

QUACK MEDICINES.

THOREAU, one of the profoundest of the Concord philosophers, used to say the most instructive part of a newspaper is its advertisements. To the like of Thoreau, no doubt this is ever true. Was it Goethe who said that to understand an author, you must read between the lines of his book? Most persons probably judge others by what they actually say and do, notwithstanding the caution given on high authority, to "judge not according to outward appearance."

Nothing should be read between the lines more carefully than newspapers. Nothing they contain reveals so much to those who have eyes to see, as their advertisements. Through these, the press and its patrons advertise themselves to an extent they do not know. When the simpleton said a certain thing "must be true, because it was in the newspaper," there was more truth in it than is commonly believed. What is in books and in newspapers, is true to those who can read between the lines. Quack advertisements may lie never so fearfully about the stuffs offered for sale; but they speak truly of those who make and sell them, and not less truly of their accomplices of the press that for gain and greed, will advertise and puff their feul preparations. When conductors of public journals are so poor in pocket and principle as to lend themselves to so foul a work, they should be read always between their lines. They and their advertising patrons in such business should be read out of their occupation by a wholesome regard for the moral and material health of the community. They should be made to feel that no disease proposed to be cured by their nostrums, is half so dangerous and deadly as their own pestiferous presence while engaged in such a calling. Sword, pestilence and famine combined, are to be preferred to such a presence. Most of the abominations advertised as "Universal Panaceas" and "Matchless Sanatives" are absolutely hurtful, and those that are harmless are so only because they have absolutely no character whatever. The latter may only rob the simple of their money; but the former take both money and life.

Quack Medicine venders, however rich, proud, and pretentious, Fosticides and Infanticides, should be classed together and regarded with shuddering horror by the whole human race. And yet in every large city they hold more control over the public health and public morals, than all the regular medical schools and the pulpit combined. And by arts the most wily and diabolical, they continue through the newspaper press to beguile the wise and prudent, the high as well as the low, the rich, the poor, the religious, the reprobate, and levy upon them all the most fearful contributions.

There is a class of diseases designated "immoral diseases" which many physicians refuse to treat or approach. For these there are quack nostrums abundant; and probably there is not one newspaper in New York that permits this class of advertisements to pollute its pages at all, that does not directly or indirectly proclaim them. The religious papers are surely no exception. Child murder both before and after birth is a regular and, terrible to tell, a vastly extensive business. And it is known to newspaper publishers that its advertising patronage pays far better than any other. And whole pages are sold at once by the largest and most popular religious newspapers in this city and country for such nefarious purposes. Diseases

of certain organs, "male or female, no matter from what cause originating, no matter of how long standing" (the very language of the advertisements), are to be cured by these creatures with medicines at "one dollar and twenty-five cents a bottle, or six bottles for six dollars and twenty-five cents."

It is not in the *Herald* and *Sunday Mercury* alone that such advertisements are found. They are in the most orthodox and widely read of the religious newspapers. And in these papers they are borne into the most godly households; laid on the same centre table with the Bible, the prayer book, and Sunday school catechisms. They are in papers that lie on family altars, that are mentioned gratefully in the morning family prayer as blessings enjoyed under the smile of Providence; papers that are taken by good men and godly women to the conference meetings, that the revival and missionary intelligence may be read for the encouraging and quickening of the church. And thus these frightful evils become almost incorporated into the very bone and marrow of our moral and "material existence. The men and the women, for such they must be called, who manufacture and vend these dreadful destroyers of the national health and life, beginning with the embryo and ending at whatever age death closes the scene, in infancy or tottering age, it is easy to denounce; to hold up even to public detestation and execration. But what shall be said of those editors and proprietors of public journals who give them and their murderous work currency, respectability; nay, baptize them into the sacred name of religion by their co-operation!

Thoreau and Goethe were right. Let us learn to read authors between their lines, and to judge of newspapers largely by their advertisements. Thus we shall get an autobiography of all the authors, and learn the true quality and character of our newspaper press.

P. P.

TWO GOOD THINGS IN VINELAND.

VINELAND, N. J.—At the recent election in Vineland, N. J., a unanimous vote in favor of no rum was polled. The *Vineland Weekly* says: "Among the incidents of the late election was the appearance of a woman at the polls. Having provided herself with a ballot, she marched up to the rostrum and tendered her ballot to the Chairman of the Board of Registry. The veteran politician, John Kandle, covered with blushes, was obliged to inform the lady that no one could vote unless their names were registered. She acquiesced in the decision very readily, saying she only wished to test a principle, and retired very quietly from the hall."

One woman then has at least been to the polls. And she went very quietly away, not fumigated to death with tobacco smoke, nor drowned in its delectable juices, nor stunned with profane and obscene ribaldry and wrath. Indeed, the white male citizenship appear to have behaved with remarkable gallantry and magnanimity under the novel and dreadful provocation. Nor is it to be presumed the forbearance so commendably exercised was owing to the other circumstance named, that rum was unanimously voted out of the precinct. But the fact of so important a vote as that should be held up for universal imitation. Give woman the ballot and the same decision would in no very long time become universal.

We have often suggested to women that they should present themselves at the polls on election days in large numbers, ballot in hand, and demand the rights of citizenship. Tax-paying women should never fail to be there. Then their protests against having taxes would have

four-fold weight, if they did not soon become irresistible.

And now cannot Vineland register all its women of suitable age, and at the next election permit those who wish, to vote with male citizens and thus at least raise and test the question of Equal Suffrage. In this way that flourishing and as we understand most desirable Community every way, would give an impetus to the enterprise of Woman's Suffrage scarcely to be attained in any other way. And at the same time, such an advertisement as this would be, could not fail to result in incalculable benefit to the association. We hope the brave little town will not disregard the suggestion.

P. P.

WOMAN SUFFRAGE IN THE M. E. CHURCH.

SOME of the religious organizations are advocating the right of woman to the ballot with most commendable earnestness. It is particularly so with the Methodists. Bishop Simpson has been for some years an eloquent champion for that inestimable and inalienable right. *Zion's Herald*, the New England organ of the denomination, is bold and constant in its demand, and, moreover, for perfect equality in the church, irrespective as well of race and color as of sex. It contends that there should be no exclusively colored churches or congregations, and that an able and faithful colored minister should never be refused by a white church and congregation.

The *Herald*, by the way, is among the best-looking and best-conducted journals among all our multitudinous exchanges. "THE REVOLUTION" is no Methodist, but it always stops to greet the well-dressed and extremely well-deporting "Organ of New England Methodism." We even dislike to pierce it with our inexorable scissors, and would not to-day only we wish to give our readers an extract from a published sermon by Rev. J. S. Barrows, recently delivered before the Charleston, Mass., Female Moral Reform Society. Better reasons for giving woman the ballot are not often presented or in a more impressive manner:

In the present stage of American civilization, I can see but one sure and certain cure for this and other minor evils of the same family. And I am quite sure there is salvation therein, and in no other. I am well aware you will not all agree with me. But the time is coming, and at no distant day, when the majority of intelligent and good men and women will see and accept.

Give woman the ballot! This will change her reading, her thinking, her work, her position, her influence, and change all for the better. This will emancipate her, educate her, dignify and empower her. She will then be something more than what she is now, with too much truth, charged with being a thing, and a plaything at that. Then she will have something beside, and better than dress to think of and work for; then mothers will educate their daughters not to dress to appear in society, and to "catch" a husband, as though the great ends of life were herein, but to think, to be, to act.

If I mistake not, woman is educated up to about as high a point as she can be, without the ballot. This must come next. And come it will. The world moves. No form of human slavery or oppression, of inequality or wrong can always endure. If they come not to an end otherwise, they will ultimately fall of their own rottenness. Wrong has inherent weakness, and is finite; right has imperishable strength, and is eternal.

It is objected that it will unsex woman; depoll her of that which we so much prize in her character, that womanly gentleness, that sweet amiability, that tender-heartedness, that high-toned virtue and purity, that sweet, condescending love, that spiritual, heavenly something which is unspeakable, but which we recognize and adore. If the objection is sufficiently serious and weighty to deserve an answer, then these characteristics of woman are more than half their worth. And these

charming blossoms, and is this delicious fruit only the forced product of the unnatural heat and protection of the hot-house? Then, perhaps, they are not a peculiar property of woman, but a blossom and a fruit incited by circumstance. Is all their virtue such a delicate and exceedingly feeble plant it cannot bear the unmelting rays of the sun, must not feel a rough breath of air? Will they become like one of us, if they bathe in the muddy waters of politics? Nay, verily! Give them the free, pure air of heaven, and these virtues will grow, if not with all the outward fairness, and tender, sickly beauty of the conservatory, yet with a beauty as great to him who has an eye to see it; with a compactness and firmness of fibre unknown before; a rich, sweet, juicy flavor, delightful to God and blissful to man. We have eaten this hot-house product too long already; the fruit is becoming insipid, it wants flavor; the plant will degenerate unless we give it a deeper soil and a more natural atmosphere. Our now turbid political sea will become clear as crystal at the touch of this goddess, and its waves no longer cast up mire and dirt.

The spirit of our government is too coarse and masculine. It wants the softening spirit of womanhood. If women went to the polls would mobocracy so often rule as now? Would the dram-shops, the whiskey-collars, the gambling-halls vomit up their sordid-faced democracy by their masses to overpower the good as often, and elect one of their own sort?

Talk of the sex becoming unwomanly by contact with so much that is coarse, vulgar and the like, at the polls! Stuff, all stuff! Many, very many of these very women have already, and many times, experienced more coarse vulgar and brutal treatment from their own husbands, in their own houses, than those or any other men dare impose upon them in public. Aye, and sometimes the rough trampling of oppressive or brutal feet has expressed the most exquisitely sweet fragrance of the crushed and bleeding plant.

Many wise and good men will be slow to believe this judicious legislation. Those who have, or have had intelligent and good mothers, sisters and wives, will be the first to espouse the cause.

An able editorial in the same paper closes with these earnest words:

When we have a church which is no respecter of persons, we may hope for a government equally just. When men are equal before the altar, there will be no inequality before the law. We earnestly hope the General Conference will speedily abolish all caste in the ministry, that the middle wall of partition will in May be broken down, and that without a miracle. More docile than Peter, our preachers and people may learn that God has taught us that we neither should call nor treat a man as if he were common or unclean.

THE NEW CONSTITUTION OF NORTH CAROLINA.

SOME of the new state constitutions are coming to hand. We have not seen that from North Carolina, but a newspaper abstract of it reads thus:

All male inhabitants of the state, whites, negroes, mulattoes, and Indians, over twenty-one years of age, are endowed with the right of suffrage, provided they have been residents for twelve months. Every man of any color is also eligible to office, and no distinction is to be made between whites and blacks in the selection of jurors. Formerly North Carolina had three Supreme Court judges and eight Superior Court judges; now there are five of the first named, and twelve of the second—all elected for eight years, instead of during good behavior, or for life, thus making the judgeship a political office. The same article abolishes the distinction between law and equity courts, which, it is claimed, will greatly increase litigation. Heretofore the State Legislature has been divided into the Senate and House of Commons; now it is to be the Senate and House of Representatives. Property qualifications for voters and Representatives are abolished. The article on the Militia is purposely so framed as to mix whites and blacks in the same regiments, and the choice of officers is given to the majority, and negroes may and will in many cases be elected to command regiments and companies. The eighth article forbids the Legislature from making any enactment disallowing whites and blacks from intermarrying. In respect to public instruction the Convention has been careful to provide that no distinction shall be made between whites and blacks in the privileges of the university or the public schools; and the constitution compels the poor white men to send their children

to the public schools with negroes for sixteen months, unless they can be otherwise educated.

And so anything may vote and be voted for, no matter what the office—"whites, blacks, mulattoes, Indians," criminals, paupers, idiots, lunatics—provided they are males, and sound, or sane, on the day of voting. But, alas for woman! No intelligence, virtue, loyalty, wealth, worth or whatever accomplishment can avail anything to place her by the side of these newly-fledged citizens. No being in the South is half so miserable, helpless, forlorn and wretched as the freed woman. And yet the *Anti-Slavery Standard* even has no higher hope or sweeter consolation than coolly to tell her she must wait long yet before her rights can even be presented. Male suffrage, temperance and the eight hour law must first get established, each, by the reckoning of Wendell Phillips, requiring a whole generation. After that, woman may meekly approach and on bended knee sue also for her long-withheld immunities.

It is at least a comfort that only one anti-slavery paper survives, if such must be their quality. No other journal in the nation now exerts a more deleterious influence on the cause of impartial justice and freedom, in proportion to its circulation, than the *Standard*. It is grievous to be compelled to rejoice at its limited circulation, remembering its early fidelity and power.

But courage, poor black women of the South, and ye white women also of the North, for ye are all yet in thralldom! "THE REVOLUTION" is waking the nation as never before to a sense of its injustice and cruelty. Almost in its cradle it is strangling your tyrant. In its infancy it has uttered a cry that comes echoing back from the months of the Mississippi, from the Rocky Mountains, from the Golden Gate, and from over the sea. Its irresistible demand cannot many years be postponed. Even the *Anti-Slavery Standard* will yet join voice, perhaps ere long, and for the first time on earth shall true democracy begin to be unfolded, and its power and glory revealed.

P. P.

SIGNS OF PROGRESS.

EVERY day convinces us more and more that "THE REVOLUTION" came into birth and being at the right moment. Every week adds fresh proofs that it is gloriously achieving its mission. The churches with wondrous alacrity are preparing the way for woman's elevation to every post of honor and influence. Some denominations have already abolished all distinctions of sex. Others are fast following. Even New England Congregationalism is beginning to obey the heavenly call. The Boston *Congregationalist*, a superb journal of its kind every way, has a correspondent who confidently asks that woman be permitted to exercise her gifts for exhortation and prayer, at least in conference and church meetings. Not long ago such a demand was always pronounced both unscriptural and absurd, though but seldom made. Now the editor of the *Congregationalist* answers thus:

In reply to the questions of our correspondent we would say that we can see no harm in exceptional cases like the one she details, in participation by females in the prayer-meetings of the church. We have sometimes heard them sing or speak on such occasions with much appropriateness and profit to the meeting. If the exercises go hard, and the sisters feel like coming to the rescue, let them do so by all means. If they speak well they will vindicate their right to do it, and opposition will die away. The number of those is increasing who believe that the prayer-meeting is a place in which the female members of our churches may sometimes do great good by active participation in the exercises.

WOMEN IN CLERKSHIPS AT WASHINGTON.

WASHINGTON, D. C., March 17, 1868.

I HAVE recently sought information in regard to the number and condition of the female as compared with the male clerks in the different executive departments here, and believing it a matter of interest to your readers, make the following statements for "THE REVOLUTION."

Chief-Justice Chase has the credit of having first appointed women as clerks in 1851, when he was Secretary of the Treasury. President Polk, however, made the first appointment of a female clerk, in the person of a distinguished Polish lady named Apollonia Fagiello, who had formerly served as an officer in the Polish war. Upon what recommendation, if any, she was appointed we have been unable to learn, though the enthusiasm for the cause of Polish liberty which prevailed in this country at that time was doubtless the incentive to this at that time entirely novel proceeding. At any rate she received a regular clerkship, with a salary of \$1,400 per annum, and her case may be said to furnish a precedent for equal pay to women as department clerks. At that time—twenty years ago—\$1,400 was a large salary, and Miss Fagiello hired a man to fill her place for \$600 per annum, and lived at her expense on the remainder. As she did not enter the department to labor, she cannot be considered to have been a bona fide clerk. The first woman clerk really employed in the Treasury was Jennie Douglas. She, and soon after some five or six other women, were employed at the special request of Mr. Treasurer Spinner, and set to work in his department at clipping or trimming the notes—a work now done by machinery. The honor of having first suggested the idea of employing women as clerks may, therefore, be given to Mr. Spinner, who induced Secretary Chase to make it a practical fact in the Treasurer's office. They were first employed to do temporary work at one half the lowest salaries paid to any male clerks, or fifty dollars per month. This employment continued temporary for five years, when they were recognized by an Act of Congress in which their salary was fixed at \$900 per year, in the General Appropriation bill of July 23, 1866.

The whole number of clerks at present employed in the Treasury Department is 3,234, of whom only 519 are women, or less than one-fifth. There are also fifty women employed as laborers in the printing currency division, at fifty dollars per month. The regular male clerkships are divided into four classes. The lowest class, which is most absurdly styled the first, receive \$1,200 per year; second, \$1,400; third, \$1,600; fourth, \$1,800; while the salary of a chief clerk is \$2,000 and upward. The women clerks, on the contrary, are not classified in any manner, nor do they ever pass an examination as to qualifications before being appointed, unless it may be those employed in the Bureau of Statistics. Mr. Treasurer Spinner, who has been an earnest advocate of equal justice to man and woman for the last twenty years, has made repeated efforts to have the salary of women increased, and also to have them classified according to merit and responsibility of occupation, as may be seen from his three last annual reports. In his report of October, 1866, he says: "The experiment of employing females as clerks has been, so far as this office is concerned, a success. For many kinds of office work, like the manipulation and counting of fractional currency, they excel, and in my opinion are to be preferred to males. There is, however, quite as much difference in point of ability between female clerks as there is between the several classes of male clerks, whose equals some of them are. Some are able to accomplish twice as much and with greater accuracy than others. So, too, some of them incur great risks, being responsible for making mistakes in count, and for counterfeits overlooked. Such should, by every consideration of justice and fair dealing, be paid according to their merits, and the risks and liabilities they incur." The Treasurer has also recently written a letter to Mr. Fossenden, who is Chairman of the Committee which has in charge the bill providing for the reorganization of the Treasury Department, in which he urges the justice of amending the bill in some way so as to increase the salary of the female clerks in his department who have the handling of money, stating that cases have occurred in which some have lost more than half their month's pay by reason of being short in count, or of allowing counterfeit notes to pass their hands, and he protests earnestly against the injustice which would be done the female clerks by the passage of the bill without amendment.

It is acknowledged by Secretary McCulloch, and all others conversant with the subject, that women perform their clerical duties as creditably as men, and the Secretary of the Treasury has stated that he has three lady