

perity of this country or hostility to the English government which was denounced in strong expressions. Mr. Train appeared in the utmost good humor and chaffed the policemen in the most satirical manner. A poem which was written by himself in denunciation of D'Arcy M'Gee, and which was entitled "An Irish enemy to the Irish people," Mr. Train recited with the utmost gravity to the infinite disgust of the policemen, who listened with subdued feelings of anger. Each verse terminated with the words "once a friend, a friend no more—cut off," on which he laid particular stress, accompanied by some gallant observation addressed to the constables. On being asked for his autograph, he wrote, in presence of the officers:

"Whether on the gallows high,  
Or in the battle's van,  
The fittest place for man to die,  
Is where he dies for man."

To another he wrote:—

"Pay Alabama claims, or fight. Release American citizens in English jails, or war is certain."

The friend to whom we were indebted on Tuesday for the particulars of the first act of this extraordinary transaction has supplied us with the following continuation of the narrative: It seems that after our report of yesterday was closed, leaving Mr. Train in the Police Barracks at three o'clock on Saturday morning, he spent the night on the floor under a special guard. In the morning, under the guard aforesaid, he was escorted to the Queen's hotel, where he was allowed to breakfast with Mr. Durant, the guard closely watching their prisoner. He was then, about ten o'clock, taken back to the barracks where he was examined before a full board of magistrates—Dr. Tarrant, Mr. French, Mr. Beamish, and Mr. Hamilton. We have failed to get the evidence taken down by Mr. Hamilton, the Chairman of the Board, and forwarded to London, but give as near as possible the proceedings.

Among those present were the magistrates aforesaid, the American Consul, Mr. Eastman, the Head-Constable, Mr. Tombe, the Sub-Inspector, Mr. Richards, and Mr. Mahony.

We do not pretend to give the exact words or anything more than the skeleton of the cross-examination.

Mr. Hamilton.—What name?—Tombe gave his name, and was duly sworn.

Mr. Hamilton.—What is your charge?

(Tombe here stated his presence in the tug from the Scotia, his examination of Mr. Train's trunks, his finding of Fenian papers and Fenian pamphlets.)

Magistrate.—Did you hear Mr. Train make any remarks?

Tombe.—No.

Mr. Hamilton.—Did he give you every facility for looking over his luggage?

Tombe.—Yes, your honor, and presented me with one or two pamphlets and papers.

Mr. Hamilton.—What were the documents?

(Tombe here handed the Magistrate copy of the Woman's Right's paper, "THE REVOLUTION," and of a pamphlet of speeches made in Kansas.)

Mr. Hamilton.—Have you marked these papers?

Tombe.—Yes, your honor.

Mr. Hamilton.—What were the other papers?

(Mr. Beamish here handed over the several Irish papers.)

Mr. Hamilton.—Are these all?

Tombe.—No, your honor; and he handed in Train's great speech to the Fenian Congress, to six hundred head centres and six thousand Fenians in the Academy of Music, Philadelphia, 1865; also, Train's great speech in London, before the St. Patrick's Society, in 1867.

Mr. Hamilton.—Are these papers and speeches all marked?

Tombe.—Yes, your honor.

Mr. Hamilton.—And you bring this charge believing that Mr. Train is furthering Fenianism?

Train.—May it please your honor, if not out of order; may I ask a question?

Mr. Hamilton.—Certainly.

Train.—Thank you. I was about to ask whether the police are higher in authority than the magistrates, or are the magistrates over the police?

Mr. Hamilton.—The magistrates, of course. Why?

Train.—Because when taken before the magistrate Tarrant, last night, who evidently saw there had been some mistake, he asked me to give my word as a gentleman that I would not leave Queenstown without his permission, and I was consequently discharged. Yet the police re-examined me, searched my pockets, and kept me under guard in the barracks, leaving me to suppose that the magistrates were under the police.

Mr. Tarrant.—Mr. Train gave me his word, and on that I was satisfied to let the matter lay over.

Mr. Hamilton.—Call in the Inspector.

(The Inspector, Mr. Richards, appears and is sworn.)

Mr. Hamilton.—What is your statement?

(Inspector Richards here gave much the same information, but less clearly)—The Head-constable brought those papers and pamphlets, and I felt that Mr. Train should be kept under arrest. Constable Mahony heard something on board the boat.

Mr. Hamilton.—Did you hear Mr. Train make any remarks?

Richards.—No, your honor.

Mr. Hamilton.—Call Constable Mahony.

Mr. Beamish here asked Mr. Train if he would not like to have the American Consul, which Mr. Train at first declined, preferring to manage his own case; but afterwards he was sent for, as Mr. Train wished to make a protest and have it certified.

Mahony appeared and gave some further evidence, and the following warrant was made out:

14 and 15 Vic. cap. 93—Form E. 5.

WARRANT TO COMMIT (OR DETAIN) FOR TRIAL, ETC.

The Queen Complainant: Petty Sessions District of George Francis Train  
Defendant: Queenstown, County of Cork.

Whereas, complaint was made on the 18th day of January, 1869, on the oath of Head-constable Tombe, that George Francis Train had in his possession on the 17th instant certain documents for the furtherance of Fenianism: This is to command you to whom this warrant is addressed, to lodge the said George Francis Train in the Gaol at Cork, in said county, there to be imprisoned by the keeper of said Gaol as follows—for eight days for further examination, and for this the present warrant shall be sufficient authority to whom it may concern.

(Signed) T. HAMILTON, Justice of said County.

This 18th day of January, 1869.

To Sub-Inspector Richards, Royal Irish Constabulary.

The American Consul told the magistrates they had better let Mr. Train go, but magistrate French said it would cost them their commissions. Mr. Train then wrote his protest, holding the government responsible. We could not get a copy of this paper. The confiscated documents, including several copies of the Women's Rights paper, "THE REVOLUTION," were forwarded to Dublin, and Constable Tombe and another, each with a carbine, marched Mr. Train through the street to the Cork station, where Thomas C. Durant, the managing director of the Pacific Railroad, who landed with Mr. Train appeared, but was unable to give any assistance. Mr. Train upon being put in a third-class carriage, asked Mr. Hamilton if he could not go in a first-class. Mr. Hamilton said he was now in the hands of the police. Mr. Train then offered to pay the police first-class fares, which he did up and back—saying every man ought to elevate himself when he could. The American Consul said that the governor of the jail was an acquaintance of his, and he would write to him to do all that was attainable towards making Mr. Train as comfortable as possible till discharged. This is a hasty sketch of the proceedings up to the present time of being sent to Cork jail. We were wrong in stating that Mr. Train was at first released at Queenstown, and then re-arrested. He has not been out of the hands of the police since his arrival until discharged yesterday.

## COMMON SENSE QUESTIONS.

THE Fall River (Mass.) Times asks, on the right of woman to suffrage, citizenship and occupation, what good reason is there that the matter should not be left optional with her? Why should not woman exercise her judgment, taste and ideas of propriety in those matters pertaining more especially to herself, without the interposing prohibition of man's guardianship? It is not a question whether all women shall or shall not vote, but whether those that are duly qualified may not vote, if they shall choose to do so? If suffrage is a human right, by what authority does man deprive woman of it? Why should not woman follow the bent of her genius without hindrance? Why may she not pursue the study of music, literature, painting, sculpture, mercantile pursuits or politics, if she feels it her duty to do so? Why should she be debarred from any avenue of industry or usefulness for

which she feels from her inmost soul that she has a right to enter? Who has set man a judge and ruler over her in this regard?

There are women who declare that it is their desire to have a voice in the choice of officers of that government which taxes them for its support. Some of these ladies have established a newspaper called "THE REVOLUTION," to advocate their cause, with Mrs. E. Cady Stanton and Mr. Parker Pillsbury as editors-in-chief. We have not seen a copy of this defender of woman's right of suffrage, but know full well that, with these persons at its head, it will prove an able and vigorous defender of right, and a most intrepid and uncompromising assaulter of wrong.

## CONVENTION OF THE UNIVERSAL PEACE ASSOCIATION.

THIS body has just held a meeting in the city of Washington. Among those present were Alfred H. Love, of Philadelphia, who presided; James M. Peebles, New Jersey; Father Beeson, Oregon; L. E. Joslin, R. I.; Mrs. Rachael Love, Philadelphia; A. F. Cunningham, Washington, D. C.; Joshua Hutchinson, of the famous Hutchinson troupe; Mrs. L. E. Dundore, of Baltimore; Mr. Lowry, of the Post-office Department; Dr. J. A. Rowland, of Washington; Mrs. Dr. Hathaway, of Boston; Mrs. Anna Danton-Drige, Mrs. Josephine S. Griffing, of Washington, and Mrs. E. Cady Stanton, of New York, editor of "THE REVOLUTION." The proceedings reported are voluminous, the resolutions were numerous, and the discussions, though spirited, appear to have been harmonious.

The following are a part of the resolutions considered, and adopted unanimously:

Resolved, That as governments have no right to legalize piracy, slavery and murder, they have no right to legalize war, and it is the right of men, everywhere, to refuse to obey governments when they require the wounding and killing of men as an occupation. The king has no more right to order to death the innocent subject than the subject has to assassinate the king.

That we rightly deem the people barbarous who, in the past, tortured and killed men for religion, and we rightly deem the cannibals of to-day barbarous who kill men, without torture, for purposes of domestic economy. But it is as barbarous to-day to torture and kill men for politics as it has been in the past to torture and kill men for religion, and no more justifiable to kill men for political economy than it is to kill men for purposes of domestic economy.

That America stands to-day humiliated before the world, in that for the emancipation of 4,000,000 of slaves she has enslaved 4,000,000 of other men as soldiers, of whom 1,000,000 are sacrificed to death; while Russia within the same period has emancipated 24,000,000 of serfs, and England has made suffrage more universal than it at present exists among us, without the sacrifice of human life.

That human rights are women's rights; not freedmen's rights, nor Indian rights, nor Chinamen's rights on the Pacific coast, but human rights; fraternity and equality, being considered the foundation-stones in the peace movement.

That it is a good sign of peace and progress that the laboring classes of Europe and America are denouncing war in their labor unions, and if they will refuse any longer to do the fighting, suffer the torture, and pay the war tax, from conscientious convictions of the wrong, and leave the rich men of the land to fight the battles, no general can find an army.

That a standing army is a standing evil and reproach, and while not a means of defense, is an ever-present danger, and we regard with serious apprehension the immense strengthening of the armies of Europe; and if the money squandered in war and the preparations therefor were applied to secure every one a fair start and chance in life, war would be impossible.

That the war against the Indian is a disgrace to our age and country. The same principles of friendship, equal rights and justice, as were established by William

Penn. would bring us as lasting a peace and love for our nation as were enjoyed in his time in Pennsylvania.

Joshua Hutchinson, of New Hampshire, furnished beautiful interspersions of music, vocal and instrumental.

Mr. Joslin read a letter from the Paris Peace Society, and Mr. Peebles one from Madame Stayer, of Geneva, Switzerland. The President said they had received a large number of letters from different parts of the country, but time would not permit him to read them.

The President, Mr. Love, made a few introductory remarks, in which he endeavored to justify those of his society in the views they entertained on the subject embracing war and peace, and stated that it was not surprising that the reconstruction of the South was being done on the basis of the war plan, but it was a mistake. Even Henry Wilson, who knew enough to be an advocate of temperance, a convert to Christianity, and a friend to the freedmen, still holds his position as chairman of the Committee on Military Affairs; and Charles Sumner, who gives us his lecture on *The Grandeur of Nations*, an eloquent peace sermon by the way, still is not a peace man. In passing through the rotunda of the Capitol and seeing the symbols of war, it was not to be wondered at that a general is spoken of as a candidate for the Presidency.

Mrs. Elizabeth Cady Stanton was introduced, and said she had five boys, and had raised them on peace principles. She related several instances where she had put these principles in practice. When she advocated that one-half the police force of New York should be women, there was much comment. She believed that the force being composed more of women, would be more effective, for women would use mercy. She was not willing to trust criminals to men alone. She believed that man and woman should work together. As that wise old black woman, Sojourner Truth, said once: "Why should the world walk on one leg when she has two?" In New York they had established a paper called "THE REVOLUTION." It was a bloody name. They must begin to give the ballot to women, and she would vote against war, for she knew the value of life more than man did.

Mrs. Stanton offered the following resolution, which was adopted:

Whereas, The principle of inequality has been tried in government over and over again and uniformly failed, let us demand in the reconstruction of our government "equal rights to all, irrespective of sex and color."

Mrs. Stanton said she protested against the extension of suffrage to the negroes alone—that is manhood suffrage, and ignorant manhood at that; but the right of suffrage should be given to all men and women together.

The chair remarked he was for Revolution in a peaceable, loving spirit, and hoped that there would be a Revolution from wrong to right.

Miss Cridge urged that in order to gain peace it was sometimes necessary to go to war. She believed in peace, and we ought to have peace, peaceably if we can, and forcibly if we must.

Mr. Austin, of Louisiana, said that while he was fully committed to the great objects of the Congress, he thought that the resolutions went too far—they counselled resistance to government. He was here on a peace mission. He came here the bearer of a memorial representing the terrible condition of the people in Louisiana. He thought the war his friend (Mr. Peebles) had spoken of was near at hand.

Mr. Joslin said that women suffered more than men during the war, and stated that during the war the clergy came before the people, urged

the men to enter the army, and they would see that their families should not suffer. The men left situations, were killed during the war, and now their families receive pensions of \$8 per month; and this is not all: the scanty \$2 per week is taxed.

Mrs. Dr. Hathaway took the ground that when a body becomes thoroughly diseased there is a general breaking down. This nation was so full of injustice, etc., that it was necessary to kill off all indications of disease. The policy of the government had been to shut out everything spiritual, and she would almost say moral. When women had the ballot there would be no war. In the last war, men in the field suffered less than women at home. To-day taxation is greatest on women, and yet you cry taxation without representation. Poor seamstresses are taxed for the support of this male government, and she (the speaker) was for fighting. (Applause and laughter.)

Father Beeson said one further resolution was necessary:

Resolved, That the enfranchisement of Women is the first step essential to the establishment of peace.

The Chair (Mr. Love) said that while they endorsed the principle that women should have the right to vote, if women must come and say "We must fight on;" he did not feel like endorsing her.

Mr. Peebles thought that the war had not accomplished anything, and to-day reconstruction had not been settled upon. War could not do what adjudication could not do. The whole question was now before Congress and the Executive.

He remarked that in the prevalence of war Christianity he did not wish to be called a Christian, nor have the term reverend attached to his name because he had once been a preacher. Notwithstanding the speech of Sister Cridge last night, he believed women came nearest to angels, and when the ballot is given to woman the gambling-houses and drinking saloons would be fewer, and the necessity of standing armies would be removed.

The chair stated that about 10,000 ministers—not such as were about the Capitol and other places, but ministers of the so-called Gospel—had been invited to the previous meetings, but up to this time not one had appeared.

Mrs. Josephine S. Griffing remarked that when standing armies are abolished woman will have secured her rights. Woman should devote herself to the education of her children. She proceeded to speak of what had been accomplished by the war, but all had not been done, and referred to the many hundreds of people starving in the District for the want of bread and employment, and said, "This is one of the effects of the President's policy in vetoing the reconstruction bill." There will be no peace until each family has a homestead.

A vote of thanks was moved to Mr. A. H. Love, the President, and adopted by acclamation.

Mr. Peebles moved the adoption of the resolutions, and they were unanimously adopted.

The convention then adjourned to meet in New York city in May next.

In Redfield, Iowa, twenty-seven women lately suppressed the whiskey shops. They have been twice tried for the offence, and twice acquitted. Women can act, if they cannot vote.

This was the desperation of legal helplessness. Give those women the power of the ballot and they will suppress whiskey and other nuisances without violence.

## SOUTHERN CORRESPONDENCE.

LETTER FROM A MEMBER OF THE ARKANSAS CONSTITUTIONAL CONVENTION.

LITTLE ROCK, Ark., Jan. 21, 1868.

SUSAN B. ANTHONY—*Dear Friend*: I have this day received your very interesting and complimentary letter of the 9th instant, with *Woman's Rights Tracts* and "REVOLUTION," and hasten to answer. I have hastily scanned "THE REVOLUTION," and consider it "the very thing!" Place my name on your subscription list, and I will send you the money before our Convention adjourns. The times are so oppressive that it will not be possible for you to get Arkansas subscribers now, but I hope "there is a better day coming."

We have not yet reached the suffrage question in our Convention. No doubt the freedmen will be enfranchised; but, alas! the people are not prepared for female suffrage. I intend to do all within my power to have inserted in our new Constitution a clause giving all citizens, twenty-one years of age, the right to vote and hold civil office. I believe that women are by nature entitled to the same social, legal, and political rights as men; and therefore your enterprise is certain to prove successful. It is only a matter of time. You and the sex of which you are such a noble representative, are to be disenthralled and made in all respects equal to those aristocrats who have so long withheld from you your God-given and well-earned rights. But this will require time and effort.

I made the first speech in Arkansas that was ever made in the State in favor of UNIVERSAL FREEDOM, and expect to soon make the first speech in favor of UNIVERSAL SUFFRAGE. For the first, I have been robbed, shot, imprisoned, and suffered as no man ever suffered and yet lived; and for the last, I expect to suffer reproach and slander, if nothing worse. "But none of these things move me." I intend to be true to God and my own conscience, and especially to woman, whom I love above every other creature. I believe in *Development, Progress, Reform, and Utility*; and I am willing and anxious to render all people free, wise, virtuous and happy.

I will send you our debates on the suffrage question, and a copy of the Constitution as soon as framed.

Very respectfully yours,  
MILES L. LANGLEY.

## COMMUNICATIONS.

LETTER FROM MRS. M. H. BRINKERHOFF.

PLATTSBURG, Mo., Jan. 20, 1868.

DEAR MRS. STANTON: I am just in receipt of the first number of "THE REVOLUTION." I shall do all in my power to increase its circulation. About two weeks ago I received an invitation to visit the county seat of one of our adjoining counties, and talk "suffrage for woman" a night or two. I responded to the call, and a large court room was completely filled both nights. Many who opposed it before the meetings, after they said it was God's truth, and truth never could be told too soon. I have visited several places since then, and much interest is evinced everywhere. Last night was my third night here. All that is wanting is light on the subject. One thing is sure, negro suffrage never will carry unless "it is baited with a woman." The conservatives out here say, they don't care so much for woman suffrage, but if negro suffrage must come, "they are in for the woman." Every