

The Revolution.

PUBLISHED WEEKLY, \$3 A YEAR.
NEW YORK CITY SUBSCRIPTIONS, \$3.20.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

OFFICE, 49 EAST TWENTY-THIRD ST., N. Y.

NEW YORK, DECEMBER 23, 1869.

THE BORN THRALL.

BY ALICE CARY.

WITH the next volume we shall commence a new story, entitled "The Born Thrall, or Woman's Life and Experience," by the well-known writer, Miss Alice Cary—to be completed during the year. What "Uncle Tom's Cabin" was to the Anti-Slavery movement, this work will be to the cause of Woman. A hook of real life and experience—uniting a solid, moral and religious purpose with Miss Cary's well known talent in the departments of general literature, poetry and fiction—our readers may confidently expect a work of no ordinary interest and importance—worth much more than the price of one subscription to THE REVOLUTION for the year.

THE SOCIAL EVIL.

A NOVEL convention was held a week or two since, in Columbus, Ohio. Fifteen of the largest cities and towns were represented, and the principal object seems to have been to consult on the best modes of treating with what is called the Social Evil, though in the days of Abraham and Lot, and of the kings and prophets of Israel, it was not known by so mild a name. The Toledo Commercial says one proposition was that of so amending the municipal code as to allow boards of health to license and regulate houses of ill-fame, the same not to exceed \$500 per annum, and to prescribe the limits within which they shall not be allowed to exist. Cincinnati, Cleveland, and some smaller cities and places, favored, while Springfield, Massillon, and other towns, opposed this measure. After much debate the proposition "to license" was struck out, and that "to regulate" was retained.

The Commercial in commenting on the action of the convention says:

The argument on which the friends of this measure chiefly relied was the fact that all other means for suppressing the evil had failed, and that the plan of license had been more successful than any other. To this it was very properly replied that so have all means for suppressing theft, gambling, violence, etc., thus far failed to accomplish their ends; but that no one in this State, at least, had yet proposed to "license and regulate" these offences.

While conceding the difficulties which attend any efforts to suppress, or even to check, this monster evil, we cannot for a moment think of placing it upon the ground assumed by the advocates of the license system. For society to combat vice and crime, however ineffectually, is one thing; but to cease resistance, and recognize and approve it as not only unavoidable but actually legitimate and worthy of legal sanction, is quite another thing.

To combat this evil it is always found that men alone conspire, and at the same time that women only are held as the offenders. And probably on no question in all the endless round of our man legislation, is woman's voice and influence more needed than on this, nor would be more appropriate. In treating the subject, men always stun us in the first place with fearful figuring on the number of "fallen women." Just as though there must not be a very much greater number of fallen men. And as though the fall of men was not greater, a thousand fold greater, generally, than the fall of women. For it has always been believed that not passion, lust, but dire necessity, drives the great majority, at least of American women, to these unhallowed courses. But what can be pleaded for men? The very indulgence itself shows that they have means of subsistence, ample and to spare. Travellers in Europe tell us how many thousand "licensed lewd women" there are in the city of Hamburg; but not how many thousands of lewd men are there who support this almost unnameable abomination. But it is not certain, nor even probable, that all, nor even a majority of the women, are at heart, or in spirit impure. But what one man of all the millions in Europe, who frequents these abodes of shame and sin, is not lewd and impure? For what other reason does he haunt them at all? By a municipal regulation in Hamburg, every woman or girl who is licensed to such a brokerage, has to be a member of the church and go regularly to the sacrament. So it was thirty years ago, and so, probably, it is still. It is perhaps the same in other places. And so the trade of the "strange woman" is as respectable and as religious, too, in the eyes of the church as well as of the state, as any other business. It is just as was slaveholding and slave-breeding in this country before the war, or before Garrison hurled against slavery the thunders of God's law. Slave-breeders even, and slave-traders were not adjudged sinners in the church, or by the pulpit, before that time. At the South, they would not be now. So of women sold in Hamburg to gratify the base lusts of the men of a corrupt age and nation. Even if not compelled to it by stress of absolute nakedness and starvation, there may be at least as much apology for them under such religious teaching, as there ever could have been in this republican and christian country for slavery. But what excuse or what defence have men to make, except that of impure and unnatural indulgence? And yet, as already intimated, it is women only who are "lewd," or "abandoned," or "vile," when men propose to treat, or, as in Ohio, "to license," or "to regulate" the "social evil." And singularly enough, men go alone about this business, as though women, pure, virtuous women, the mothers of daughters to be ruined, and of sons to ruin them, and themselves with them, had no interest nor concern in the fearful subject. A year or two ago, the legislature of New York had a wrestle with this subject, and many members, and many more, not members, women as well as men, professed to be shocked that the editor and proprietor of THE REVOLUTION and some other women dared to interpose their opinions, vital as the subject ever must be to the well being, not only of every woman, but of universal human society. And so this convention in Ohio, so far as appears, took no women into their counsels, elected no women as delegates, and, as is ever the way, treated woman as though she had no business with the question whatever. An ancient Hebrew scrip-

ture declares, "the badness of man is better than the goodness of women!" When the king of Israel grew old and his vital forces were chilled so that "he gat no heat," they found a young virgin to lie in his bosom, as his counsellor said unto him, "that my lord the king may get heat." His royal son coming to the throne, surrounded himself with seven hundred wives and three hundred women besides, to hold not less intimate, if less honorable relations. The relation was not less honorable. What were women for but to ponder to the pleasure and the lust of men? What else are they for now? In Europe, "license" is for the safety, the protection of men, not women. All the police and sanitary surveillance there, is for that and that only. It is presumed at the outset that men are vile; in apostolic parlance, "sensual, devilish," and how they may commit the abomination and escape the penalties,

Red with uncommon wrath,

which God and nature have annexed thereto, is all their care. It is not to protect and preserve woman that men thus legislate, but themselves. Women must be watched, and watched with most zealous care, lest by them, men become diseased and suffer. No shield or safeguard protects them from the approaches of men unclean as lepers, loathsome as the ten Egyptian plagues.

No, it is men who are so corrupt as to render necessary this frightful, this unhallowed brokerage in the choicest gem the power, wisdom and goodness of God ever produced. And then, so do they abuse the horrible indulgence, even legislation becomes necessary to save them from swift and sudden suicide in the gulf their own lusts have digged. No wonder men do not wish the eye of woman to penetrate to their conventions or legislative halls, when such unnatural protective tariffs are to be enacted!

P. P.

THE PERE HYACINTHE.

THE most important personage now on the stage of human action is the Reverend Father Hyacinthe. And the most important event of the nineteenth century on the European continent is the Ecumenical Council now holding its sessions in the Imperial city. Its last predecessor dates back more than three hundred years, and yet the Church was older then, than any other ecclesiastical establishment on the globe, older too, than almost any government. Macaulay says most truly, "there is not and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." And yet it is doubtful whether it has ever been intelligently and impartially investigated by any profound student in philosophy or history. For more than three hundred years it has been regarded by Protestantism with feelings only a little short of detestation and horror. That it is so has been partly its misfortune, but a good deal more its fault. It came into power too early in the developing processes of human civilization, when the sword was the sickle with which the nations reaped the harvests of empire, and when empire was the only harvest coveted by ambition and tyranny. And by the same bloody instrumentality the Church made her conquests after the conversion of Constantine the Great. The Great, men called him, the Church called him, and calls him still, and yet never was the word more marvelously misplaced. The domestic murders of Nero were not more numerous, no