; man's usurpation and woman's helplessness, and begging, piteously begging, her rights!

We repeat it respectfully and deliberately, there is one great beggar in the world. It is woman as she is represented by the conduct of the pending issue. Dear as her cause is to us, we cannot close our eyes to her great complicity in the crime of her own personal, social, and political degradation. The radical difficulty of her case lies deeper than statute law, than conservatism, than physical weakness, than sex. It lies simply in herself. She invites and perpetuates all that she suffers. She does this by her weakness of character, her feebleness of intellect, her levity of soul, and, as the result of all, by her fatal inaction. Doubtless her complicity is the partial product of our institutions. So is that of unjust man, as for that matter. Yet, if there be such a thing as freedom of will, she cannot be wholly despoiled of it. In the active exercise of that freedom, lies her salvation. Not another's, but her own volition is the vital need. The help she wants is self-help.

"They who would be free,
Themselves must strike the blow."

This is the divine condition of whatever enfranchisement is worth anything. When it comes to that, woman will find the world ready to fly to arms in her defence. When she is just to woman, man will be just to her. When she is truly respectable, she will be respected.

The fatal obstacle to woman's amelioration is her want of self-respect. Indeed, it is hard to resist the conclusion that this is, in the ultimate analysis, the Pandora's box of her wrongs. She respects everything save herself; yes, respects herself as a personal, social, conventional creature, but not as woman. This devitalizes her, leaves her weak and impotent, kind, loving, humane if you will, but yet weak and impotent, a prey to circumstances that knead her like a thing of dough, a prey to accidents which destroy her individuality. In either sex, self-respect is the condition of force and elevation of character. It is emphatically so in woman. In any, it is the surest means to the suffrage and honor of the world; it is supremely so in woman. She lacks it and lacks all. She commands the praise, flattery, admiration, love, and chivalry of men, but not their respect. She commands man, but not his manhood.

Various practical forms illustrate the evil of which we complain. It is beheld in the sentimentalism which is the characteristic and bane of female society; in the mean and abject servility to the caprices of fashion; in her running to dress like an uncultivated garden-plot to weeds; in her absorption in gallantry; in her devotion to heartless artificial conventions; in her absence of high intellectual tastes and ambitions; in her want of self-mastery—in a word, in her appalling and disastrous disproportion of feeling or thought, of imagination to judgment. Not wholly without reason is her name a synonym for frailty, fickleness and superficiality. Not without reason is she still classed with children, negroes, idiots, and Indians. Like these, she is the subject of the sensational. Like these, she has literally a savage passion for baubles and colors, tinseled and tawdry ear-rings and finger-rings. With them, her vocabulary is prolific in interjections and exclamations. She is with them a creature of imitation. Her basis of respect is external and not internal, is sense, and not self.

There must be some serious defect in our domestic and educational institutions that furnish such an inferior article of woman. They give us beings with all surface accomplishments, but being destitute of mental strength, thoughtful earnestness, dignified characters. Our female seminaries are notoriously hot-beds of female sentimentalism. Our misses' and ladies' schools give us too many "misses" and "ladies," too few women. The female product of our present educational

methods strikingly illustrate the theory of Prof. Baine's recent article in an English periodical, on the correlation of the mental powers. In the prevailing stamp of female mind, the will and intellect are utterly swamped and buried away in a Niagara tide of feeling over into that awful gulf—her heart. There must be, we say, some grave defect in the instruments employed, that society fails to get more of a higher type of woman. But wherever the difficulty lies, whether in curriculum or system, the great vital necessity still stands. The characterless condition of female characters must be removed, before any true and permanent amelioration is possible. Until that time, woman cannot be just to herself. Until then, society will not be just to her. In the nature of things, weakness commands love and pity, not respect and power.

Woman's way to empire is through her will. The world bears her no malice propense. Her sex is no misfortune, despite the drivelling of those who would bring it into diarepsis, or make it an excuse for her vegetative conditions. When she is serious; every department of effort flings wide its doors to her. Mrs. Somerville's sex stands not in the way of generous recognition and honor. Physical weakness proved no obstacle to Madam Pfeiffer's extensive travels afoot. One embodiment of self-respect like Margaret Fuller is a perpetual burning reproach to the universal eademy of her sex. Anna Dickinson's presence and personality on the platform, are infinitely more powerful for her cause than her arguments. The latter are her propositions, the former, her demonstrations. She was shot at once on a political platform. Had she screamed and fainted according to the fashion, the index-finger on woman's dial-plate would have gone back some years. But she did not do either. Her woman's strength was superior to her sex's weakness. As if in contempt of her sex, a very modest lady acquaintance of ours can break bread, shoot a gun, ride a horse, play the piano, solve problems in calculus, read Demosthenes in the original, write an essay and deliver it with force. Yet she is not an exception to the radical capacity of her gender, but only a departure from their ruling conduct. So it is. Aspiration and ambition know no sex. When woman simply does what she claims she can do, or ought to do, all the gods are at her service. Despite man's usurpation, injustice, and tyranny, when did ever a woman appear whom society did not honor? Learning, talent, genius, character, there in woman, as in man, when did they ever fail to command the respect and homage of the world? The law of moral and intellectual strength prevails. Let woman prove herself strong, all gifts, rights, and immunities will speedily gravitate to her.

The agitators of Female Suffrage movement are laboring under a peculiar difficulty. They are trying to lift a dead weight with a minimum of power. They are endeavoring to elevate woman against her own volition. It is not sure that political suffrage will prove a speedy remedy for all her ills; that, the ballot secured, the now lifeless and inert mass will rouse and tead irresistibly to higher conditions. But granting this, how long must the possessor of this instrument be delayed by the passiveness of woman herself? how long deferred by the reproachful conduct of woman as a mendicant. In the pending battle, the strategy of the field commanders is just here open to criticism. Eagerly intent upon the objective point, they overlook the discipline of their own forces. The real enemy is in their midst. "Not so," says a friend with whom we remonstrated for joining in the clamorous cry of her sex. "Suppose all the women in the United States should demand the right of suffrage, could they have cast a single vote until man should be pleased to let them?" "Reasoned like a woman," one is tempted to say. It is only the fatal assumption over again, the assumption of sex prejudice. Such reasoning is sophistical and far from broad. Man controls the ballot, but not the conditions of its possession. His pleasure in the matter is at her earnest bidding. Let her make a general organized demand for the right, and enforce the requisition not alone by numerical, but by proper moral demonstrations. Granted even that he ought to give the ballot without effort or interest on her part. Yet if he will not, and the conditional effort is withheld, where does the fault lie? Our friend further insists, with her sex, that man is responsible in this matter, because "it is men's opinions which govern women, more than women's which govern men." Very true, this goes near the heart of the issue. It is woman's degradation and shame that she has no opinions of her own. There is, in the present constitution of society, unjust as it is, no natural or inseparable artificial reason for her intellectual helplessness and dependency. The taunt of the organic inferiority of the female brain takes its rise in her self-faithlessness. How long will she be the pantomime of men no better than herself? Dr.

* Theodore Tilton, in Music Hall lecture on Woman Suffrage.

Winship, when helplessly imposed upon by a fellow student physically stronger than he, obtained justice by quietly developing his strength, and then giving his enemy the alternative of apology or chastisement. Is woman intellectually weak, unable to cope with unjust man? Then let her get strength, develop it, work for it, eye, dig for it, and no longer be the inferior and dependent she confesses herself. Let her cultivate intellectual courage and independence. The world is hers. Books and brain and will are hers. A celebrated female writer says of herself, that she took revenge on Fortune by deserving the favor which Fortune did not bestow. Let the woman of to-day take signal revenge on man by at least deserving the privilege he does not give. To this end, let the leaders of the woman movement change their war cry, from the platitudinal phrase of "man's injustice" to the more needed and truthful alarm of "Woman's Apathy!" Let them sweep her sex with a storm of the red hot shell of argumentative indignation and appeal. The fulcrum of reform is the consciousness of its necessity. Let this consciousness be roused in woman as well as in man. The line of historical movement lies through Woman's Suffrage. But will she accept it as alms or achievement? Shall it be a concession to her weakness, or a victory of her strength; a propitiation to her affection or a conquest of her character; a deed of chivalry or of extorted respect and justice? These are not unimportant questions to womanly pride. Let her reflect upon them. The ballot is a moral educator even to whom it comes unsought. But its beneficence is increased ten fold to those to whom it comes in answer to their own extraordinary seeking.

The reader will not mistake us. The original claim is granted, is advocated. The unequal applications of law and custom are unjust. The vice of society here is that it is striving to confine great natural forces to unnatural channels. We sin against individual freedom by putting purely personal tastes, propensities and conventions into organic and arbitrary forms, into social, civil and political institutions. Society's *should not* is very well. Society's *shall not* is all wrong. Woman's education, politics and profession are not the legitimate objects of written statutes. "Woman's destiny?" What petty business! "Let every man go to heaven in his own way," said Frederic the Great. Let every woman go to her "destiny," in her own way. There is no royal road thither, college charters and Pauline theology notwithstanding. Let the laws of human nature have generous scope. The forebodings of woman's degeneracy are puerile and irrelevant to the previous question. Has she a right to personal freedom? If so, let her have it and let God take care of his own as He surely will. Let her become what time, thought, and wise discussion, in a word, what the inevitable law of human development may make her, whether that be politician or parliamentarian, kitchen domestic or railroad engineer, working or woman. The all-vital thing is an open field and fair play. Nature knows no Salic law; Society must know none. It is as plain as plain can be that it is woman's right and duty to do

"Whatever perfect thing she can,
In life, in art, in science."

But while allowing all this, we must, to the charge of man's responsibility, return the counter-charge of woman's responsibility. The greatest obstacle to her enfranchisement, personal or political, is herself. No artificial barrier opposes her which she may not beat down, if she will, when she will. No opinion of man's can stand before her womanly determination and achievement. Let her know her capacity and vindicate it. Let her know her rights and maintain them. We look with bitter pain upon her passive sufferance of social shames and conventions, which disrobe her of her dignity, strike out her individuality, and consign her to moral and intellectual impotence. She is the one all-powerful reserved force of humanity. The time is ripe for the play of that force. That it is yet comparatively inactive lies somewhat in man's injustice, but more, far more, in woman's apathy. Let her act! Let her act!

DAVID CROXTON.

GEORGE FRANCIS TRAIN ON WOMAN'S SUFFRAGE AND THE POPE.

AN EVIDENT PAPAL BULL AGAINST TRAIN'S KANSAS CAMPAIGN—THE GREAT OVATION AT DUNGARVAN—TRAIN STARTLING THE MONARCHIES OF THE OLD WORLD FROM A SLEEP OF AGES—WHAT CÆSAR SAID—NATURE AND HUMAN NATURE.

THE AUGUSTINIAN CONVENT,
DUNGARVAN, Feb. 18, 1868.

DEAR "REVOLUTION": *Veni, Vidi, Vici.* Nature in a volcano. Nature in an earthquake. Nature in an iceberg floating in mid ocean. Nature in a tornado in the Gulf stream. Nature in a typhoon in the China Seas. Nature in a thunder storm. The lightning bolt striking the tree under which you have sought shelter. Nature when two great armies meet under the shock of battle. These all awaken the divinity in man and inspire his soul with the grandeur of the Almighty power of creation. Such a thing as an Infidel never existed.

HUMAN NATURE GRANDER THAN NATURE.

Grand as is nature in the breaking of the elements, there is nothing so grand, so majestic, so terrible in its power as the spontaneous outburst of a great soul, the outgushing sentiments of a grateful people towards a country that opened wide the door to their outraged kindred, who, escaping from the despotic clutch of their enemies, find themselves in the arms of their friends. This great people love America more than America loves herself. Read the *Herald* and the *Examiner* to-day. Long letters have no show in "THE REVOLUTION." Short articles only tell. So I refer to the journals for you to editorialize the most remarkable of the many ovations received on behalf of my country and my people.

LETTER NO. THIRTY GOES TO THE WORLD TO-DAY—

THE HOLY FATHER AT ROME IS AFTER US.

Those nine thousand Catholic votes, or the majority of them at least Catholic, for woman, have startled Rome into making a Bull. Bishop Dupanloup of France has got the rap intended for "THE REVOLUTION." Never mind. Don't be discouraged. The Pope is a jolly old brick, and I will talk him out of it when I go to Rome; and shall buy him a palace on the Hudson for a Christmas present anyway.

THE POPE'S BRIEF ON FEMALE EDUCATION.

The Pope has addressed a brief to M. Dupanloup, Bishop of Orleans, in which he compliments that Prelate on the position he has taken up with respect to the education of girls. In this document his Holiness says:

One of the plans which these writers in their cynical daring have adopted is to pervert youth in order the better to attain their object, which is the ruin of religion and authority. They are now carrying out this plan more perseveringly either by corrupting education or by insidious alterations of history, or exciting wicked passions, or by all the manoeuvres of a shameless impety. As the means employed hitherto affected males more than females, and as, for this reason, they did not attain the object as soon as they wished, they now desire to attack even woman, to deprive her of her native modesty, to exhibit her in public, to turn her aside from domestic life and its duties, and to puff her up with false and vain knowledge; so that she, who, if properly and religiously brought up, would be like a pure and brilliant light in the house, the glory of her husband, the edification of her family, a fountain of peace and an attraction to piety, will now, full of pride and arrogance, disdain the cares and duties that are proper for woman, will be a germ of division in the household, will pervert her children and become a stumbling block to all. And, what is profoundly deplorable! those who are entrusted with public duties, disregarding this peril which menaces society no less than religion, favor the schemes of impiety by strange and unheard of projects, and thus with the most ex-

treme imprudence assist in the ruin of society which has already begun.

WHAT BULLS ACCOMPLISH.

The Bull against the Fenians made the organization a great power, and the Bull against woman will only make our cause the more prolific. The Catholic church itself is based and holds its power for eighteen hundred years on the grand idea of the Immaculate Conception of a woman. Mary the mother of Christ. Was it a woman that sold our Redeemer for thirty pieces of silver? Was it a man that was first at the sepulchre? Has the Pope forgotten his noble mother? Would he have been so good and great a man had not that exalted lady been an educated woman?

The Catholic priests are the best educated men in the world. Have their mothers nothing to do with that education? The Pope has done us a great service. Nothing so stimulates the milk of Human Progress as a Bull from the Papal See.

Sincerely,
GEORGE FRANCIS TRAIN.

MR. TRAIN UP IN THE HOUSE OF COMMONS.

LORD MAYO ADMITS THAT HE WAS ARRESTED BY ORDER OF GOVERNMENT.

CORK, Feb. 19.

DEAR "REVOLUTION": Lord Mayo comes to time. There is one thing about these Dress Circle men; they own up square when in a close point.

MR. TRAIN'S ARREST.

In reply to Sir C. O'Loughlin,
The Earl of Mayo said that there were persons now in custody, who had been so since the act was suspended. The longest period was one year and eleven months, and of the ninety-six persons now in custody, only sixteen had been arrested, and only four had returned from America, after having been released. With respect to the arrest of Mr. Train, the police had orders to watch carefully all the arrivals from America, and arrest all persons whom they believed to have come for the purpose of promoting sedition or rebellion. In Mr. Train's baggage was found a number of papers chiefly of his own speeches, but it must be recollected that, previous to his departure, he had delivered at a Fenian meeting very violent speeches, and there was every reason for the police to believe that he came over to aid the movement. The police had acted strictly in accordance with their instructions and their duty. On Mr. Train giving an understanding that he had not come over to aid the Fenian movement, he was at once set at liberty.

After a few words from Mr. Darby Griffiths, the bill was read a second time.

The government organ here before said, it was local police, now see what it says:

From the Constitution.

We are glad to see that government are not shifting the responsibility of Train's arrest on the police. "The police (says Lord Mayo) had acted strictly in accordance with their instructions and their duty." So we said ourselves at the beginning, and so Ministers say now.

NAGLE DEFENDED BY MR. TRAIN.

SLIGO ASSIZES—THE FENIAN PROSECUTIONS.—The assizes will commence on the 25th instant. Judges—Keogh and Fitzgerald. The Attorney-General and Solicitor-General will attend to prosecute "Captain" Nagle, who was connected with the treasonable expedition of the Jacknoll privateer that sailed round our coast in summer last, two men of the crew having landed at Strouda, and a "General" Bourke paying this town a visit at the same time. Nagle, who is an alien, will be tried by a jury composed of half foreigners. Four others of lesser note belonging to the same vessel will also be tried here if the time allowed be sufficient. Accommodation is being provided here for a troop of dragoons (40 men) and two additional companies of soldiers (120 men) together with 100 policemen.—*Sligo Independent.*

Shall defend Nagle if the government permits. I think I can clear him.

Truly,
GEORGE FRANCIS TRAIN.

SIR WALTER SCOTT says, in *Ivanhoe*, that "the youngest reader of romances and romantic ballads, must recollect how often the females, during the dark ages, as they are called, were initiated into the mysteries of surgery, and how frequently the gallant knight submitted the wounds of his person to her cure, whose eyes had yet more deeply penetrated his heart." If women were M. D.'s in the dark ages, it should not be thought wrong or revolutionary in this age.

EXTRACT PRIVATE LETTER FROM
GEORGE FRANCIS TRAIN.ON THE ROAD FROM DUBLIN TO CORK,
Sunday, Feb. 23, 1868.

DEAR MRS. STANTON: * * * Thanks for kind words on arrest. Your "REVOLUTION" in America is making Revolution in Europe. Great paper. Well edited. P. P. means Powder Parrot. E. C. S. Erin Columbia Semiramis.

Have "REVOLUTIONS" to No. 5—February 5th. Hammer away on morals—Temperance, Sobriety, Infanticide, Delirium Tremens. Terrible broadside that on Garrison. He must have howled. Fire proof as I am against abuse, praise, avarice, wine and woman, I must say I should not wish to be your target. Satire kills more than forty yards.

Miss Susan, your school-girl "manager and proprietor," seems to be renewing her age. That "green above the red" idea of the little Irish girls is indeed Revolution.

Sir Thomas Larcom, General in chief of all the devils in Ireland, has written Lord Mayo commander of all the devils in England, under Derby, for my "REVOLUTION" pamphlet.

Regards to woman sincerely,

G. F. T.

FINANCIAL FACTS FOR THE PEOPLE

The following article is from a gentleman whose moral worth and long and large financial experience (not to speak of his great wealth), entitle him to attentive and thoughtful perusal:

Property in United States bonds is not taxed. The present system is most unequal, unjust and oppressive; and while the legal tender greenback is a great boon, and the best currency ever devised, the bond system is most ruinous, and is operating to dwarf our resources, to loosen the rivets, and to weaken all the bonds of society. It will overthrow and politically annihilate the party which shall perpetuate it, endangering meantime the very foundations of the Republic.

Look at the facts: Bonds pay six per cent. interest in gold, and taking the average premium for the past four years, equals four per cent.; then allow three per cent., the average taxation which other property bears, and we have a total of thirteen per cent. A large portion of this is drawn from the people who hold no bonds. A portion of the United States bonds, purchased when gold was worth 200, and up to 290, actually pay on the same principle twenty-five per cent. annually for every gold dollar invested, and it is proposed to perpetuate this system indefinitely. A sop is to be thrown to the people by reducing this interest one per cent. The Government of the United States is run in the interest of bondholders.

To-day the Senate is about to enact a system of funding the debt, giving away the rights, mortgaging the labor and property of the people on usurious terms. Before the war, money was glad to remain free from taxes at about 4½ per cent.; and on what principle has it a right to more now? Shall bondholders bear none of the burdens incident to a great national calamity; is theirs the only interest to be saved; is all the oppressive weight to rest upon shoulders least able to bear it?

Take the average population in each one hundred—75 are clerks, laborers, or otherwise employees, dependent for support upon bone and muscle, bearing no share in profits or losses in business. This class have no houses or lands, and few if any bonds to-day; to them the question of government is such as will give employment at fair wages and an equal chance in the race for advancement. Twenty more, making 95 of the one hundred, are in some way men of business, including farmers whose ventures and whose opportunity for the profitable use of their real property insure employment to the 75 and ultimate value to the otherwise idle capital of the other five—the bondholders.

These twenty have no bonds, the only security which will command loans—their property is practically valueless. The present system ignores them, they are borrowers, not lenders; their necessities should enter into every scheme of finance—as they prosper so will the country. Before the war this class received and gave credit, and thus trebled their business, using thousands

of millions of credits, in the form of book accounts and notes of hand, which kept the machinery of commerce and labor in motion and gave prosperity to the country.

The war broke up this system, and with it the entire system, bad though it was, of State banks, leaving the country to depend upon gold and silver, which never can return as circulation while our sixteen hundred millions of foreign indebtedness remain.

The people, therefore, look only to greenbacks as a currency—a circulating medium. And what is proposed? Just this: to limit its issue within the bounds of about half the average direct taxes imposed to carry on national, state, and county governments; not enough, we say, if equally divided among the people, to meet half their tax bills.

England has a circulation of twenty-five dollars to each person. Six hundred millions of currency is fifteen dollars to each one of our population of forty millions; not enough for the people's pocket change and postage money, or to buy coffins for the dying. Give our enterprising citizens only the same amount as old England does out to her impoverished people, and it will then reach one thousand millions of greenbacks—a sum altogether too small, as we will soon discover when the incubus of our present deplorable system is removed. One thousand millions of greenback circulation saves just so much interest as six per cent. in gold of the retired bonds. Sixty millions in gold or eighty-four millions in currency is a sum of sufficient magnitude in itself to justify an intelligent discussion of the question.

Equalize the now criminally imposed burthen upon the mass of the people by a just system of taxation. Compel property in bonds to bear taxation in proportion equal to that imposed upon other property.

We want an extension of legal-tenders. We want, and the demand is for, a more equal division, and it must come. Specie payment is certain to follow in the right time. We want labor, and money to pay for labor; and, as surely as the Lord liveth, if it is not granted we shall see greater desolation and destruction than we have ever yet witnessed. There is not money enough in the cotton-growing states to pay for its cultivation alone, to say nothing of rice, sugar, and other productions, as well as the other numerous resources—mining, canals, railways, etc.

Issue a 3.65 convertible bond, as proposed by Silas M. Stillwell. It will at all times absorb any redundancy, and the thing will regulate itself. Capital, under this just system, will come out from its hiding-places and enter into the business of the people, who will then and thereby transform an intolerable oppression into a welcome blessing—setting the two million of idle people at work, and at the same time removing a most dangerous element in a season of great political excitement.

Seven hundred and fifty thousand idle people in the North and one and a half million in the South, if employed, would average one dollar a day. This is six hundred millions a year. Add two hundred millions to keep these idle people from starving and dying, if we are to allow them life at all, and this eight hundred millions would pay off our whole national debt in less than four years. Contemplate, besides, eight hundred millions of yearly taxes. Why should we not inaugurate an American policy—one adapted to our country and form of government? Let the people no longer be deluded by the cry of politicians, from either end of the Avenue. Both political parties are alike guilty; both will attempt to shield themselves by charging the crime upon the other. There is no greater error which men in power commit than when they attempt to palm off their miserable selfishness for patriotism. Is there any national honor or patriotism in ruining ninety-five of the people to promote the special interest of the other five, and thereby sink the nation itself into insignificance?

I want the South to have its equal chance with the North, then we will begin to meet as friends. Impoverishing a country or a nation is by no means a safe way.

Let the East look to this system of unequal circulation as now existing, when it is the common expression that there is no money in the South, none in the West, and ask is it not suicidal to the East. It will require no far-seeing prophet to foretell the result, nor how it came. The question to-day is money and labor; and we must meet it, and meet it too, upon the platform of substantial justice.

Washington, Feb. 23, 1868.

ONE dress-making establishment in Boston has adopted the French fashion, and a male modiste fits the garments of its fair customers.

LITERARY.

AN APPEAL FOR IMPARTIAL SUFFRAGE. BY A LAWYER OF ILLINOIS.

"Manhood are all by nature free and equal;
'Tis their consent alone gives just dominion."

—Duncomb's *Janus Brutus*.

This is a well printed pamphlet of nearly a hundred pages, and so far as we have had time to examine it is one of the very best works on impartial suffrage yet produced. In about twenty brief chapters it disposes of the whole question, statement of positions, argument, answer to objections and conclusions. It was published in Chicago by the Western News Company. Price per single copy, thirty cents. We have only two regrets about the work; one is that there is not also a much cheaper form of it for a perfect snow-storm distribution; the other that we haven't it for sale at the office of "THE REVOLUTION." We earnestly hope for a speedy removal of both these difficulties. As we are constantly receiving calls for tracts of this description from every western and some of the southern states, it affords us great pleasure to thus announce as well as recommend this eloquent and able plea for Impartial Suffrage, in "THE REVOLUTION" meaning of those words.

A MANUAL OF INSTRUCTION IN THE ART OF WOOD ENGRAVING. By S. E. Fuller. Boston: Joseph Watson.

This too, in a very important sense, is a plea for woman, for whose trust and best interests the author shows the profoundest regard. The manual is a truly pretty pamphlet of forty eight pages; and is a description of the necessary tools and apparatus, and concise directions for their use, with definitions of the terms used and the methods employed for producing the various classes of wood engravings. There are also numerous fine illustrations by the author of the work. To families where there are boys or girls, or both, and a taste for art, or relish for its culture, this little manual must be a welcome visitor.

THE *Northern Monthly* is a magazine of general literature now in its second year and a suitor for public favor. We are in receipt of the March number containing among other valuable articles a sketch of the life of Benjamin Lundy, by Dr. E. A. Snodgrass. The relations between Mr. Lundy and his friend Wm. Lloyd Garrison are treated by the Doctor at considerable length. The *Northern Monthly* is by M. K. Dennis & Co., 132 Nassau street, New York, and 248 Broad street, Newark.

Every Saturday. Ticknor & Fields, Boston, keep *Every Saturday* strictly as do the Jews. We may get tired of praising, but shall not soon of reading it. \$5 a year, ten cents a single copy.

EDITORS are having hard times everywhere. They fine them a dozen or so at a time in France, imprison them in Ireland, buffet and kick them out of conventions in the Southern monarchies, assassinate them in Mexico, and starve them in Spain. Wonder when our time for special punishment will arrive.—*Troy Press*.

Our colleague, Mr. Pillsbury, has been neither fined, starved, buffeted, kicked, imprisoned or assassinated. No doubt this is partly due to the protection secured him by association with strong-minded women, and partly to the feminine style of his editorials, owing to his early education in the Troy Female Seminary. Ten-nyson's "Princess" perchance is a fact of life.

WENDELL PHILLIPS'S GREAT VICTORY.—Wendell Phillips is out in an exultant double-leaded editorial in the *Anti-Slavery Standard* to-day, claiming in effect that the success of the Impeschment conspiracy, thus far is his work.

But for the energy of the radical wing of the republican party, he says, the resolution would never have gone through the House.

Wendell is right. It is he that supplies the radical party with brains, and though he boasts that he is usually about a year in advance of that party they never fail to come up to his platform.

Negro Political and Social Equality is the next thing Wendell is after. Until that is achieved the "rebellion" will never be suppressed.

It may take a year to get the republicans, as a party, up to Social Equality—but as things are going now, many have doubts.—*N. Y. Evening Express*.

You are mistaken, *Express*, about Wendell be-

ing ahead of the republican party; he has been on their platform ever since the war begun. We do not blame him for sitting down to rest in pleasant, conservative bowers a little while. This going ahead over untried bridges and through deep waters alone forever is hard work, even for the noblest and most daring natures.

THE "REVOLUTION" APPRECIATED.—A lady, writing from Western New York, says: I think "THE REVOLUTIONS" too good to keep. They are needed; so I shall send mine to my friends. Every one wants to read them. I am more than satisfied. Mr. J. is much pleased with it. He would read me Garrison's letter and the reply; said it was "too good." I was surprised, as he always thought so much of Garrison.

A NUMBER of boys wanted to carry the Troy Daily Press.

We have noticed this advertisement for some time in the Press, and infer that boys are scarce in Troy. Why not advertise for girls? "THE REVOLUTION" has half a dozen girls, gaily dressed, with red and green caps and skirts, who sell a dozen papers where rugged boys do one. Madame Demorest will furnish this beautiful costume for twenty-five dollars each, and we assure you, Mr. Press, it pays to make half a dozen poor girls comfortable as well as ornamental to the city. In all things we need a Revolution.

NEW HAMPSHIRE WOMEN.

An intelligent correspondent of the New York Evening Post, writing from Concord, N. H., on the present political agitation there, says:

Every man and woman in New Hampshire appears to have been born a politician. A sketch of the characteristic features of a political canvass in New Hampshire, in which no mention was made of the women and the part they take in it, would be as incomplete as a version of Hamlet in which that philosophical prince was omitted. The interest felt by the voting population in the triumph of principle, is scarcely greater than that evinced by their wives and daughters, whose part in the contest is restricted to the exertion of a silent but powerful influence. In conversation on general topics, the New Hampshire women show much intelligence, and more accurate information than is commonly found among the representatives of a sex that is elsewhere accused of "jumping at conclusions," rather than of arriving at them by the usual inductive process. Their political principles are as sacred to them as their religious creed, and most of them are fully able to defend themselves and their position against the logic or the sophistry of those who differ with them.

At the mass meetings a liberal portion of the hall is exclusively devoted to them, and on occasions of ordinary interest they attend in strong force, listening attentively and applauding warmly. It is possible that much of the order and decorum characterizing these gatherings is attributable to the restraining influence of their presence; and certain it is that what is so fully recognized and countenanced by the ladies must ever be free from much that make political associations so corrupting and demoralizing in their tendency in many parts of the country. If the long-sought franchise is ever given to the women of America, it will be a satisfaction to know that, in one state at least, they will vote as intelligently and judiciously as many who claim the ballot as one of their fixed and inalienable rights.

LEAP YEAR FOREVER.—Mrs. Oakes Smith, without distinction of time, and in utter disregard of the old Saxon Leap year law, announces: "I stand to the point, and nail my colors to the mast in defence of it—that it is right, proper and delicate for a woman to choose her husband; and the man thus distinguished by her choice will feel himself ennobled and sanctified."

MODERN LADIES OF LYONS.

THE New York Evening Post says: A few weeks ago a number of ladies in Lyons, France, sent a printed address of sympathy to Gen. Garibaldi. The General replied by a letter, through the columns of the liberal journal of Lyons, called *Le Progres*. Upon this a number of noble dames, belonging to the Church party, published a bitter and insulting article in the clerical organ of Lyons, the *Courier*, demanding the names of these revolutionary ladies, for purposes of social ostracism, probably.

Nothing daunted by the prospect of possible exclusion, the fair republicans responded by the following neat epistle in *Le Progres*:

LYONS, February 11, 1868.

MR. EDITOR: A letter published last Saturday in the *Courier*, and signed "Many ladies of Lyons," takes the signers of the address to Garibaldi insultingly to task for that document. Be kind enough to lend us the columns of *Le Progres* for our reply, which, we trust, will satisfy our noble interrogators.

W. mesdames, are the mothers, sisters and daughters of those men who, in 1863, sent to the Corps Legislatif a poor lawyer named Jules Favre, whose French seems to be purer than that of Vade or Veuillot. Every one to his taste, you know, mesdames. We are, also, the mothers, sisters and daughters of those men who, last autumn, carried the local elections, which your journal no doubt remembers.

You have sent money to the Pope, you say. Well, we have not been angry with you for that. We have only thought to ourselves: So much money wasted, and felt sorry for the pockets of your gallant husbands. Foolish daughters of Eve! you have merely obeyed your instinct of vanity, and, hesitating for a time between the last new bonnet and the papal demonstration, have finally decided in favor of the pontifical zouaves. It was in the fashion, and a nice thing to do; therefore, you looked no farther.

As to your cudgels [it seems the popish ladies had spoken of personal chastisement], these are, apparently, the logic of your social system, the only one, doubtless, within your comprehension. In logic, as in other matters, people think and act according to their means and associations.

With us language borrows no force from knotted clubs, nor from flexible switches; we reply simply upon common sense.

(Signed) "MESDAMES BARRET, BERLIOZ, DUCHENE, DAMIEN, MILLET, NEMSE, etc. etc."

The defenders of the Pope have not as yet replied to this pithy epistle.

STATE OF SOCIETY IN CORK.—To show the effect of English oppression in Ireland, we give the following headings to as many separate articles which appeared in the *Cork Weekly Herald* of February 15th, and all of which relate to Fenianism: The Recent Arrests in the City. Conflict With the Police—One Man Shot. Attempt to Assassinate Policemen. Monday Night's Disturbances. Stone Throwing at the Police. Another Attempt to Shoot Police in the City. Robbery of Firearms. "Terrible Times." Disturbances in the city. The Fenian Prosecutions.

And yet they tell us Ireland has no wrongs.

A SALUTE.—Hail, hail, true friends of liberty, firm advocates of progression! Your "REVOLUTION" is a sound, practical Reformer, standing unequalled in the dissemination of justice. Its integrity for truth is glorious; may its rising star never set but in millennial triumph.

M. T.

TWELVE newspapers in Michigan, and fourteen in Wisconsin are advocating Woman Suffrage. The two leading, ablest and most influential papers in the Northwest, the *Chicago Republican* and *St. Louis Democrat*, are doing good work for the same cause.

OUR AGENTS.

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Financial Department.

FINANCIAL AND COMMERCIAL.—America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Foreign Manufactures Prohibited. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omahato San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor. If Congress Vote One Hundred and Twenty-five Millions for a Standing Army and Freedman's Bureau for the Blacks, Cannot they spare One Million for the Whites?

THE REVOLUTION.

N O. X.

Talk among the Brokers in Wall Street.

The talk is all about Erie and injunctions, and the GREAT RAILROAD WAR BETWEEN DREW AND KEEP, AGAINST THE VANDERBILT PARTY.

The talk is that Drew got rather a sharp point on Frank Work, in

JUDGE BALCOLM'S INJUNCTION

on him and the Attorney General, that Frank Work is going to set the

ALBANY LEGISLATURE TO INVESTIGATE

the Erie Company's affairs. The talk is that it is the same Legislative Committee that reported on Pacific Mail reports on Erie, where will Erie go to? that

PACIFIC MAIL WAS KILLED

dead as mutton by the Albany Legislative Committee's report, that

ALLAN McLANE'S AND HOWARD POTTER'S OATH,

that it was cheap at 150, that Pacific Mail could not stand that, and tumbled 50 per cent. The question then is if the Albany Committee knocked Pacific Mail 50 per cent. how much

WILL IT ENOCK ERIE?

The talk is that

CLEWS IS WELL POSTED

in Erie, and hits the bull's eye every time, that he bought stacks of it at 65 to 67, and the question is

WHEN IS HE GOING TO SELL?

The talk is, what is the matter with the Vanderbilt stocks? Why are people selling them and buying Western railroad stocks?

WHAT IS UP IN TOLEDO AND WABASH?

Why are the Express companies' brokers buying Toledo & Wabash and some of the

VANDERBILT BROKERS?

The talk is that all the Western roads are a purchase, that many of them are good for a

TWENTY TO THIRTY PER CENT. RISE

this year, that all the national progress is forced into the Western States as the only outlet until the Southern States are reconstructed and in a settled condition. The talk is that

ROCK ISLAND TRACY

has got the inside track of that affair, and will build the road to Omaha. The talk is that

BILLY MARSTON AND M'VICKARS

have given up Ohio and Mississippi as a slow coach, and have taken to water in

UNION NAVIGATION COMPANY,

which they are running for friend Traak, and the question is where will they run it to? The talk is that Billy

MARSTON CONSULTED HIS FRIEND JEROME,

and Jerome told him that he had found the "water cure," a

SOVEREIGN CURE FOR "DEAD DUCKS,"

and that he had better try it on Union Navigation, that he had tried it on everybody and everything he could, and that he had always found it work well for himself, but he was not quite so sure about his friends, that

MARSTON TOOK JEROME'S ADVICE AND WATERED UNION NAVIGATION

four times, so that 30 now is as good to Billy as 80 was last year, and the public won't be a bit the wiser until

THEY DROP THE GREENBACKS.

The talk is that the capitalists

WHO HOLD CUMBERLAND COAL

are going into the Hydropathic business also, that they intend to

WATER CUMBERLAND COAL

and float the diluted article on the confiding public that the public may find that coal burn them. The talk is that Drew's broker last week gave

HIS CHECK FOR \$5,000,000

to a firm who gave \$4,000,000 in one check

FOR PURCHASES OF ERIE,

that Drew is all snug and long in Erie, although

FIRE & REIDEN

and all Uncle Daniel's other friends are short on the point he gave them. The talk is that

UNCLE DANIEL SAYS

"that them critters aint reasonable in expecting him to make money for them, that

AARON WHEN HE STUCK

his Israelitish brethren and cornered them on the gold, on calf, looked out only for himself and not his friends—that a

CHRISTIAN METHODIST CANNOT

be expected to be anything better than a Hebrew Patriarch, that this ere Erie is a big thing, and that

FRANK WORK'S HAPACITY

bothers him." The talk is that

GROESBECK HAD 12,000 AND 18,000

shares of Chicago and North Western common stock transferred to his name on the company's books last week, and the question is

WHAT DOES IT MEAN?

Is Drew going into North West, and

KEEP INTO ERIE?

What is the Vanderbilt party going to do to get a continuous connection with

NEW YORK CENTRAL TO THE WEST?

The talk in mining circles is about

JONES, FROM UP THE HUDSON,

better known as

QUARTZ HILL JONES.

This individual stuck all his friends with Quartz Hill that he \$2, and then made himself scarce. He is still in the city, but is evidently

AFRAID TO SHOW HIMSELF

like a man in stock circles. He has been a frequent visitor at

JUDGE NELSON'S OFFICE

of late, and it is said he is applying for an

OFFICE AT THE CANAL BOARD,

and that the Secretary of State has actually endorsed him. The talk is that he is after

JUDGE BARNARD FOR HIS ENDORSEMENT,

that both of the Judges had better look out for him, and inquire into his

RECENT WALL STREET OPERATIONS

on Quartz Hill. Chapman knows him, and a good many of

DRAKE'S CUSTOMERS,

also, the talk is, Wonder if these individuals would endorse him for any position where he would have to

HANDLE THE CASH?

The talk is that, Jones would make a first rate collector on the

CANALS, THAT IS FOR JONES,

The talk is that everybody hopes the cash belonging to the state won't stick as fast to his fingers as that of his friends if

JONES GETS HIS CLUTCHES ON IT,

that the canal revenues won't grow any bigger under Jones's administration. That the gentlemen of the Bench and Canal Board had better

LOOK OUT FOR JONES.

That Jones is called Bones at home, that he is a saucy-looking and very plene Bones. That Jones refers for honesty and integrity to

CHAPMAN, NELSON TAPPAN, RANDALL, DRAKES CUSTOMER'S, KEEN, GILLEY AND GERMOND, AND JOE GAY.

That if any member of the Canal Board inquires about Jones of any of the above parties, that he will be sure of an appointment as

COLLECTOR ON THE CANALS,

or something else. The talk is about the

GREAT BANQUET,

to be given at Delmonico's in 14th street on Thursday, March 19, by the

SOCIETY FOR THE CENTRALIZATION OF GREENHORN'S SPONDULIX.

The talk is that all the clique leaders will be there and that they have

INVITED TONY MORSE

to join them. The talk is that Tony Morse has accepted the invitation and will be there, that

THE CLIQUE LEADERS

are in a fix, that the

BANKS AND CAPITALISTS ARE FRIGHTENED

at the democratic victories, that they fear the democratic party will elect the next President, and that contraction and specie payments will be their financial policy and a

GRAND SMASH

will send prices down with a run. The talk is that the banks and capitalists have told the cliques that they

MUST SELL AND REALIZE

before the presidential nominating committees meet in May, that the clique leaders have been trying to

UNLOAD AND STICK THE PUBLIC

for a month past, that they find the public won't be stuck. The talk is that the

CLIQUE LEADERS IN DESPAIR

have sent for Tony Morse to suggest some plan by which they can unload and stick the public, and pay their loans to the banks and capitalists. That

TONY MORSE HAS PREPARED

an elaborate speech which he will deliver next Thursday at the banquet at Delmonico's to the *clique* of the cliques who belong to the

NOBLE AND ANCIENT SOCIETY FOR THE CENTRALIZATION OF GREENHORN'S SPONDULIX,

that he will tell his experiences in Wall street in his usual amusing style, interspersed with

ANECDOTES OF LITTLE INCIDENTS

in the lives of his dear friends, that he will tell how

HE BOUGHT THE SAME CERTIFICATE

for 100 shares of Chicago and Northwestern Common Stock

TWENTY-THREE TIMES THROUGH ELEVEN DIFFERENT BROKERS

from his dear friends in Broad street who reported to him that they

WERE CARRYING TWENTY-THREE HUNDRED SHARES for him "upon their sacred word of honor." That

"THE REVOLUTION'S" SPECIAL REPORTER

will be at the banquet, that

"THE REVOLUTION" OF MARCH 26

will contain

TONY MORSE'S SPEECH ON WALL STREET STOCK-JOBING

and the speeches of the great clique leaders

INVITATION TO TONY MORSE,

NEW YORK, March 2, 1868.

ANTHONY W. MORSE, Esq., St. Paul, Minnesota.

DEAR SIR: I am instructed by the Committee on Invitations of The Noble and Ancient Society for the Centralization of Greenhorn's Spondulix, of which I have the honor to be Secretary, to request that you will honor us with your company at a

BANQUET (STRICTLY PRIVATE)

to be given at Delmonico's, 14th street, on the evening of Thursday, March 19, at 6 p. m. I am also instructed to "inform you that the

PRIMARY OBJECT OF INVITING YOU

to meet the Society is to obtain from your varied and enlightened experience some

PRACTICAL PLAN FOR UNLOADING

upon the public the numerous stocks we have been carrying for a number of years. As an earnest of the high value we place on your

ADVICE AND PRACTICAL CO-OPERATION

in this matter we beg to inclose a certificate of deposit on the bank of * * * for \$50,000 payable to your order, and further arrangements will be made satisfactory to you on arrival here. It is scarcely necessary to say that all communications are to be strictly private and confidential. I have the honor to be

Yours respectfully, NAPOLEON BURR, Secretary to the Noble and Ancient Society for the Centralization of Greenhorn's Spondulix.

TONY MORSE'S REPLY TO THE SECRETARY.

ST. PAUL, March 9, 1868.

TO MY DEAR FRIENDS IN A FIX: I got your Secretary's letter all right. I shall be on hand. Have plenty of champagne and

TELL DELMONICO I AM

to be there, so he will know what to do and have a dinner that I can eat. You have put this business off rather late. The

DEMOCRATS ARE COMING IN.

They will send

WALL STREET TO ETERNAL SMASH. "SELLER SIXTY" IS THE TICKET.

If any of your junkhead customers ask you to carry stocks

CARRY THEM LIKE MY FRIENDS

who sold Northwest common just three minutes after they had bought it for me. The

JIG IS UP FOR THE BULL CLIQUES.

The public won't bite, they only nibble.

YOU CAN MILK THEM,

but you can't stick them. My scheme is for a

CHOSEN FEW TO CHEAT

the balance of their comrades. Somebody has got to be stuck, and

CHEATING MUST BE THE ORDER OF THE DAY.

So toss up for the insiders, and let the

OUTSIDERS GO TO THUNDER.

Champagne must be well iced, and two quarts of cream for me to take before and after dinner. Place *lets de veau en tortue*,

(CAIR'S HEAD IN A STEW)

all round for everybody, excepting

Yours devotedly,

ANTHONY W. MORSE.

P. S. Your Spoudulix, \$50,000 arrived all right. Sen

able thing that. Snits me to a dot. Shell out, and I'm the boy that

WILL MAKE THE FEATHERS FLY.

No slow coaches for me. Don't forget the iced champagne, and cream, and "stewed calf's head" for the boys. Tell your committee on finance to learn the following beautiful lines to sing as a

CHORUS AT DELMONICO'S BANQUET

to the tune of the

PEA NUT WALTZ,

which you can get from De Courceau, Phil. Bruns, Tracy, Arnold, or any of the Mining Board :

TONY MORSE'S CHORUS FOR THE FINANCE COMMITTEE.

He that's got plenty Spondulix,
And won't give to him that's got none :
Shan't have any of our Spondulix,
When his Spondulix are gone.

NEXT WEEK'S REVOLUTION WILL CONTAIN A FULL ACCOUNT OF THE DELMONICO BANQUET AND THE SPEECHES OF TONY MORSE AND THE CLIQUE LEADERS, MEMBERS OF THE NOBLE AND ANCIENT SOCIETY FOR THE CENTRALIZATION OF THE GREENHORN'S SPONDULIX.

THE MONEY MARKET

was easy during the week at 5 to 6 per cent. on call. Prime business paper is discounted at 6 to 7 per cent. The weekly bank statement shows expansion of loans and weakening of the bank reserves, the loans being increased \$1,915,958, and the legal tenders decreased \$1,536,563, and the deposits \$914,498. The specie is decreased \$1,377,409. The following is a statement of the changes in the New York city banks compared with the preceding week :

	Feb. 29th	March 7th	Differences
Loans,	\$267,240,678	\$269,156,636 Inc.	\$1,915,958
Specie,	22,091,642	20,714,233 Dec.	1,377,409
Circulation,	34,686,223	34,153,957 Inc.	532,266
Deposits,	208,651,578	207,737,080 Dec.	914,498
Legal tenders,	53,563,607	52,027,044 Dec.	1,536,563

THE GOLD MARKET

was dull and steady throughout the week, but on Saturday, after the board adjourned, it declined to 140½ to 140¾, under the pressure of sales made on a report that the government had been selling during the day. The rates paid for carrying gold during the week ranged from 3 to 7 per cent.

The fluctuations in the gold market for the week were as follows :

	Opening.	Highest.	Lowest.	Closing.
Saturday, 29,	141½	141½	141½	141½
Monday, 2,	141½	141½	140¾	141
Tuesday, 3,	141	141½	140¾	141½
Wednesday, 4,	141	141½	140¾	140¾
Thursday, 5,	141	141½	141	141
Friday, 6,	141½	141½	141½	141½
Saturday, 7,	141½	141½	140¾	140¾
Monday, 9,	140¾	140¾	139¾	140

THE FOREIGN EXCHANGE MARKET

was inactive and heavy, especially towards the close of the week, owing to the limited demand from importers, and an increased supply of produce bills. Rates were fully ½ lower, the quotations being 109½ to 100½ for bankers. 60 days sterling bills and sight, 109½ to 110. France on Paris bankers 60 days, 5.17½ to 5.18½, and sight 5.15 to 5.13½. The produce exports are \$1,000,000 more than last week, being \$3,980,200 in currency, equal to about \$2,800,000 against \$4,783,533 in gold of merchandise imports. The receipts of bullion from California for the week were \$1,552,000, and the exports of specie were \$1,543,280.

THE RAILWAY SHARE MARKET

has been feverish, owing to the frequent fluctuations in Erie, which has ranged from 74½ to 79. On Saturday the aggregate sales of Erie were over 70,000 shares, of which 32,000 shares were at the first open board, probably the largest days business on record in any one stock. The injunctions and threatened litigation in Erie have caused many influential operators to sell the Erie and New York Central they held, and they have in their place taken up some of the leading Western Railroad shares, the increased earnings of which have attracted their attention. Toledo, Wabash and Western and the North West shares common and preferred were the most active and strong. The movement in Toledo and Wabash is attracting the attention of the street, and it is said the heavy purchases are for account of Western operators

who believe that the common stock will earn a dividend of 15 per cent. this year. Offers have been made to deliver Michigan Southern shares any time this year for Toledo and Wabash. Both Michigan Southern and Toledo and Wabash are about the same amount of capital, and the Toledo and Wabash extends more than double the number of miles that the Michigan Southern does in a straight line, although the Michigan Southern with two parallel lines operates about the same as the Toledo and Wabash, 520 miles. The Western Railroad shares have cut loose from the influence of Erie, and show a steady advancing tendency in their price. Pacific Mail is steady in price, but dull and heavy. Atlantic Mail is steady, Canton is active and strong at 63½ to 64, Western Union is steady at 34½ to 34¾. The Express companies shares are inactive. The general market closed strong.

Mugraves & Co., 19 Broad street, report the following quotations :

Canton, 63½ to 64; Boston W. P., 20 to 21; Cumberland, 36 to 36½; Wells, Fargo & Co., 39½ to 40½; American Express, 67 to 68; Adams Express, 72 to 73½; United States Express; 69½ to 70; Merchants Union Express, 32½ to 33; Quicksilver, 21½ to 22½; Mariposa, 7 to 8; preferred, 11 to 12; Pacific Mail, 111½ to 111¾; Atlantic Mail, 99½ to 99¾; W. U. Tel., 34½ to 35; New York Central, 129 to 129½; Erie, 75 to 75½; preferred, 80½ to 81; Hudson River, 143 to 145; Reading, 94½ to 94¾; Tol. W. & W., 54½ to 54¾; preferred, 73½ to 74; Mil. & St. P., 54½ to 54¾; preferred, 69½ to 70; Ohio & M. C., 30½ to 31; Mich. Central, 113½ to 114; Mich. South, 91½ to 91¾; Ill. Central, 138½ to 140; Cleveland & Pittsburg, 96 to 96½; Cleveland & Toledo, 107½ to 108; Rock Island, 98 to 98½; North West, 68½ to 69½; do. preferred, 75½ to 75¾; Ft. Wayne, 101 to 101½.

UNITED STATES SECURITIES

have been quiet throughout the week, but prices closed a fraction better.

Fisk and Hatch, 5 Nassau street, report the following quotations :

Registered, 1881, 111 to 111½; Coupon, 1881, 110½ to 111½; 5-20 Registered, 1862, 107 to 107½; 5-20 Coupon, 1862, 110½ to 110¾; 5-20 Coupon, 1864, 107½ to 107¾; 5-20 Coupon, 1865, 108½ to 108¾; 5-20 Coupon, Jan. and July, 1865, 106½ to 107; 5-20 Coupon, 1867, 106½ to 107½; 10-40 Registered, 101½ to 101¾; 10-40 Coupon, 101½ to 101¾; June, 7-30, 105½ to 106; July, 7-30, 105½ to 106; May Compounds, 1864, 118; August Compounds, 1864, 117; September Compounds, 1864, 116½; October Compounds, 1864, 115.

THE CUSTOMS DUTIES

for the week were \$2,432,946 against \$2,321,183, \$2,589,317 and \$2,319,531 for the preceding weeks. The imports of merchandise for the week are \$4,753,533 against \$5,111,098, \$5,735,486, \$4,037,820 and \$5,047,004 for the preceding weeks. The exports, exclusive of specie, are \$3,080,500 against \$2,968,819, \$3,686,417, \$2,578,180 and \$3,218,000 for the preceding weeks. The exports of specie are \$1,543,280 against \$650,901, \$294,364, \$864,563 and \$1,614,057 for the preceding weeks.

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David Jones, (Credit Mobilier.) Ben. Holladay, (Credit Mobilier.) Hon. John Sherman, U. S. S.

The Cities along the line of

THE UNION PACIFIC RAILROAD.

OMAHA already Sixteen Thousand People.
COLUMBUS the next important agricultural city on the way to Cheyenne.
A Fifty Dollar Lot may prove a Five Thousand Dollar Investment.

PARIS to PEKIN in Thirty Days. Two Ocean Ferry-Boats and a Continental Railway. Passengers for China this way!

The Rocky Mountain excursion parties of statesmen and capitalists (two thousand miles westward without break of gauge) pronounce the Pacific Railroad a great fact; the Credit Mobilier (its contractors), a national reality; the Credit Foncier (owning cities along the line), an American institution.

The grandest national work of any age, is the Union Pacific Railroad. Under its present Napoleonic leadership, in 1840 the road will be finished to San Francisco. Five hundred and thirty miles are already running west of Omaha to the base of the mountains, north of Denver. The Iowa Railroad (Chicago and Northwestern) is now open to the Missouri River opposite Omaha; where the temporary bridge that has been constructed joins you with the Pacific. Here is the time-table:

New York to Chicago (drawing-room car all the way, without change).....	36 hours.
Chicago to Omaha, without change (Pullman's sleeping palaces).....	24 "
Omaha to Cheyenne, or summit of Rocky Mountains, (Union Pacific Railroad).....	28 "
	90 "

Say four days from New York to the Rocky Mountains. Two thousand two hundred miles without a change of gauge or car, or the removal of your carpet bag and shawl from your state-room.

The Credit Foncier of America owns the capitol addition to Columbus,—probably the future capitol of Nebraska. What is the Credit Foncier? Ask the first millionaire you meet, and the chances are he will tell you that he was one of the one hundred original thousand dollar subscribers. No other such special copartnership of wealthy men exists on this continent. (A list of these distinguished names can be seen at the Company's office.)

Where is Columbus? Ask the two hundred Union Pacific Railroad excursionists who encamped there on

the Credit Foncier grounds. Is it not the geographical centre of this nation? Ninety-six miles due west from Omaha, the new Chicago; ninety-six miles from the Kansas border on the south; ninety-six miles from the Dacotah line on the north, Columbus is situated on the upper bottom, at the junction of the Platte and the Loup Fork, and is surrounded by the finest agricultural lands in the world.

The Credit Foncier lands extend from the railway station across the railway, and enclose the Loup Fork Bridge; the county road to the Pawnee settlement running directly through the domain. As the railway system expands, Columbus will naturally be the railway centre of the Sioux City, Nebraska City and Nemaha Valley Railroads.

The Union Pacific Railroad Company were not slow to see that Columbus was the natural point for an important station. The Credit Mobilier owns lands near the city, and some leading generals and statesmen are also property owners round about. Would you make money easy? Find, then, the site of a city and buy the farm it is to be built on. How many regret the non-purchase of that lot in New York; that block in Buffalo; that farm in Chicago; that quarter section in Omaha. Once these city properties could have been bought for a song. Astor and Girard made their fortunes in this way. The Credit Foncier, by owning the principal towns along the Pacific line to California, enriches its shareholders while distributing its profits by selling alternate lots at a nominal price to the public.

The Credit Foncier owns 688 acres at Columbus, divided into 80 ft. streets and 20 ft. alleys.

These important reservations are made: Two ten-acre parks; one ten-acre square, for the university of Nebraska; one five-acre triangle, for an agricultural college; one five-acre quadrangle, for a public school; one acre each donated to the several churches, Episcopal, Catholic, Presbyterian, Lutheran, Methodist, Congregational and Baptist, and ten acres to the State for the new Capitol building.

Deducting these national, educational and religious donations, the Credit Foncier has over 3,000 lots (44x115) remaining, 1,500 of which they offer for sale, reserving the alternate lots for improvements.

ADVANTAGES.

First.—It is worth fifty dollars to a young man to be associated with such a powerful Company.

Second.—By buying in Columbus, you purchase the preference right to be interested in the next town mapped out by the Credit Foncier; and, as we dig through the mountains, that town may be a gold mine.

Third.—Owning 5,000 feet of land 1,700 miles off by rail, extends one's geographical knowledge, and suggests that Massachusetts, South Carolina and Virginia do not compose the entire American Republic.

When this ocean bottom—this gigantic plateau of the antediluvian sea—this relic of the great inland lake of ten thousand years ago, between Omaha and Columbus, becomes peopled, with corn-fields and villages, a lot at Columbus may be a handy thing to have about the house.

The object of the Credit Foncier in selling alternate lots at such a low figure, is to open up the boundless resources along the line of the Union Pacific Railroad to the young men of the East. Landed proprietorship gives a man self-reliance, and may stimulate the unemployed to become employer. Fifty dollars invested ten years ago, in Chicago or Omaha, produces many thousand now.

As this allotment of 1,500 shares is distributed through New York, Boston, Philadelphia, Baltimore, Washington, Cincinnati, Chicago and St. Louis, early application should be made by remitting a check to the Company's office, 20 Nassau street, when you will receive a deed for the property.

To save the lot-owner the trouble of writing, the Credit Foncier pays all taxes for two years.

Do not forget that every mile of road built westward, adds to the value of property in Omaha and Columbus. Cheyenne, at the foot of the mountains, four hundred miles west of Columbus, is but six months old, and has three thousand people. Lots there selling for three thousand dollars.

Most of the Directors of the Union Pacific Railroad, and the Directors and Subscribers of the Credit Mobilier, are the Shareholders of the Credit Foncier of America.

Call at the office and examine the papers.

Most respectfully,

Your obedient servant,

GEO. P. BEMIS,
Secretary.

OFFICE OF THE COMPANY, 20 NASSAU STREET, NEW YORK