

she lives. But, very little of the fault of her manner rests with herself; it can be traced further back—back to her parents.

There are two classes of parents who throw this gir- upon society; the business-immured, and the pleasure- seeking. Often found in the same family, and sometimes in the same individual. In either case ruin is the child's inheritance; though there are a few whom Nature be- friends and they escape. And the former, cheating him- self with the blind belief that he is doing his whole duty in working himself to death for the interests of his family, is, indeed, less culpable than he who neglects his for mere pleasure, or for business and pleasure combined. But the result is often no happier. Every man who marries and assumes the responsibility of raising a family, is morally bound to give a portion of his time and atten- tion to that object.

Cynics may say what they will, but they cannot kill the fact that women's hearts do hunger for something more than mere money and display.

There is a growing tendency, especially in America, to bow down to youth and beauty, and the superior advan- tages of education; and the glitter of outward adorn- ment that each generation has over the preceding one. Thus early fostering vanity and egotism in the hearts of the young, at the expense of reverence for age and quiet and domestic usefulness; teaching them early to make place for wealth by crowding out worth.

Mothers are the most to blame for this; and that class of mothers who think they least deserve blame. For while the fashionable mother leads her daughter into the follies and extravagancies of the world, this other, seek- ing what she believes her child's interest, pushes her for- ward into the world, where she, young and inexpe- rienced, must meet the temptations and follies of life alone, while the mother retires into the background. And it is this girl who has no politeness, no regard for the feelings of others; who sweeps down her superiors. She is the terror of all who know her, and in fact, is in far more danger than she whose fashionable mother lends her influence and judgment for her daughter's guide.

Woman must learn to know herself; to find her real value, and her proper place, to fill and retain her true position in society before she can do her part towards righting this deplorable phase of growing society.

v. v.

CAUSES OF THE EVIL WHICH AFFLICTS HUMANITY.

The following communication written in most beautiful French is translated and published for the benefit of readers of "THE REVOLU- TION."

NEW ORLEANS, April 7, 1868.

Susan B. Anthony, Proprietor of "The Revolution."

MADAME: Our friend and bookseller MONS. A. SIMON, has given my husband several numbers of your journal for March. I am not familiar with the English language, but my husband has had the kindness to translate several articles which have pleased us very much. He is an old disciple of C. Fourier's "Ecole sociale," and on account of his principles has been exiled from France by the Imperialists. He has instructed me in the theory of the phalansterian association, and I have learned that the causes of the evil which has so long afflicted society, are in the individual and diverging interests which engender egotism, and make the strong the masters of the weak; that they have taken advantage of them by means of capital, rendering the life of the workman miserable in proportion to the perfection of machinery. I understand that the male sex, which has more material force than delicacy, has arrogated to itself the right of imposing upon us its law, the law of the strongest, and of treating us as minors. Men have always been en- couraged and supported in this usurpation by the minis- ters of all religions, themselves also, men and egotists; and these priests in order to enjoy the authority given them by a pretended divine right to govern the world, have taken possession of woman's heart in order to en- slave it; to obtain from her a knowledge of family secrets, and to train children in the fear of God and the devil, by threatening them with hell if they disobey the law of the church. And thus women are made idiots and imbeciles by those who pride themselves upon their physical strength, and who seize the occupations of women and claim double wages; as if the weaker wo- man should receive less for the same amount of work equally well done.

I do not know, madame, whether you have derived your ideas of demanding the rights of women, from the phalansterian theory, or whether they have originated in the editorial office of your journal. It matters not from

what source derived, the idea is supremely good. Fourier maintained that it was by the elevation of woman that mankind would attain universal happiness, for it is maternal education which forms society. I trust you will long persevere in your pathway—the pathway of God—sure that you will soon hold the helm by which to direct our poor humanity. I regret that death should have taken from us lately a well-beloved relative, Louise du Donon, who held opinions respecting enfranchise- ment perfectly in accordance with those of your paper. This unhappy woman died a martyr to labor and a victim to paternal authority. She has left us some memoirs full of originality, and written with a view to the propa- gation of social ideas. The *Tribune* of New Orleans and the *Liberal* of Chicago, have published extracts from them. I will send you a copy of these memoirs through Mr. Thomas J. Durant, of Washington, and Mr. A. Bris- bane, that you may examine them, and if you consider them worthy to appear in your paper, I will give you the privilege in preference to any other. These memoirs will appear in the course of this year in French in the *Science Sociale* of Paris.

Accept madame, my respectful greetings,
HENRIETTE LOUIS.

LIBERALISM.

THE word 'Liberal' is a most fascinating word, as everybody knows. Who would not be a Liberal? What generous young man would not be proud of being called a Liberal? Consequently, things have been so fixed that all sorts of false, crude, foolish and dangerous ideas conceal themselves behind the word, and propagate themselves round the world as they never could do if they were seen in their true colors, or stood upon their own merits alone. It is Liberal to oppose this, Liberal to favor that, Liberal to break down this hoary institution, Liberal to go in enthusiastically for that new notion. The wildest Revolutionists are always the fiercest Lib- erals, and the meanest imps of evil throw the Liberal cloak over their shoulders and pass themselves off as angels of light.

"We might give hundreds of examples of the devil's cunning in using fine words to cover false principles. But we only desire to point out his trick, so that simple souls may not be caught in his verbal snare."

In a long article, recently printed in the *New York Times*, I met with the foregoing opinion in regard to the term Free-Thinker, Revolutionist, etc. Now in my es- timation this man's idea is narrow-minded and illogical in the extreme. Once in a great while God blesses us with a mind which is like a sweeping machine, and whose vision is so clear, that it can see the dust and mould which have accumulated for years over the moral condition of society, and because with heroic energies they endeavor to renovate and expunge this low condition they are called "fanatical, crazy," and what not? The conservative says, "Let things alone, the same platform our fathers stood upon is good enough for us." Yes, but it must be swept occasionally, for the mould and the lichen gather, and when the planks decay, fresh timber must be added to keep things sound and strong.

The earth and its atmospheric conditions are changing daily, growing more and more sublimated as time goes on; and are man's works so much more perfect than God's that they should not require renewing? We must have the whirlwind and the tempest, the lightning and the thunder to bathe and refresh all organic life; it is an in- dispensable law of nature.

The forest must be hewn before the soil can be tilled, and the seed sown. The house must be tossed by con- fusion before the darkened and cob-webbed wall can be bleached and the home of the moth destroyed.

It is a grand thing in my estimation to be a Reformer, to be glibbed by that eagle power of discernment which sees the cloud afar off and prepares for it; to have that perspicuity which penetrates through the darkest webs, noting the cause, effect, and remedy of our social evils.

Martin Luther was called crazy and fanatical in his time and yet he was a glory, and to-day his is one of the proudest names enrolled on the list of that proscribed class.

He came and found vile weeds flourishing in the church and society which poisoned all the air for those who were too feeble and child-like to fight their malig- nity—and so alone, single handed he battled in the field, uprooting, destroying, that those who came after him might inhale a purer air and sown a flower whose breath was untainted. They never knew how grand a soul he had in his time, for they were too blind to see it, but we know to-day, having grown since then and had our moral discernment quickened. And such is the fate of

all minds which are endowed with a larger degree of the truth than that possessed by the masses.

The field must be plowed before the grain can be dropped in, and the seed must lie in the dirt awhile, there to burst its cerements before it can rise above the soil and gladden the eye by its stary blossom—and all this is reformatory.

The minds of men are more varied in their powers, tastes, needs, than the flowers of the fields; yet Con- servatism of oaken intellect says that the willow and the palm should live beside him in the forest and flourish as he does in his own hardy soil; but Liberalism says No! the brookside for the willow and tropical breaths and ardor for the other's needs.

The greatest of all Free Thinkers and Reformers is God, for He is ever changing the face of nature by storms and calms, by convulsions and serenity, and I have faith that out of all commotions comes a better state of things.

Then take courage ye whom the world stigmatize as Liberalists, Reformers and Free Thinkers; it is a crown ye wear. Man may not see it, but the angels do and glory in its brightness—a little while and the thorns shall lacerate no more. **

WOMAN'S RIGHTS.

THE signs of the times and the way the current sets, all show that ten years hence, woman's position will be very different from what it is now. To-day, looking at the progressive ranks, we see a few who have had courage to step forward and lead the van, contesting every inch of the ground. There are others, and these are not a few, who have perhaps as nobly suffered; and some who have sacrificed their all, their health of body, strength of mind, and wealth of soul, in the vain struggle to be what God and nature meant they should be; but the great body of American women linger in the rear, asking only what shall we wear, eat and drink, content to move forward only as fast as it pleases Mrs. Grundy.

The woman of the nineteenth century claims a right to be more than she now is; a right to lead a nobler life, to think nobly, act nobly, and with her wealth endow the next generation. She claims this for the sake of manhood, for the sake of womanhood, and for the sake of the years that are to come.

She claims this by the wrongs she has suffered at the hands of man, simply because he could never fully understand her nature; by the burdens man has laid upon her, because he did not understand his own true inter- est; by the rights she is kept out of, because she does not even know she has them. Let a woman, single handed and alone, take one step out of line, to grasp any one of her God-given rights beyond what society ac- cords to her, and how soon is an iron hand laid upon her to thrust her back to her place again.

What the American woman needs most now is phys- ical culture, firmer health. To secure this, she needs plenty of fresh air exercise, and freedom from all health-destroying trammels; but how difficult, how impossible in many cases for her to secure this!

Woman has a right to herself, a right to the use of all the powers and faculties God has given her, a right to the profits of her labor. She has a right to a home, and this is the crowning glory of woman. Here she should reign as queen, not shine as an ornament, or glitter as a toy, but as the central sun, to control, direct, beautify, and glorify. Woman has most of the work of her eleva- tion to do herself. She must throw aside, or give a second place to many of the trifles that now absorb her.

A woman who has a talent for music has no right to give it up when she marries; she has no right to give up the use of a single faculty God has given her, they are worth more to her than highly seasoned dinners, marble and rosewood, or costly array. Her love of music goes with her to another world, her flounces and dinners she will leave behind. To secure health, culture, and to do away the enormous waste of time, money, health, strength and thought now given to dress, to the exclu- sion of better things, there needs a reform in dress. The artist who should successfully caricature some of the grotesque fashions of the present day would do woman service. It is a bitter satire on woman's weak- ness, to notice in how much better taste man's dress is than woman's. (Women are the only animals except the monkey that will put on outside gear only to make fools of themselves.)

Woman's dress should be feminine, not masculine, but it should provide for the health, comfort, freedom and ease of the wearer, should be marked by neatness, modesty, good taste and simplicity. These come within the reach of all, and to these may be added, as much of elegance, richness, ornamentation, as befits the wearer

Look at your fashion plates of bonnets, of some years ago, and you will yourselves say, how grotesque, how ridiculous!

It might be a good thing if some one would get up a panorama of the styles of ladies' dress, for a length of years, after the fashion of Bunyan's Pilgrim, interspersed with suitable music and remarks. It would tell us a good story, show us to ourselves.

Woman has a right to all she earns by honest labor. Let the experiment be tried for a little while. Open all suitable fields of labor to woman, give her work, let her have the wages she earns, and those who have our taxes to pay, and our prisons to manage, would never wish to put her on half or quarter pay again. The widow, the wife of the drunkard might then keep her children from pauperism; and that large class of women who are crowded down to ruin, how much would it be reduced!

E. N. A.

RESTELLISM THE CRIME OF THIS AGE

"MAN'S INHUMANITY TO WOMAN, MAKES COUNT-LESS INFANTS DIE."

Editors of the Revolution:

RESTELLISM to the right of us—Restellism to the left of us—Restellism in front of us, everywhere meets us. Restellism with the poor to save expense. Restellism with the rich to prevent exposure or preserve youth! Restellism has become the great crime of our day.

Do you see that Brown Stone Palace on the avenue? Restellism built it. Was there not a river-bed once discovered somewhere, macadamized with infants' skulls? Was it in the Bosphorus, or at Cologne? No matter—our rivers, our sewers, our drains, like those described by Victor Hugo, could all tell fearful tales of Restellism. Could this great evil exist with our educated franchise?

"THE REVOLUTION" is doing God's work. If ever a Christian mission deserved His blessing, yours should be blessed. One young woman killed with Restellism. One young man killed by Delirium Tremens.

Dr. Lockhart, the English missionary, showed me the Founding Hospitals of China, at Shanghai, in 1855. What a mine of ideas, thoughts, charities is China. I thought that Europe introduced the Founding Hospitals, but discovered there, they came from Asia. Better let the Chinese system prevail in America than Restellism. It will save much foul murder. "THE REVOLUTION" sounds the alarm. P. P. on Quack Medicines. P. P. on Infanticide, in No. 12 are independent thoughts. Such writing, such bold grasp of actualities is very rare in newspaperdom. How can Tilton preach morality and advertise quack medicines in the Independent? How can Greeley preach benevolence, and in his columns advertise Restellism?

Restellism is murder with the Roman Catholics. Half a dozen children in every Irish family. Only two in the modern American family. What is the matter? answer—Restellism. That is why, shortly, the children of the Emerald Isle will be walking through the graveyards of the Puritans.

Every girl, every boy, should read "THE REVOLUTION." Mothers and fathers should teach their children the meaning of words. Tell them that delirium tremens is the result of that first glass. That Restellism comes from ignorance. The clubs of New York are demoralizing our young men as much as Mercer street. Every ball, every party, every serenade adds to the list of drunkards. Educate our youth through "THE REVOLUTION." Throw open the doors to occupation. Give women some hope, some future. Have they no right to look ahead? Must they always be the slaves of man's passions? They often arrest women in Broadway. Why not arrest some of the he-harlots who infest our cities? Why should he-prostitution be legalized? Educated suffrage, franchise for women will indeed be Revolution. Down, then, with long dresses dragging in the mud. Down with corsets and tight-lacing, making consumption, and early death an American institution. Down with "the only one glass of wine for dinner." Away with the wines and the Bourbon at eleven o'clock at night. Down with the race course associations, and the poker parties and clubs. And above all, down with Restellism.

SAN FRANCISCO, CAL.

MISS ANTHONY: I would like to tell you how intensely gratified I feel at the result of your efforts to give us a real live paper, but it's of no use trying.

Please accept all the good things found under the heading "Voices of the People" as my individual sen-

timents, with my hearty "God speed you, in the good work."

I believe Mr. Train will yet disappoint all his villifiers.
Yours, etc., C. W. TAPPAN.

WOMAN AS PHYSICIAN.

Editors of the Revolution:

As you have made your valuable paper a medium for suggestions on all matters relating to practical reform, I would like to give a few thoughts on Woman as a Physician. I have been practising as such for ten years, although I never received a diploma, and dared not call or class myself as a regular physician. The one great lack I find with women, is a knowledge of themselves and their capacities; a blind adherence to times, set forms, and customs. I am constantly using my efforts to induce them to think for themselves; to rise up from the inertia in which they have fallen, and which has been put upon them by the ignorance and superstition of others. It is no uncommon thing for me to find men who would like to frown me out of existence, because I dare take upon myself the enlightenment of woman, even in regard to her own physiological needs. She must be kept in ignorance even of these, that man may have his control over her. Does she dare assert her rights, even over her own person? She is called "strong-minded," and willful, and so she suffers for causes which many male physicians dare or care not to make known to her husband.

This is but one of many arguments in favor of woman as a physician. She and she only can understand the nature of her own sex, and deal truthfully with it. It is no wonder the medical faculty are using all their efforts to rule out women from getting a medical education. They know their own craft is in danger, for woman is fitted by nature to excel in this particular office. And they also know she is more sensitive, and by this detects disease more readily than men. What would our male physician do in any case of sickness without a good, faithful woman for a nurse? Until men become womanly enough to make good nurses, they can never be thorough, competent physicians. I am often asked, do you think woman is capable of taking charge of any case of sickness? I answer yes, if she has had the same educational advantages that man has; but it is a positive fact that woman, even now, with her larger intuitions and perception of human nature, will, whenever she dares trust herself, carry the patients through, and bring them out of severe sickness, after the skill of man has failed. I have done this in many cases myself, and it has been looked upon as perfectly miraculous. There was no miracle about it. I contend it is the peculiar fitness of woman for this position. And when she is made to see this and is allowed to act freely, the world will be the better for it.

Yours respectfully, LIZZIE LEAVENWORTH,
14 Bank street, New York.

COTTON GINS—CORRECTION.

I HAVE been very much interested in the account of the invention by a woman of the cotton gin usually attributed to Whitney. But I think an injustice is unwittingly done to other inventors. The invention of the "Whitney" gin, or as it is called, the saw gin, was a great thing, it was the first step which is always so difficult, but that machine can never clean the cotton properly. It has been estimated by good judges that twenty-five per cent. of the crop has been wasted by the injury to the staple caused by the saw gin. There are two very much better gins than the saw gin, viz.: the roller gin, invented by McCarthy, originally for ginning Sea Island but now adapted to short staple, and the cylinder gin, in which the fibre instead of being carried through between rigid bars (which at the rate of speed commonly used, "kills" much of the cotton) is carried under a revolving or vibrating stripper, being much more gently handled and preserving the staple unharmed.

The improved McCarthy is particularly well suited to the use of small cultivators, as the small sizes can be run readily by hand. For thousands of years a machine called a Chirka has been used in India to gin the black seed cotton grown there. It consists of a simple pair of wooden rollers about five-eighths of an inch in diameter, put in motion by means of a treadle. On this primitive "trap" much of the Sea Island cotton is even now cleaned. Under slavery twenty-five pounds was a day's task, but when working for themselves those who once hardly did the stent, can easily clean more than sixty pounds. It is a thousand pities that Mrs. Greene did not take out the patent to which she was en-

titled. Perhaps if she had done so and her mind had been drawn still more to the subject, she would have made improvements herself that would have saved millions of dollars. Let every woman who has an inventive mind, and there are many of them, use it and benefit herself and her race. F. S. CABOT.

Boston, May 2, 1868.

MEN.

BY FRANCIS BARRY.

Editors of the Revolution:

YOUR types make me use an expression I quite dislike (see "REVOLUTION No. 16, page 249), and I am tempted to make it the occasion of a few words on the subject of this article. The expression is, "till then men will be men." This is just opposite the truth. The great trouble is, that men will not "be men." Not till woman is individualized, free, self-owned, will the mass of men exhibit true manliness. Then they will be thrown upon their manhood. The expression I used was, "till then (till woman asserts her individuality) men will be men."

It is not because men are men that they are so mean, tyrannical and unjust, but because of their having arbitrary power. Any being who will accept arbitrary power will abuse it, or rather use it. Men, like most everything else, are well enough in their place. Women seem to me to show a very great weakness, who spend their time and breath berating "men." If I am not mistaken women are quite as much involved as men in sustaining those social arrangements which confer authority upon men, and heap outrage, and insult, and wrong of every sort upon woman. I never knew a man who recognized woman as the rightful owner of herself; who acknowledged woman's instincts, woman's judgment, woman's nature, as the true and only standard by which to settle questions of social relations and maternity, who did not at the same time insist upon her right to vote, her right to equal wages, etc. And is not the prejudice, the narrowness, the blindness and bigotry that sustains this false and corrupt and slavish social system, manifested quite as much by women as men? Are women any more ready than men to recognize in practical life woman's right to personal freedom? When women are no longer owned, when men are no longer slaveholders (and this will be when the system is abolished) then, and not till then, will men be manly, and just, and women be recognized and treated as equals.

A REVOLUTIONARY REMINISCENCE.

THE following letter from General Washington has seldom been seen, but may be read with profit, if not pleasure, by many who never dine on less than five or seven courses served on silver.

WEST POINT, Aug. 16, 1779.

DEAR DOCTOR: I have asked Mrs. Cochran and Mrs. Livingston to dine with me to-morrow, and ought I not to apprise you of their fare? As I hate deception, even when imagination is concerned, I will. It is needless to premise that my table is large enough to hold the ladies. Of this they had ocular demonstration yesterday. To say how it is usually covered is rather more essential—and this is the purport of my letter.

Since my arrival at this happy spot we have had a ham, sometimes a shoulder of bacon, to grace the head of the table; a piece of roast beef adorns the foot, and a small dish of green beans, almost imperceptible, decorates the centre. When the cook has a mind to cut a figure—and this I presume he will attempt to-morrow—we have two beefsteak pies, or dishes of crabs, in addition, one on each side of the centre dish, dividing the space and reducing the distance between dish and dish to about six feet—which, without them, would be twelve feet apart. Of late he has had the surprising luck to discover that apples will make pies; and it is a question if, amidst the violence of his efforts, we do not get one of the apples, instead of having both of beef. If the ladies can put up with such entertainment, and submit to partake of it on plates once tin, but now iron, and not become so by the labor of scouring, I shall be happy to see them.

Dear sir, yours,
GEORGE WASHINGTON.

A WOMAN in County Cavan, Ireland, has been sentenced to seven years' penal servitude for stealing thirty-seven cents. The Judge was English.