

The Revolution.

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MALE MAGDALEN ASYLUMS.

WHY not Male as well as Female? Certainly for every Mary Magdalen there must have been a David Magdalen, a Solomon Magdalen, an Abraham, an Isaac, or a Jacob Magdalen. There may have been more. Poor Mary Magdalen was possessed of seven devils, all males, of course, for the Bible always makes devils masculine. Witches there were among women, and sorceresses, but nothing worse. Mary Magdalen probably had lovers more than seven. Had he who cleansed the temple with a "scourge of small cords" taken these in hand also, while he cast out the devils, the hope for poor Mary would have been brighter yet. Or perhaps they were one and the same plague. Devils is good enough name for them, if they were. But why Magdalen Asylums for the Marys and none for the templer, the serpent, the devil that caused their fall? Magdalen Asylums are not benevolent, charitable, philanthropic, christian. They are places of punishment. Whoever enters them goes as a culprit, a criminal. The entrance, indeed, is another "Bridge of Sighs," all hope of perfect restoration, recognition as an equal, a trusted, loved, honored member of society may as well be left behind. Society may graciously pity such and doubtfully hope God will forgive—will at least provide, somewhere in the suburbs of the New Jerusalem, a Magdalen Asylum for such, and thus prove Himself as good and charitable as himself. But the seducer needs no such penitential, purgatorial discipline. He is at the top of society here; has no doubt he will be hereafter. He is the court that tries, the judge that sentences, the governor that hangs the Hester Vaughans, unless some rescuing angel interposes and snatches the prey from their very fangs. They need no Magdalen Asylums. They build them and then crowd them with victims of their own destroying. For every fallen woman there are forty fallen men. Men, many of them, fallen forty times lower, too, than any woman, because it is they who drag women down. Woman never falls through lust, man never falls through anything else. Woman is betrayed and falls. But how much deeper is the plunge of the betrayer? And that plunge voluntary! Woman by starvation and distress falls, bartering body and soul for bread for herself and children. What does he do who will take advantage of such distress? Does he fall? Man frames laws, society shapes its customs, fashions, occupations, compensations, so as to lure or drive woman to these terrible straits, especially the poor woman, then she falls, is honorably breaded, slung, gone forth a fugitive, a vagabond, or is consigned to, rather is confined in, a Magdalen Asylum to

plunge in grief and tears the sin she was tempted, driven by forces she did not create, could not control, to commit or die!

Man is forgiven almost anything. Wronged in his domestic relations, or even presuming he is wronged, he abhors the disturber of his peace and society forgives, even justifies the murder, and punishes with appointments the murderer. Or man may wrong, outrage a woman, a young woman, a starving woman, a mother pining in the midst of starving children, may wrong her until ordinary murder whitens into innocence in comparison, and society easily overlooks that also. Women, the rich, the gay, the prosperous, the happy, overlook it, pardon it, and no caste or character is lost to him. But alas for his victim! She may go to the Magdalen Asylum or to perdition. If to the former she is to feel, or be made to feel, that society, in the plenitude of its piety, its charity, has provided this Retreat for her good—that she will here be watched over and kept from the path of temptation, and permitted to repent of her great, and many, and damning sins, in retirement and peace; when all the time the poor victim knows or soon learns that her jailers are often viler than she had ever been, and that their chief solicitude is to prevent her from ever recovering her own self-respect and womanly dignity, or to return to the society that ruined first and then rejected and renounced her forever. Thus her very asylum, for which she is expected to be profoundly grateful, instead of being "the fold of the Good Shepherd," is to the poor lamb, a wolves' den, with only wolves, in whatever clothing, to keep the door. Here is what the Cincinnati Gazette thinks about it:

After a lapse from the virtue of chastity man goes about in society the same as before, and is not cast out nor deprived of business nor of means of earning a livelihood. All riches and honor are open to his pursuit. The woman goes to a Magdalen Asylum, or a Home for the Friendless. If deeply contrite she is allowed to work for her board, under rigid surveillance; and after a satisfactory probation, some good family may take her for a servant, but with continual misgivings.

This may seem an inequality hardly worth mentioning, but we are striving for perfection. As it is impossible for either the male or female mind to contemplate the consequences of remedying this injustice by allowing the same privilege to women, it is obvious that men must be subjected to the formalism of reformation. We must have Male Magdalen Asylums, where fallen men may be allowed to do coarse work for their living, under severe restraint, until a probation of penitence and good conduct shall justify the putting them out to places in pious elderly families, where there are no young people to be contaminated by their ill fame. As history has no record of male penitents of this sort, we have to borrow a name for these institutions from a female penitent—the only woman ever forgiven on earth—and call them Male Magdalen Asylums.

We must have "Homes for the Friendless" for men; that when, perhaps, for a single fault, and that under peculiar temptation, the inexorable virtue of society drives them into bad courses, they may have temporary shelter from the anger of public scorn; may be assured that they are not wholly beyond human sympathy, and that with life-long contrition they may be allowed to live in some humble occupation. Men must show the same benevolence in saving the fallen of their sex by supporting these institutions, as good women do in caring for theirs. The vast preponderance of good men will make this great work of redeeming their fallen a light one when all the good engage in it.

Let the irony of the Gazette be pardoned for the sake of its truthfulness in the picture drawn. There is no distortion, no caricature. Scarcely is any possible. The Gazette, in other portions of the article, may be presumed to doubt whether the ballot in woman's hand would right, or even remedy these wrongs. Let that be pardoned also, for the Gazette sees, feels and has often deplored the wrongs done to woman,

and will never be found her foe, even in the conflict for her right to the ballot.

P. P.

IMPORTANT TRANSFER.

ONE of the most interesting as well as important movements of the past week, was the transfer of the American Equal Rights Association to the new Union Woman Suffrage Society. It was done at a meeting on Saturday at the spacious parlors of Mrs. Margaret E. Winchester in Gramercy Place, Mrs. Stanton occupying the chair, in the absence of the president, Mrs. Lucretia Mott. Before the meeting was called to business, a band of music appeared at the door and performed a beautiful serenade in honor of Mrs. Stanton. At the same time a bouquet of surprising size, beauty and value, from an unknown hand, was brought in and placed on a centre table. It was oval in form, more than a yard in diameter, composed of the most costly flowers, both for elegance and fragrance; roses of every hue, and from bud to full blossom, camellias, japonicas, sweet magnolias, pansies, geraniums, violets and many more, all wrought into solid tuft-work, a most exquisite border of hilly of the valley trailing round the outer edge and the initials, E. C. S., displayed in the centre with wondrous beauty and skill, the whole forming a well-earned and most appropriate tribute, the money value of which was more than one hundred dollars, and that was the least important part of its real worth.

The assembly being called to order, the reports of the last meeting and of the Society's Treasurer having been read and disposed of, Henry Blackwell, presented the following resolution:

Whereas, The American Equal Rights Association was organized in 1848 in order to secure equal rights to all American citizens, especially the right of suffrage, irrespective of race, color, or sex; and

Whereas, Political distinctions of race are now abolished by the ratification of the Fourteenth and Fifteenth amendments; and

Whereas, Arrangements have been made by the formation of Woman Suffrage Associations for the advocacy of the legal and political rights of women as a separate question; and

Whereas, An unnecessary multiplication of agencies for the accomplishment of a common object should always be avoided; therefore

Resolved, That we hereby declare the American Equal Rights Association dissolved and adjourned sine die.

At the same time Parker Pillsbury offered the following

Whereas, At a meeting of the Executive Committee of the American Equal Rights Association, held in Brooklyn, N. Y., on Thursday, the 26 day of March, 1870, it was voted, on motion of Mr. Oliver Johnson, that it is inexpedient to hold any public anniversary meeting of the American Equal Rights Association, and that in our judgment it is expedient to dissolve said association; but as we have no authority to effect such dissolution, an informal business meeting of the association be held in New York, during the coming anniversary week, to consider and act upon this subject; and on motion of Mrs. Lucy Stone, it was voted that this business meeting, of members of the American Equal Rights Association shall be held on Saturday, May 14, 1870, at 10 o'clock, a.m., at the house of Mrs. Margaret E. Winchester, in Gramercy place, New York; therefore

Resolved, That instead of terminating our existence as an association, we do hereby transfer it, together with all its books, records, reports, or whatsoever appertains to it, and unite it with the Union Woman's Suffrage Society, organized in New York on the 26th day of May, in the year 1870.

A long and earnest discussion ensued, both resolutions being in order. Mr. Blackwell and wife contended, almost to the very death, that the work of the society was done, and so, as some of the South Sea Island tribes put their