

their success in it, it is evident, from what Mr. Greeley says of woman's culinary skill, that she was never intended by Providence for a cook. "The Girl of the Period" has set down her foot that neither Horace Greeley nor any other man shall prescribe her sphere. She demands a thorough education of all her powers and capacities, and a right to choose her own employment. Why should the one hundred thousand cooks all be women! Many men have a taste and genius for cooking; in fact, the best cooks in the world are men. Men can stand heat and steam, and stews and grease with more calmness and philosophy than women. Women cooks are proverbially cross and ill-natured, and too often drown their sorrows by imbibing the wines intended for the pudding sauce, jelly, or venison. While men marshal round the stew-pans with an ease and good nature, licking instead of washing forks and spoons, and producing such exquisite combinations as proves them to the cook-stove born. If, after a girl has studied the science of navigation, or explored the planetary world, she would rather watch the evolutions of a boiling potato, or terrapin, than calculate eclipses, or take a ship round the world, why let her. But pray do not educate her for that occupation, when all her tastes may be in another direction.

As to the good wages and independence of those wives who have the honor to cook for farmers and mechanics generally, they are in most cases simply upper servants without wages. The wives of farmers are, of all domestic drudges, the most overworked and unhappy, and a large per centage of them are made insane by the solitude and monotony of their lives.

The *sumum bonum* of a girl's life is not always found in being somebody's wife, and her education should not centre in that relation, but in the development of a perfect womanhood.

HARVARD DIVINITY SCHOOL.

CAMBRIDGE, Sept. 18, 1869.

DEAR REVOLUTION: The students of the Divinity School in Harvard University are very desirous of seeing your paper, and they have asked me to aid them in obtaining it for their reading room. They are unable to subscribe for it. Can it be sent to them gratuitously? If not, what are your lowest terms? Will you favor me with an early reply, and oblige,

Yours very truly, EDWARD J. YOUNG, Hancock Professor.

To be sure we will send it to you FREE. It has always been woman's highest pleasure to build up the church.

Years ago, women used to form little societies to sew pin-cushions, needle-cases and emery-bags, for the purpose of educating "poor but pious young men" for the ministry. Ever and anon, rich women die and leave large bequests to our theological seminaries. Not long since Mrs. Brown of Baltimore gave \$30,000 to Princeton; how could the proprietor of THE REVOLUTION refuse the small sum of \$3.00 a year. Oh! no, young gentlemen, you may ever safely trust the generosity of woman. Though the daughters of the land in darkness and ignorance sit weeping at the college doors, still barred against them, yet women will be true to you.

As the Sunflower turns to her God as he sets, The same look she gave when he rose.

So will we in the future as the past consider all sacrifice light in man's behalf.

Think not your prayer to us will be in vain. THE REVOLUTION is too humbling in its influ-

ences for the mothers of Israel to turn a deaf ear to the spiritual babes of Harvard. Shade of Hancock, forgive your doubts of our generosity. If you had not been "Young" and inexperienced you would have known that women, who, twenty years ago made such efforts to build up "a pin-cushion ministry," would be equally desirous, in the new era, to place their papers in the hands of every clergyman and theological student throughout the length and breadth of our land.

BWARE OF LARGE HANDS.

LET one look at the advertising page of the *Herold* almost any day, and he will find that there are nearly two columns of advertisements of women wanting employment, against one of employers who want female help. This would be about 620 women who advertise every day for employment, against 93 employers.

In the face of such facts, the Rev. Joseph Thompson says, in his new book, that, "here we have redeemed women from a life of drudgery." He advises us not to quit "the gentle occupations" of the household, and work out doors with men for fear of making our "hands and feet large!!"

Here are 620 women in the shadow of the good Doctor's steeple, engaged in "the gentle occupation" of writing advertisements every day. Shall they sit still and starve, in order to keep their hands small and fair, or go out into the fields and rake hay for two dollars per day, or will the good Doctor and his conferees, all over the land, form associations for the education of young women for all the practical duties of life, that is, for "the gentle occupations." We do not want women to wash, or scrub, or iron, or make bread—all such things make the hands large, and should be done by men.

If the Doctor had not said that women must not vote, we should think he referred to sitting in velvet chairs in the Capitol at Washington, to make laws. That would be about the gentlest thing we could do, and it could be done in gloves, keeping the hands soft and beautiful.

GIRLS AND GOWNS.

MRS. DR. MAJOR MARY WALKER has recently been walking the streets of Cincinnati in what is described as "semi-male attire." This did so excite, stimulate and arouse the ambition of a young woman named Ida Price, that she made an appearance in complete trousers, unmitigated vest, and an absolute coat. Whereupon, we grieve to say, a stony-hearted and highly inconsistent policeman, who had permitted Mrs. Walker to walk without interference, seized the unfortunate Miss Price and carried her to the station-house, in which, at the last accounts, she was howling at the despotism of man. We have always told the ladies emulous of our raiment, that their great danger would be from the policemen. And here is proof of the propriety of our good-natured warning.—*Tribune*.

We should like to know under what statute women are persecuted for wearing a convenient dress, that may chance to bear some resemblance to male attire? Priests and Judges and our Chief-Justice Chase all wear gowns in the discharge of their highest duties, why are they not arrested for their infringements on female attire.

In discussing this point some time ago, we mentioned that women had been arrested for presuming thus to imitate their sires and sons. A New York lawyer wrote us that such a thing could not be done because there was no law to warrant it. Let some one now commence a suit for Miss Price in Cincinnati, that the women of Ohio may test the question whether a

woman in that state can dress as she sees fit, without the interference of the police.

S. B. A. ON THE FIFTEENTH AMENDMENT.

DEAR REVOLUTION: Pardon a few plain words from an earnest friend of Human Suffrage.

Your course opposing the Fifteenth Amendment and Political (combined with moral) Temperance action, seems to me absolutely suicidal, and must and will logically leave you to the tender mercies of negro drivers or haters and rum-sellers and their sympathizers. How much Human Suffrage can hope for at their hands, judge ye!

P.S. To say I am utterly astonished and grieved at THE REVOLUTION therein but feebly expresses my feelings. But we shall see what you will effect by it. J. K. PHOENIX.

THE REVOLUTION criticizes, "opposes," the Fifteenth Amendment, not for what it is, but for what it is not. Not because it enfranchises black men, but because it does not enfranchise all women, black and white. It is not the little good it proposes, but the greater evil it perpetuates that we deprecate. It is not that in the abstract we do not rejoice that black men are to become the equals of white men, but that we deplore the fact that two millions black women, hitherto the political and social equals of the men by their side, are to become subjects, slaves of these men. Our protest is not that all men are lifted out of the degradation of disfranchisement, but that all women are left in.

THE REVOLUTION and the National Woman's Suffrage Association make *Woman's Suffrage* their test of loyalty. Not Negro Suffrage, not Maine Law or Prohibition. Do you believe women should vote? is the one and only question in our catechism.

OUR NATURAL PROTECTORS.

MISS PLUMMER, to Cambridge University, to endow one professorship, gave \$25,000; Mary Townsend, for the same, \$25,000; Sarah Jackson, for the same, \$10,000; other ladies, in sums over \$1,000, to the same, over \$30,000. To Andover Professional School of Theology ladies have given over \$65,000, and of this, \$30,000 by one lady. In Illinois, Mrs. Garretson has given to one professional school \$390,000. In Albany, Mrs. Dudley has given, for a scientific institute for men, \$105,000. To Beloit College, Wisconsin, property has been given, by one lady, valued at \$30,000. And Susan B. Anthony \$3.00 or one copy of THE REVOLUTION to Harvard Divinity School.

And now what are the dear brethren going to do in return? Where are the Stewarts, the Astors, the Peabodys? If it is in the order of Nature for rich women to shower their favors on young men, surely it must be for these lordly millionaires, to devote themselves to poor and perishing young women. Catharine Beecher proposes to found training schools for girls where they are to be drilled in all useful work and knowledge, and she desires to build the first one in New York. Here is an opportunity for A. T. Stewart to immortalize himself, and be embalmed in the hearts of his countrywomen through all coming generations.

LUCRETIA MORR, though in feeble health, has recently paid a visit to Nantucket to attend the funeral of Nathaniel Barney, an early Abolitionist and personal friend. Notwithstanding the inclemency of the weather, a goodly audience gathered in the Unitarian church to listen to her. She was happily introduced by the pastor, Rev. Thomas Dawes. Her discourse, while it ranged freely among the reforms and errors of the present day, political, social and ecclesiastical, was a beautiful memoir of the life of Mr.