

he ever so impure, is never hinted at, even in sacred history.

We cannot take our gauge of womanhood from the past, but from the solemn convictions of our own soul, in the higher development of the race, and we place woman above all governments, all institutions and laws. It is a mistaken idea that the same law that oppresses the individual can promote the highest good of society. The best interests of a community never can require the sacrifice of one innocent being, of one sacred right.

In the settlement, then, of any question, we must simply consider the highest good of the individual. It is the inalienable right of all to be happy. It is the highest duty of all to seek those conditions in life, those surroundings, which may develop what is noblest and best, remembering that the lessons of these passing hours, are not for time alone, but for the ages of eternity. They tell us, in that future home, the heavenly paradise, that the human family shall be sifted out, and the good and pure shall dwell together in peace. If that be the heavenly order, is it not our duty to render earth as near like heaven as we may?

In our system of jurisprudence we find man's highest idea of right, but inasmuch as fallible man is the maker, administrator and adjudicator of law, we must look for many and gross blunders in the application of its general principles to individual cases. The science of theology, of civil, political, moral and social life, all teach the common idea that man ever has been, and ever must be, sacrificed to the highest good of society—the one to the many—the poor to the rich—the weak to the powerful—and all to the institutions of his own creation. Look, what thunderbolts of power man has forged in the ages for his own destruction! at the organizations to enslave himself! And yet through those times of darkness, those generations of superstition, behold, all along, the relics of his power and skill, that stand like milestones, here and there, to show how far back man was great and glorious. Who can stand in those vast cathedrals of the old world, as the deep-toned organ reverberates from arch to arch, and not feel the grandeur of humanity. Here is the incarnated thought of man, beneath whose stately dome, the man himself, now bows in fear and doubt—knows not himself—and knows not God, a mere slave to symbols—and with holy water signs the cross, while he who died thereon, declared man, God.

CHEAPER LIVING.—The New York World says, "If Women are, as they complain, poorly paid for their labor they can certainly live cheaper than men can, at least at the Working Women's Home in this city. The profits of all classes of restaurants in the city are enormous. This may be seen at a glance by comparing the prices charged for articles in the restaurants and the actual cost of these articles in the markets and shops; add rent, service, cooking, and every expense to the restaurant keepers, and the profit-margin is still immense. It may occur to some one that if these women can be fed so cheaply, restaurants on the same principle might be opened for laboring men, clerks, and others who now patronize places of higher prices. The plan has been in successful operation some time in London, and restaurants here which should give good, well-cooked food, at prices covering the cost and a reasonable profit, would be popular and would pay. In addition to what the World thus testifies, we see it stated

that the cheap dining rooms opened in Glasgow by a Mr. Corbett have not only been profitable to their owners and advantageous to the diners but they have produced effects not contemplated in a social way. The cooks and attendants are all women, and their habits of neatness and culinary skill are so highly prized by the clerks and artisans of Glasgow, that Mr. Corbett finds he can seldom keep any of his girls beyond a short period. They are eagerly sought after as wives; out of two hundred girls not fewer than twenty-four have been married during the present year.

SOUTHERN LITERATURE

The *Seminary Magazine* is a monthly just commenced in Richmond, Virginia, "devoted (its Prospectus says) to the interests of education and the mental culture of THE WOMEN OF THE SOUTH." The following is farther extracted from its somewhat elaborate Prospectus:

Brief Essays by School Girls will appear in each number. Some of the best writers in the South will contribute to the Departments of Belles-Lettres, Light Literature, Natural History, etc., Each volume of twelve numbers will contain seven hundred and sixty-eight pages of entertaining and instructive reading, printed in clear, distinct type, on beautiful white paper, with nearly one hundred handsome illustrations. Sixteen pages in each number devoted to the Sabbath School interest. Everything of a political or sectarian nature, or of immoral tendency, will be carefully excluded.

We give these liberal extracts from the prospectus of this new suitor for public favor for various reasons. One is, it comes from the South, where literature never flourished, never could, while the breath of slavery polluted and poisoned its atmosphere. Then it is in design a Woman's Magazine, devoted pre-eminently "to the culture of the women of the south." No better field could be selected.

One word, very important, is omitted here, but it crops out in the pages of the number before us (the first number by the way) unmistakably. For instance, in an editorial article headed "Education for the Masses," there is a good deal of this kind of talk:

While statesmen are exerting all their wisdom to avoid the dangers which threaten the political fabric, there looms up in the future a dark and appalling cloud, which must, if not wisely forestalled, ultimately invade the social circle and taint the purity of the Caucasian blood. This idea is too delicate to elaborate, and it is only referred to in the hope that our people will parene it to its legitimate conclusion. It is not a pleasant thought, and it may be that our fears are delusive, and that the history of the past few years will be reversed. It will not do, however, to listen to our hopes. Prudent forethought demands that the present generation should leave nothing neglected which will preserve the integrity of the domestic fire-side.

At present the force of public sentiment is a restraint; but in time this influence will be weakened by political affiliations; and when the ripple is once made upon the social surface it will gather volume as it moves onward, until it finally swells into the wave which will engulf our dearest and most sacred interests?

Education is the word for the hour. In this section the free school system is impracticable, and is considered by some to be prejudicial to the interests of religion. Should the leveling tendencies of the day prevail, strenuous efforts will be made to bring about a state of affairs which is repulsive to every honorable mind. How can this be averted? This solemn question is engaging the profoundest intellects of our day.

Self-preservation requires that hereditary pride must be laid aside, and we should remember that while elevating the unfortunate of our own race we are not at all lowering the social status of the refined classes of society. "In union there is strength," and if we are not greatly mistaken the time is not far distant when we shall need the co-operation of every man, woman and child who has the unswilled blood of the white man in their veins.

The word *white* inserted in the prospectus of the Institution would have obviated the necessity of this whole article. The simple truth is, the southern people are shaping their whole policy, government, literature and religion, so as most effectively to degrade and finally to crush out the whole African race. Almost forty years ago, Henry Clay said the two races never can, never will, dwell together on terms of equality. President Lincoln said, "There is a physical difference between the two races, which, in my judgment, will probably forever forbid their living together upon the footing of perfect Equality. I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the black and white races; I am not, and never have been, in favor of making voters or jurors of negroes; nor of qualifying them to hold office." His proposed policy for reconstructing Louisiana and restoring her to the Union (defeated by a masterly movement of Senator Sumner), showed that the war did not cure him of his pride and prejudice. Why, then, should not the South have a white literature and religion? For, as will be seen in this prospectus, the *Seminary Magazine* has an eye to both. The whole north is more or less proscriptive. In only five states is the colored race even nominally free. And it is more than probable that in every one of those, were the question to be taken to-day on colored suffrage, it would be voted down. Massachusetts might tolerate it, but surely no other state would. As a party, republicans were never more hostile to it than at the present hour. While, therefore, we deplore, we do not wonder at the proscriptive spirit of the south. She learned it of the north in all its malignity. She has still northern example. For half a century the north has furnished the south with spelling, reading and religious books, with school-masters, mistresses, missionaries and ministers, and all of them keyed and toned to the dread order of chattel slavery. Northern colleges and theological seminaries have ever been open to the sons of slaveholders, and college rules, the courses of study, religious worship, scripture interpretation and public prayer have ever and always been modified to please their perverted, depraved tastes. Who can wonder, then, that a negro is still mortally hated at the south? or who shall say she has not come very honestly by that hatred? And still more and worse, how must that hatred be augmented when she remembers that the north only freed the negroes to fight against their masters, and to save herself from their terrible power, and gives them the ballot there, for that and no other earthly reason? The south never hated the negro for his color, or that he was a slave. It took the north to do that. But when she had been conquered by him in battle, and is now again in his power at the ballot-box, it is not in human nature that she should love him, or seek his prosperity and happiness. Nor is it to be expected that she will hate him less, because in all this, he is and has been really the passive instrument of the north; accepting freedom at her hand when and where she needed him, and only then and there, and the right of suffrage exactly on the same conditions. What Secretary Seward said to his foreign ministers at the opening of hostilities, everybody believed: "that the rebellion ('revolution' he beneficently termed it,) will not change the status of a single human being, whether it succeed or whether it fail." Ben Butler, then Col. Butler, was the first to proffer his regiment, a Massa-

chusetts one, to slaveholders to suppress insurrection among their slaves. And so the war was conducted everywhere, until it became absolutely certain the south would be successful unless her slaves were freed, armed and turned against her. Then again in reconstruction they are wanted, with ballots instead of bullets, and so they are given the ballot. And the south acts on precisely the same principle. She has no use for the negroes now any more than have Indiana, Illinois and Pennsylvania, and treats them accordingly. Any more than Abraham Lincoln had when he uttered the sentiments we have quoted from him. Any more than Mr. Seward had when he wrote his instructions to Messrs. Adams, Dayton and Corwin, his foreign ministers. Any more than the northern army had when it thought, with seventy-five thousand men it could suppress the rebellion. In one word, north and south, the Dred Scot decision, seven times sublimed, is practically applicable to-day as it ever has been, to the colored man. He has no rights which the white man is bound to respect. None in the government, none in literature, none in religion, none anywhere.

So much in apology for the *Seminary Magazine*. If its roots are poisonous, as they certainly are, we trace them all up into northern soil. Nor are we by any means speaking of it alone. The same spirit is breathed from every literary institution, magazine, newspaper, book, pamphlet, speech or sermon that has reached us yet from a strictly southern source. We have every reason in the world to wish the *Seminary Magazine* success, if it will but deserve success by being impartial and just. Its very style, its grammar even, plead loudly the need of better literary culture, being desperately at war with Lindley Murray and more modern Etymologists. But we cannot ask the south to cast the notes out of her eyes, without at the same time reminding the north of the beams that blind her own.

P. P.

LECTURES BY GEO. FRANCIS TRAIN.

By Mr. Train's letters in last week's "REVOLUTION" it was seen that he proposes to lecture the present season, if by grace of her British Majesty's government he is permitted, for the benefit of woman. As he phrased it, "for the education and elevation of her sex. . . . I will speak this winter only for the benefit of woman." Whatever Equal or Woman's Rights Association, or Lyceum committee, or private individual would secure his services can address his private secretary, Mr. George P. Bemis, at No. 20 Nassau street, New York. There are reasons for believing his release from prison will not much longer be delayed. That he is detained so long, that he is a prisoner at all, will one day recoil on the British government to her eternal infamy, if not to her material harm and loss, as little dreamed of now. The talk about a debt due for railroad iron is a cheat and a lie. He has both offered to pay and proved that he does not owe a farthing of it. Still he is kept in confinement. That his prison is not stove down by the outraged Irish people in whose behalf he is held, proves them more loyal to an oppressive government than faithful to a long and well-tried friend. But their and his hour will surely come. When he does return to America he will a tale unfold whose lightest word will harrow up the soul where there is soul; will "create a soul under the ribs of death." Without the burning inspirations kindled by his experiences during the present year, he was cer-

tainly second in thrilling eloquence, energy and power to no American speaker. What he shall be now, none can tell; but it will soon appear whenever he is permitted to set foot again on his native soil. Meantime, lecturing committees and associations cannot too soon bespeak his services.

P. P.

THE WOMAN SUFFRAGE CANDIDATES.

THE CANVASS IN ENGLAND.

NO. VI.

THOMAS HUGHES, who, as we have often remarked before in these notes, is, or was, running in the borough of Lambeth, has now become a candidate for the borough of Frome. The *New York Times* seems to lament this as proving that the reformed election system of Mr. Hughes, viz: to use no money for canvassing purposes, has proved a failure in his old borough, and consequently, if he hoped for re-election, he must seek a new constituency. We do not think this was the cause. We agree with Mr. Hughes himself, who, in his first speech before the electors of Frome, declared the reason of his change to be, that seeing a borough without a Liberal candidate, while his had five, he thought it would be both to his and the Liberal parties interest to lessen the number of candidates in Lamoeth and make surer of his own return. At this first meeting in Frome he was well received.

Edward Baines is not conducting a personal canvass of Leeds, nor attending any of the Liberal meetings, but at a gathering in Headingly, one of the out townships of the borough, a few weeks ago, a resolution was passed unanimously in favor of him and the other Liberal. Though it appears that Mr. Baines is taking very little interest in his return his electors are determined to elect him. For, at a meeting on the 30th of September in this borough, Sir Andrew Fairbairn having offered himself as a third Liberal candidate and the customary resolution of his fitness to represent the borough having been proposed, it was rejected, and an amendment adopted, that it was to the interest of the Liberal party to give their undivided support to Mr. Baines and his colleague.

New Windsor, which, by the way, now includes the famous college of Eton and town, is still being canvassed by Roger Eykyn.

Richard Young, having made a thorough canvass of his district—Cambridgeshire—has again spoken at Lawston. To show the popularity of Liberal principles and candidates in this shire, we will relate the following occurrence that transpired on the 28th of last month: Lord George Manners and Viscount Boyston, the Conservative candidates, arrived at Wisbech, where they were to be entertained in the evening by a banquet, entered a carriage drawn by four white horses and escorted by not less than 200 gentlemen of the neighborhood on horseback, approached the town. They created quite a sensation among the quiet denizens. But when the cavalcade arrived opposite the Rose and Crown, where Lord George commenced a speech, and it was noised abroad that the Conservative candidates were present, great confusion arose, and the noble lord tried in vain to continue. At this very moment, Mr. Young and his fellow-candidate drove up the street, and amid the greatest enthusiasm were drawn triumphantly through the town. They addressed the vast crowds, that then quickly dispersed.

WHO ARE THE SPENDTHRIFTS?

SEVERAL weeks since we called attention to the difference between American men and women in the matter of saving and expending money. Two subjects were specially submitted for consideration; first that men spend nearly all the money that is spent for tobacco and strong drink; and second; that men have many days in winter, in stormy weather, and on account of politics, in caucusses, conventions, elections, auctions, military parades and the like, besides all the long evenings of the year when they earn little or nothing, while the women of the family are generally at home and at their work earning or saving money. We spoke particularly of the rural districts, but, like the Almanacs, the remarks "with slight variations, suit any latitude." Among the English working classes, the case is still worse. The committee recently appointed by the British House of Commons to inquire into the expediency of altering the law in relation to the property of married women in England, discovered some facts which show how hard and bitter is the life of women in the humbler classes. We subjoin a few extracts from English papers:

The rector of Bethnal Green, the Rev. S. Hansard, whose work has been among the poor of the metropolis for twenty years, told the committee that the women as a rule work very hard, and with little reward to sweeten their toil. Mr. Hansard urged that the State shall protect the earnings of these women from their husbands, many of whom spend the money while their wives try to save it; *the wives would save more if they were not under the constant fear that it might all be taken away from them at any moment and spent in drink.*

Mr. Mansfield, the police magistrate of Marylebone, confirmed the remarks of the rector of Bethnal Green. He had found that the wives of poor men were in general more thrifty than their husbands. Among the "respectable" working classes the wife acts as the treasurer of the family, taking her husband's earnings and doing the best she can for the household with them. *A shilling or two is given to the husband that he may go and drink on Saturday night.* In such cases as these, it may be presumed, the woman requires no protection for her earnings more than she can find now.

The secretary of a co-operative society at Roehdale, Mr. Ormerod, cited instances of a different character. There are 7,000 members of his society, and many of them are women. When these women get married the husband frequently applies to the society for his wife's money, but the managers decline to give it up to him. "We tell them," said Mr. Ormerod, "that as the money is invested in the wife's name, they have no right to draw it. Of course *this answer could not be upheld in a court of law*, but it seems to suffice. A judicial decision is never challenged, probably because the exposure attendant on the process would be inconvenient. A more satisfactory circumstance was mentioned by Mr. Ormerod. It is usual for both husband and wife to become members of his society, and in many instances each respects the other's savings. In one case a definite agreement was entered into between the husband and wife. They had one child, and each contributed a certain amount toward the household expenses. Whatever was earned over this contribution was saved, and the woman in that way accumulated very nearly £200 out of her own earnings. Other women have saved as much as £50 or £60. There are families where the husband has £100 in the society, and the wife £100, and it is not often that either thinks of touching the other's money.

Mr. Mundilla, manufacturer at Nottingham, who employs over 2,000 female hands, testified that it was lamentable to see to what an extent the earnings of women were dissipated by bad husbands. The women were, as a rule, more thrifty than men, and quite as able to take care of their affairs as their husbands.

HARRIET HOSMER. — We were made happy last week by a friendly call and cordial greeting from our renowned countrywoman, Miss Hosmer. She is in most hearty sympathy with the objects of "THE REVOLUTION" and subscribed for two copies to be sent to her address in Italy.