

The Revolution.

ELIZABETH CADY STANTON, } Editors.
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HORACE GREELEY.

RECOLLECTIONS of a Busy Life, by Horace Greeley, is one of the most readable books we have ever taken up. There is nothing more profitable in literature than the thoughts of the great minds of our own day on the vital questions in which all alike feel a deep and lively interest. Few men can make a clear statement of their thoughts on such a range of subjects as Mr. Greeley has discussed in the book before us. He gives the reader his views concisely on politics, religion, law, the causes of our civil war; the leading actors in the drama, and the political leaders of the last thirty years; on reforms and reformers, libels and libellers, beggars and borrowers, socialism and slavery, temperance and theaues, poetry and protection, faith and farming, editors and education, marriage, mileage and mining, recreation and reconstruction, with an interesting chapter on Margaret Fuller, and many valuable observations and reflections on his extensive travels in the old world and the new.

Mr. Greeley could not have made a more valuable bequest to the young men of our times than the private history he has given them of his own true life, so free from vice and excess, so full of self-sacrifice and noble ambition, and so grand in its results; for although he has never been President, Senator, Chief-Justice or Judge, yet he has wielded greater power in both hemispheres, for the last twenty years, than any other man of his day and generation. We hope every boy in the nation will read this book, for it has a stimulating effect on the young to know through what disappointments and tribulations great minds reach the calmness and independence of success. In his simple narrative of his boyhood, family, daily toil, school, pleasures, his love of nature and books, he reveals so much simplicity, sentiment and tenderness of feeling, with such nobility, self-dependence and uprightness of character, that one's pity for all his hardships in adversity is lost in admiration of his high qualities of head and heart. His description of leaving home for the first time, how on the road he thought of his mother and all the dear ones he left behind, and was often tempted to turn back; how his love for his old associations struggled with his ambition to see the great world, and know more than he ever could at work on his father's farm, is very natural and affecting, and so vivid that one sees the old homestead, the mother's tearful eye, the hesitating youth, and feels the struggle of the man to throw off the clinging timidity of the boy. Biographies are cold and dull compared with what a great soul can tell of itself, and when for a laudable purpose a great man gives the public some glimpses of his inner life, of his domestic joys and sorrows, he ensures a sympathy and confidence that a knowledge of his public character can never command. The chapter entitled "My Dead," in which Mr. Greeley describes his children in the spirit land, is full of tenderness and pathos, and

shows great depth of paternal love. In his chapter on Margaret Fuller, Mr. Greeley reveals one of his heresies on the woman question. He says, "Noble and great as she was, a good husband and two or three bouncing babies would have emancipated her from a deal of nonsense and cant." Now we submit to the judgment of a candid world, if there is not as much nonsense and cant about married women as old maids? Who cannot point in their circle of friends to most wise, common sense and cheerful women who have never had either "a husband or a bouncing babe," and to multitudes of miserable, mawkish women who have both. No, no, husbands of the present type of manhood, and sickly, muling, puling babes, the sins of whose fathers are visited upon them in the form of chicken pox, measles, scarlet fever, small pox, scrofula, whooping cough and fits, are not the only panacea for the nonsense and cant of all womankind. Civil and political rights, education, work and wages, freedom and independence, would do far more to elevate women than husbands and babies. Margaret Fuller, as every proud woman must, felt the degradation of belonging to an ostracized sex. Could she have had all the avenues to fame and wealth open to her that Horace Greeley had, her restlessness and fitfulness would have given place to energy and ambition.

In his chapter on the slavery controversy he says, in his criticisms on early abolitionists: "Granted most heartily that slavery ought to be abolished, how was that consummation to be effected by societies and meetings of men, women and children who owned no slaves, and had no sort of control over, or even intimacy with those who did? Suppose the people of Vermont all converted to abolition, how was that to bring about the overthrow of slavery in Georgia?" Agitation! Every advance step in science, morals, religion and government, is the result of agitation. The formation of the Republican party, the late war, the proclamation of emancipation, negro suffrage, are all the results of the agitation created by those early abolition "societies of men, women and children." But we must reserve further comments for another week, advising all our readers to give this valuable work a place in their libraries. It is published by J. E. Ford & Co., of this city.

E. C. S.

SMOKING FOR BOYS.—A French physician has been making investigation as to the effect of smoking on boys, and has been struck very forcibly, it is said, with the results. He has observed 38 boys, aged from nine to fifteen, who smoked more or less. Of these, distinct symptoms were present in 27. In 22 there were various disorders of the circulation—bruit de souffle in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent. In eight there was found on examination more or less marked diminution of the red corpuscles; in twelve there was rather frequent epistaxis; ten had disturbed sleep; and four had slight ulcerations of the mucous membrane of the mouth. It is truly amazing to what an extent this vice prevails among boys all over the country. Had parents and guardians any adequate conception of the dangers to be apprehended from it, they would employ no minister, doctor or law-maker who did not oppose the use of tobacco in all its forms, with all the energy and influence at command.

MARRIAGE AND DIVORCE

Those who marry intend as little to conspire their own ruin, as those who swear allegiance, and as a whole people is to an ill government, so is one man or woman to an ill marriage. If a whole people against any authority, covenant or statute, may, by the sovereign edict of charity, save not only their lives, but honest liberties, from unworthy bondage, as well may a married party, against any private covenant, which he or she never entered to his or her mischief, be redeemed from unsupportable disturbances to honest peace and just contentment."—John Milton.

A VERY wise father once remarked, that in the government of his children he forbade as few things as possible: a wise legislation would do the same. It is folly to make laws on subjects beyond human prerogative, knowing that in the very nature of things they must be set aside. To make laws that man cannot, and will not, obey, serves to bring all law into contempt. It is important in a republican government that the people should respect the laws; for if we throw law to the winds, what becomes of civil government?

What do our present divorce laws amount to? Those who wish to evade them have only to go into another state to accomplish what they desire. If any of our citizens cannot secure their inalienable rights in New York state, they may in Connecticut and Indiana.

Why is it that all contracts, covenants agreements and partnerships are left wholly at the discretion of the parties, except that which, of all others, is considered most holy and important, both for the individual and the race?

But, say some, what a condition we should soon have in social life, with no restrictive laws. We ask you, what have we now? Separation and divorce cases in all our courts; men disposing of their wives in every possible way; by neglect, cruelty, tyranny, excess, poison, and imprisonment in insane asylums. We would give the parties greater latitude, rather than drive either to extreme measures, or crime. If man would make laws for the protection of woman give her the power to release from legal conjugal obligations all husbands who are unfit for that relation. Woman loses infinitely more than she gains, by the kind of protection now imposed; for, much as she loves and honors true and noble men, life and liberty are dearer far to her than even the legalized slavery of an indissoluble tie. In this state are over forty thousand drunkards' wives, earnestly imploring deliverance from their fearful bondage. Thousands of sad mothers, too, with helpless children, deserted by faithless husbands, some in California, some in insane asylums, and some in the gutter, all pleading to be released. They ask nothing, but a quit-claim deed to themselves.

Thus far, we have had the man-marriage, and nothing more. From the beginning, man has had the whole and sole regulation of the matter. He has spoken in Scripture, and he has spoken in law. As an individual, he has decided the time and cause for putting away a wife; and as a judge and legislator, he still holds the entire control. In all history, sacred and profane, woman is regarded and spoken of, simply, as the toy of man. She is taken or put away, given or received, bought or sold, just as the interests of the parties might dictate. But the woman has been no more recognized in all these transactions, through all the different periods and conditions of the race, than if she had had no part or lot in the whole matter. The right of woman to put away a husband, to

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 ripples 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-