## "NOTHING UNREASONABLE."

## Miss Anna E. Dickinson Speaks at the Academy of Music.

The Academy of Music was filled last evening on the occasion of a lecture entitled "Nothing Unreasonable," by Miss Anna E. Dickinson. She appeared on the stage a few minutes after eight o'clock. The large majority of the audience evidently did not accord with the views of the speaker, as the applause was quite limited. Miss Dickinson spoke as follows:-

Mies Dickinson said: A criminal-a criminal has yet the opportunity to speak for herself. The judge, ere he adjusts the black cap, stays the course of law for a brief moment to demand of this human being, all else having been sald for her that others can say, whether she herself has any reason to show why sentence of death should not be pronounced upon her. It is, then, nothing unreasonable for me, who am no crimi zal, who am a faithful, law-abiding citizen of the republic, to demand why I, in defiance of justice and right, am condemned to political death. Being one of the loyal and untainted people of the United States, and thus desirous of ceing a more perfect Union formed, justice es tablished, domestic tranquillity insured the common defense provided for, general welfare promoted, and the blessings of liberty secured to me and mine, and to those who may live after me it is not unreasonable for me to inquire by what right I am excluded from any part in the councils of the nation, from any share in perfecting the Union, from any effort to establish justice from any attempt to insure tranquillity, from any opinion as to means of common defense from any portion or lot in directly promoting the general welfare, and from the use of any legal weapon whereby I can secure the blessing of liberty, I will not say to others, not even to myself. As a taxpayer, unrepresented by any voice or choice of my own, it can be nothing un reasonable for me to cry, "Taxation without representation is tyranny." As a morally and intellectually responsible being, governed by an authority which asserts that it has no just powers over me save those which it derives from my consent; and yet with my consent not asked and even rejected when proposed, it can be nothing unreasonable for me to assert, "by it own showing this government is a usurpation and a despotism." As a person forbilden to pur-sue happiness in my own way, this pursuit not trespassing upon the rights of another; as one who can be robbed of liberty by an ordinance to which my consent has never been asked; as a mortal who can be deprived of life by law to which I have never been permitte to assent, it is nothing unreasonable for me to protest against being deprived of an inalienais nothing unreasonable for me to demand o those who support and defend the wrong and the fraud, that they should show cause for the continuance of this state of things. It is not sufficient for them to answer, it has been so from all time; the judgment of mankind assents thereto. For I demur; a feeling is not proved to be right and exempted from the necessity of justifying itself because the writer or speaker not conscious of it in himself, but knows lives in other people, because instead of saying "I" he says "you and he." A hard task, I confess; for common-sense, consistency, reason, argument, justice, are He needs to be subtle and keen opposed. who can make even a plausible show against these antagonists. It is easier fighting for a

stand by their sides, are not those who will slienced without sufficient cause. THE EVENING TELEGRAPH DEFIED.

good cause than a bad one. As a certain great

divine hath it, a man may go to heaven with

half the pains which it costs him to purchase hell. Nevertheless, it is a task which will have

verb says:—"A fervid idea is a sort of gimlet-

women in this land are possessed with the idea

and are conveying this idea to others, that they are injured and outraged, and are demanding reparation. These women, and the men who

to be executed a great many times. An old

A paper published in this city, this afternoon has seen fit to attack me. When I was fighting for its cause and the cause of the people, it calls me a Demosthenes in language and a Cicero i eloquence. Now it is too cowardly to give me the justice that to-day is due me, and will no doubt attack me in its columns to-morrow. am, however, not to be frightened because the papers see fit to say these mean, unmanly, false, and indecent things about me. Their paper bul-lets fall on me harmless. None but the silver cartridge of truth can injure me in this cause. Miss Dickinson then read some extracts from the editorial in THE EVENTS TELEGRAPH of

vesterday, including the following:-"The nation has trouble enough to contend against the host of bad men who figure as politicians. If they are reinforced by the silly and bad women of the land, the republic will soon be beyond redemption. Women rulers have been tried over and over again but their reign has tended rather to add a new ele ment of corruption to politics than to purify and ele-

In response to this, she said, it is about time women had taken the matter in hand and regulated the men. I can stand the attacks of such pigmies, especially when such men as Garrison and Sumper are on my side. THE CHAMPIONS OF THE CAUSE

When Stuart Mill and Lady Amberley, John Bright and his Queen, Herbert Spencer and George Ellot, Robert Browning and Mrs. Jamison, the Howitts and Florence Nightingale Sigourney and George Sand, Professor Huxley and Amelia Edwards, Phillips and Mrs. Stanton, Beecher and Mrs. Stowe, Sumner and Grace Greenwood, Tilton and Harriet Prescott, Bishop Simpson and Mrs. Mott, Gerrit Smith and Mrs. Child, Curtis and Alice Carey, Whittier and Mrs. Howe-when such men and women as these back the guns, look out for heavy cannonading, and for a fight that will be no child's play to the enemy. (Applause.)

A FAIR WARNING. Meanwhile I, the faithful follower and unterrifled soldier in the ranks where great souls command, cry out:- "You, over there, point your first gun-fire your first sextence of opposition against my demand and the demand of other women for the ballot, and I give fair warning that I am not to be frightened by hard words and ugly names, neither bloomer nor strong-minded nor infidel, masculine nor free-love affect meagainst which am I. There was an old prejudice among the Scottish Covenanters that certain or their enemies could be destroyed only by a silver bullet—the leaden balls of slander and malice and falsehood fall away barmless here—naught can injure me or the cause which I here rep sent save the silver cartridges of truth. So, Messieurs, as the French officer said in the great battle:- "If you please, fire first."

DO WOMEN WANT THE BALLOT? Useless, you say, at the outset, for women themselves don't want the ballot. False on its face; for why should men deny and women de-ride a request never proffered? If woman does not want to vote, whence all this effort abroad in the world to demonstrate that she ought not to vote? Well, then, you will modify! Women as a body, as a class, do not wish the franchise; it is but isolated cases that, here and there, are elamoring, in unwomanly tones, and with mascu-

ine vehemence, for this boon.

One of two things, then, is made manifest.

Either each of these solitary women is a host in herself—an army in her own might—or she must, in the estimation of her opponents, have some vast silent power behind her to render imposing her words. Else how shall be explained the phenomena of reverend doctors of divinity by hundreds fulminating against them from the pulpit; of lawyers by hundreds discoursing of their claims; of senates and legislatures and conventions devoting whole days to considering their arguments and petitions; of newspapers

great present question of statecraft; of the ablest of writers issuing books, manifold, having these and their utterances for themes. What man, ner of women are these who are nobody not worth the counting, a handful on the one side, yet are capable of arraying the world in arms on the other? They make the world in arms on the other? They make one think of the enchanted tent in the Arabian tales, which could be folded into a nutshell, or be spread out to cover an army. "Few," are they? Every demand of right is made at first singly. "Few," are they? Is it, then, I ask, in accordance with principle, or with numbers, that you judge of the justice of a cause? But the wishes of the many should rather be consulted than the domands of the form. sulted than the demands of the few. women ask, says the Tribune, they shall receive till they ask, they do not desire. Any assump tion here? To renounce that which one does not possess is an easy task; to renounce that which one does, may cause the pangs of death How do you know they do not want it? How can one who has never walked in the sun be able to justly determine whether he desires or of desire its comforting warmth and "Do you wish freedom?" said the master Herbit? light? "Do you wish freedom? sate the to the idle, happy, thoughtless house-servant; to the beaten, bleeding, outraged plantation slave, "No!" Will you to-day resume your chains? Will you to-day resume ser-Will you to-day renounce the rights o freemen for the most luxurious case of slavery Let the United States Government ask this o those four millions now, if it would have a shoul go up that would shake continents to their cen-'Give us liberty or give us death !" When women have for a single eletion possessed this power and exercised it, and thus comprehended what it is, and then re-nounced it, it will be time to affirm that they THE LOGIC OF A. T. STEWART.

At present there is as much sense in a woman

efusing to vote as there was logic in Mr. A. T

Stewart declining to remain Secretary of State when he knew that logally he never had filled that office, and could not at that time. (Appluse), All women to ask before all women receive! Did we wait for every slave to shake they were not content with slavery? Out of that vast charnel-house but here and there a door was thrown back, and a fugitive escaped to tell the dismal tale that they seemed dead, but only dept. There were occasionally some sullen murmurs from the outward calm, showing that life still beat in the soul. Yet that one spoke for the many. Because one reached Canada for a thousand who remained behind, making no effort to fly, did we say this one has what he desires, and these thousands are also content. More, did we say 'tis manifest this slave is laboring under a strong de lusion; if we but knew it he really prefer slavery-it is better for him and we will send him back? Still more, did we mark his attempts, his agonized struggles to be tree, and then selze and thrust him back into his grave? We did—too true, we did; but let us not deceive ourselves here. We did it because of the hardness of our heart and the brutal laws of wicked Not because the slaves cried "We don't want freedom; send that renegade back to us."
(Applause). Did the Colonies walt for every man in their midst to say Republic ere they es ablished one, or every white male citizen de mand the ballot ere they placed one in his hand? No. A multitude cared nothing about the issues at stake; a multitude gave them lukewarm support: a multitude belonged openly to the enemy-yet, one and all—the fight ended-received that which was his due-his manhood. You may not value this inheritance, said they to these, but it is yours to have and not ours to keep. Make the best of it. There are women who are opposed to this claim; who doubts it What does this prove? That there are human beings too ignorant to know how they are wronged (applause), 100 careless to inquire, too abased to feel, too selfish to earry burdens for themselves that rightly belong on their shoulders-lost to a sense of their dignity and respon dollity-all these I grant, but not that right is not right. Am I to be forbidden to walk a free woman upon the face of God's earth because being unjustly debarred in person, those about ery from silken conches or exhausting toil: We prefer to remain; keep the door locked, and,

But you tell me not only do women refuse to claim, but men desire to withhold. For why? Because it is not pleasing and agreeable to a man to see a woman engaged in such work, or taking part in such struggles as this right would entail. I reply:—"God doubtless had some better purpose for women than to captivate and please men!" (Appliance and laughter.) When He fixed a star in the drmament, did He say unto that star, "give light," or say even praise? When men who are in every way disagreeable to women tell them they are not to essay this accomplish that, because this or that will make them distasteful to masculine eyes, they pro-baldy act upon the idea which Congress puts into "Tattle's" mouth when he says to "Pure: "She should admire him as much for the he himself were possessed of it." Since women are to resounce their rights in exercising them, though unpleasing to men, what compensation is to be given them in turn? You are not to vote: I do not like it. You are not to hold office; I do not like it. You are not to sit upon juries; I do not like it. You are to take no part in politics or statesmanship. I do not like it. You are not to be learned; I do not You are not to be ambitious; I do not like it. You are not to be self-reliant, selfassisting, and independent; I do not like it. Let this suffice. Do not prove yourself unfeminine by attempting any argument. De-monstrate yourself sweet and womanly by submitting to my will and studying my plea-sure, without cavil or comment. My will! How do men try to please women? If we are to be ranked with criminals, pauper, and idiots to please you, if we are to be shallow, uncultured, dependent, frivolous, to please you, by making you thus the superion of such interiority, how are we repaid? THE BAD HABITS OF MEN.

possible, throw away the key."

Do the men think they are studying our will by their habits and sins; by the filthy tobacco they crowd into their mouths, spit over the floors, puff into our eyes; by the noisy and dirty boots which they creak round our houses and spread over our chairs; by the clothes which they wear for a twelvemonth; by the monstache or beard a week old; by the devotion of half their incomes to club-houses and concerts and theatres and cards, and drinking and eating and boon-companionship and expeditions and sures too many to be counted, in which wives and sisters have no share; by being the fathers of bables whose existence they ignore some by an angry exclamation from behind newspaper. "Goodness.can't you keep that child quiet?" by coming home at 1 and 3 and 3 o'clock in the morning with halting step and uncertain latch-key—do you suppose women like any of these things? Not a bit of it. But then, gentlemen, you probably act upon the assumption of the poet who, having glorified heroism and courage in many an exquisite rhyme. when the house in which he lived was attacked by robbers, fled incontinently down the back stairway, exclaiming, "It is my duty to record great actions, not to do them." (Laughter.)

CAN'T YOU TRUST THE MEN ? But you tell me this demand is a slur east upon ns; tis an imputation that men and women are antagonists; that men, having the ability, also have the desire to oppress women. No more than the right given to every man to protect himself is a stigma of despotism upon every other man. All history demonstrates that one human being never is safe in the hands of another. When the Czar Nicholas was told that his personal character was as good as a constitu-tion to his people—a "Then," said he, "I am but a lucky accident!"—and such lucky accidents do not abound as between man and man or man and woman. For the sake of the man as for the sake of the woman this demand should be urged, Irresponsible power, absolute power, is as great an injury to him who uses as to her who subventions devoting whole days to considering their arguments and petitions; of newspapers their arguments and petitions; of newspapers giving more space to them and their doings than they appropriate to aught clsc save a brutal; its a test which few human beings can brutal; its a test which few human beings can brutal; its a test which few human beings can brutal; its a test which few human beings can brutal; its a test which few human beings can be not substituted action.

bear, and which every human being should shun. Whether this power is well used or ill used, it is to be alike protested against. The Czar Peter did much for Russia; it is, therefore, an argument against reform and rights that despotism gave the people of that land civilization. They do not mind it because their rights are guarded through their influence in men. "These wemen are ours," say you, "and shall we not take care of our own?" Has not every crowned king who has lived and died, or who lives to-day, the right to use the same argument: "Is not this land, are not these people mine? Am I not, in consequence, interested in those that are personally my own? Let their all, welfare—shall I not guard them?-their interests and their rights, the whole history of ignorant or infamous, as would those usurpations of power and disregard of rights-respond.

NO. LOOK AT YOUR UNEQUAL LAWS. That proposition is self-evident. Does it need proof? Let any one sit and read the long list of laws which inflict injury, or withhold justice from woman, and the proof is given. Until recently a woman, especially a married woman, suing for her rights in any court of law, has been well photographed by the condition of the old lady who said that she had no counsel, that God was her lawyer. "My dear madam," exclaimed the judge, "he doesn't practice in this court." (Laughter.) She has been without counsel at the bar of a law with which neither food programs had anything the said of the said God nor justice had anything to do. That these laws are being modified is true; that they require modification is the proof that the influence of woman has not been sufficient in the past to secure her all she needs; that it is better for this modification to be brought about by indirect rather than direct action I deny, I do not un-derstand how a power which is salutary when exercised virtually can be noxious when exer-cised directly. Nay, more, I hold that an influence which is sufficiently powerful to make and un-make laws should be a power held responsible and amenable to law. (Applause.)

INDIRECT VERSUS DIRECT INFLUENCE. Indirect influence gains for itself, not others Direct influence gains for others when it gains for itself. Pompadour and Dn Barry were queens of the Kings of France, and the word of an orange girl was more potential with an English king than that of the consort crowned by his Yet no woman in all France or England came thereby nearer to political equality and legal justice with the men by their sides. In all ages, autocrats have had clowns and courtiers who were absolute in their privileges to-day, yet were beheaded to-morrow. The favorite was accorded generosity, but the human being, not only for others, but for himself, demand, justice, A woman settled the fate of the greatest state trial of America and the nineteenth century—a mother denied the right to her own child; a miserable wife, beaten and bruised by a ruffianly boor; a wretched woman starving in the streets, while her husband spends her wages at the whisky shop. When such an one, by a silence more awful than thunder tones, cries for the right to defend herself and her offspring, then she is to be answered: Your influence more potential now than your own action could be; you have more power now than a man. Do you doubt it? Don't look, poor fool, at your own outrages unavenged and wrongs unredressed, but at the amazing influence wielded by this one beautiful and energetic being at the national capital. The millions, for there are mil-lions, of suffering women in America are to have no power to protect themselves, because one rare flower can by her perfume bewilder the brains and sway the judgments of a multitude of men about her. O Justice! how art thou outraged and thy fair name solled! That in-direct influence is more powerful than direct in modifying statutes and enacting laws, I deny. Through a quarter of a century Garrison and his confederates were laughed to scorn for their efforts to abolish American slavery while they refused to take part in American politics. They would convince the judgment, enlighten the understanding, touch the heart. Excellent, no doubt. No doubt. also, it is true that revolutious produced by violence are often followed by reaction, but that the victories of reason once gained are gained for eternity. Nevertheless the cannon of the Revolution was more efficacious than the fulminations or entreaties of a thousand conventions, and the single pen-stroke of Abraham Lincoln than an army of elegment reformers, though they spoke with the tongues of men and angels and uttered the wisdom of the Sphinx. plause.) The work might be better and more smoothly done by the first plan than the last, might be a fairer sight to look upon when completed by this slow process of a thousand years than by this lightning stroke of a moment. It might be. But what of the slaves who are to live and die through the thousand years? indifferent looker-on may declare the first plat best, for it is wonderful how easy and Ilbera and complying people can be in other people's affairs. But the slave who is to continue a slave, and be the father of generations of slaves who work is perfectly done, till the objection tyranny is coaxed and persuaded out of the body politic or who is to be a free man on the spot. though the body politic is a little torn and rent.

would probably prefer the latter. THE DISTINCTION OF SEX. Self-preservation is the first law of nature, we ire told. I cannot, then, see how the gun which the Observer the other day fired is to hurt us. "They," that is, these advocates for suffrage, ignore or evade the distinction of sex which naturally regulates the employments of man-kind." Life and liberty are not employments. but inalienable rights. Whatever there is necessary to secure and protect life and liberty is as much our right as life and liberty itself. deny this involves the absurdity that a man has no right to protect or defend that to which he has a habitual right. We are not talking of employments, but of the first law of nature, self-preservation, which no one will deny applie to a woman as thoroughly as to a man. HOW ABOUT HOLDING OFFICE?

But the right to vote includes the right to hold office, and the right to hold office means an introduction to a new class of employment-a new order of work, for which women are not adapted and to which men are admirably suited. are the natural law-makers of the universe, says the world to-day, as it has said through the past Well, then, I answer, it men are natural lawmakers it is high time they made an attempt to see if art cannot improve upon nature. (Laughter and applause.)

MEN AS LAW-MAKERS. They have been the law-makers, national and otherwise, and what manner of laws have they produced? An eye for an eye, and a tooth for a tooth; that has been their law. Murder for mur der-wars of conquest and wars of desolation. Slavery and polygamy rum running like water unchecked: idleness, vagabendage, brutality, atrocities, murder, flowing therefrom; alushouses filled, poor-houses filled, jalls crowded. penitentiaries swarming; the gallows bearing its ghastly load in consequence thereof, a state of society whereby women are driven to sin and punished for sinning, while a man goes free and unquestioned, with no earthly punishment meted to him, though the awful judgments of nature and God go down through his children and his children's children, unto the third and fourth generation. These are some of the laws of men, and their results. In view thereof, would not a little modesty become them, when they demand the unquestioned right to go on alone in the future because of their most excellent record of the past?

NOT GOOD FOR MAN TO BE ALONE, ESPECIALLY

AT WASHINGTON. God saw that it was not good for man to be alone. If it was not good for him to be alone in the Garden of Eden, amid the influence of nature, it is certainly not good for him to be alone at Washington or Harrisburg—(cheers and laugh-ter)—amid the influences of lobbyists, corruptionists, and whisky rings, and the best proof of it is the way in which these men have hitherto conducted the affairs of the nation. Government is simply national housekeeping. Does any responsible woman keep house so badly as the United States—(laughter)—with so much bribery,

of man and woman in the family, the com-munity, the Church, and the State. A family -if, indeed, the word here is not a solecisin —a family without the presence of a woman, with no wife, sister, daughter, above all no mother, is a sad thing. A community without her social action, a church without her ecclesiasti-cal influence and action, a State without her political influence and action, seems to me almost as bad. The *Tribune*, the other day, quoting from some Swedenborgian pastor, said:—"When men and women come together in a good and orderly way, they supply each to the other what is wanted-they fill out a more perfect measure man;" and added, "This is a truth which it will be impossible to ignore in future decisions of this question." The advocate of this movement seems to ignore it. There are differences between men and women; they are unlike; there are innumerable diversities among men; and these differences, these diversities are meant to bind them together, not to subdue one class to another; are meant not to establish ar excellent privilege of subordination on one side, and an ennobling responsibility upon the other; that the strong small bear the burdens of the weak, be they weak men or women, and the strong women or men not as subordinates, but as equal heirs and co-heirs of eternity. For these diversities are nothing as compared with the attributes in which they agree. (Applanse.) "When we see the dishonor of a thing, then it is time to renounce " Ignorance and indifference filled the past; july and interest fill the present. For men to withhold unconsciously, neither hart them no lebased women; for men to withhold consciously s to shake the foundations upon which the whole tructure of our Government is built. Thomas Jefferson asked, can the liberties of a nation be thought secure when we have removed their only firm basis—a conviction in the minds of the people that these liberties are the gift God? Among partakers of the same rational and moral nature, who can make good a right over others which others may not establish over himself There are but two methods of establishing

equality in the political world. Every citizen must be put in possession of his or her rights, or rights must be granted to none. It is an insult to that God who is no respecter of persons, whose mercies and whose judgments are accorded without account of sex, to declare men are more careful of the moral purity and dignity of one-half His creation than He, its creator. Humanity recognizes no sex. Morals recognize no sex. Virtue and vice, pleasure and pain, happiness and misery, sickness and health, life and death, recognize no sex. The same commandments are laid upon all; the same Christ died for all; the same eternity awaits us To his or her own Master this soul standeth or falleth alone. God does not need man's help to save a soul for His kingdom.

SHALL WOMEN WALLOW IN POLITICS? It is pitiable to hear a man talk about a woman not interfering with polities, and a woman refusing to interfere with polities, on the groun that her womanhood is to be contaminated and solled. "Virtuous women," the Observer in forms us, "abhor the proposition to wallow in the mire of politics." The mire of politics What is politics? Webster informs us, "it is the science of government." The mistake such writers and men as these are constantly making is in supposing their personal iniquities an meannesses are the things these designate. know of no worse sign of the times, I see nothing more terribly threatening to the future of the great American Republic, than this esti-mate being constantly made of the qualifications that are needed to govern it.

THE WALLOWINGS OF MEN. Men cheat, and steal and thieve and lie and bribe and are bribed, and corrupt and are corrupted, and run riot in town meetings and as semblies and legislatures, and usurp power in high places—and then cry: "What! would you have women to rule things?" And I answer, "No would have men stop doing them, and men and women together do something better." plause.) To-day, politics means simply an in decent scramble for office, each man for himself and let the devil take the hindmost; the fore most, in too many cases, not needing any such taking, being always in his keeping. (Laughter WOMAN'S SUFFRAGE AND THE TEMPERANCE

Meanwhile there is the cause of temperature to be considered. Wednesday's Tribune nar-rates how on Monday night one Gilligan, a sol-dier at Fortress Monroe, while under the influence of liquor, beat his wife to death. Look a this woman. his woman. A little cottage, or an humble some, cleanly and neat; her husband's stop firm at the door; her husband's eye bright with smile, his voice pleasant with kindly greetin is he entered at night his home. A grog sho opened on the path he treads to and from hi daily toil. A call to enter. An entrance. Fo heaven's sake, she cries, let me close that door Peace, woman is the answer; would you keep your husband from cvill ways, lot it be by your infinence at home, not by your interference abroad. The disease grows; the madness closes around this poor brain; the life slips down awful steps towards the depths of an awful abyss. The ottage is a hovel; the children are hongry and beaten; the wife is outraged and in rags. For God's sake, she cries, let me withhold this; let me stand between him and the ruin he is working for us and for himself. Stand there, is the reply—plead with him, entreat him, pray for him—do all that may become a woman, and stop there. To plead with him is to plead with a lunatic. To entreat him is to entreat a madman. Pray for him I do. Work for him I will. But I am weak against this brute strongth, for drunken man is no longer a human being, but a beast. Give me the weapon to conquer his weapon that will save him, the weapon that will push to this door, and give me opportunity to reason with him as a man.

"The weapon firmly set.
And better than the bayonet.—
A weapon which comes down as still!
As snowlakes fall upon the sod.
But executes the holder's will.
As lightning does the will of God."

Give me the ballot; the opportunity at least to try to save my husband from perdition and my children and myself a hell upon earth. "Unrea sonable desire, unfeminine request, unwomand demand—the mission of a woman is at home not dabbling in the filthy pool of politics in chorus the rum-sellers who thrust the glass p her husband's lips; the legislators who permi the act; the ministers who blaspheme God's truth by telling this woman to submit herself to this brute as unto the Lord: the women who lie secure on manly hearts, the nation which do rives a mighty revenue from the anguish of such as she. A miserable den called home, some broken window panes, a fireless hearth, an empty cupboard, an unfurnished room, a helples woman, a man transformed to a wild beas night, darl ess without, the blackness of darkness encompassing this man's reason and soul-a scene too ghastly for me to paint, too hideons for you to hear. God's eye alone saw and His ear alone heard, as this woman was bearen, bruised, kicked, and pounded out of al likeness of humanity, her soul torn from her dis torted, quivering body, and sent up with a vas multitude of others to bear witness against the infidelity and barbarism of a Christian land.
With Thomas Jefferson, I say, "I tremble for my
country when I remember that God is just, and
that His justice will not stay forever." He looked at a few thousands of wronged and suffering slaves, but I think of the sighs and groans, the prayers and tears, the bloody smart, the agony, the broken hearts, the blasted lives, the awful deaths of millions of drunkards' wives. Remember that their cry has gone up day and night to the ear of one who is not deaf, though He be long silent; to one who judges the cause of the poor and needy A cry which condemns law-breaker and lawexpounder, press, pulpit, and society alike. A terrible and awful cry from the depths of an awful despair. I "Shall I not visit for these things. saith the Lord, and shall not my soul be avenged on such a nation as this?"

OTHER QUESTIONS. There is, then, the cause of temperance, the renovation of poor-houses and almshouses, the reformation of reform schools and penitentia-

health, the great questions of trade-of capital tragically interested to-day. These be the questions which are politics—state-craft, indeed—in which the welfare of women is as profoundly involved as the welfare of men-in which they should be all deeply interested, from which they have no right to seek exemption, and which would be the better settled did they do their proper share of the settlement. Are any of these questions unsuitable for a woman to investigate and solve! interest in them make her any the less truly womanly, any the less really fitted for the sphere and the duties of home? If it is right for a woman to abandon her home to convert certain heathen to the religion of Christ, it will certainly be right for a woman to take action upon the laws which are to make or mar the future conduct and welfare of her daughters and her sons.

John Randolph once came into a room where
some Virginia ladies were working for the Greeks, at that time struggling for liberty, and pointing to a dismal convict gang at the moment passing, said:—"Ladies, the Greeks are at your A woman does not have to go beyond her own home to find reason, and necessity, and ability to interfere in State and national affairs It will make strife there. A man does not wish discussion when he reaches the shelter of home, but quiet and peace. When Sir Thomas More, condemned to death for conscience sake, said to his wife, "This prison is as near beaven as my own home," and his wife, who knew nothing and cared less for the great cause for which he was about to die, answered only, "Tilly vally, tilly vally," think you his soul found repose with her, or with his daughter Margaret, who could discourse with him of earthly and heavenly things from a wise brain, and give him the comfort likewise of a kind and loving heart? Will men have to dine from home by an earnest talk about sensible subjects? They are now driven away by silly, vapid, idle, ill-tempered vaporings about nothing. Men say 'Away with your strong-minded women Heaven save me from ever being the husband of any but a sweet, gentle, dependent soul, who will always look up to me. Up and up the sweetness cloys. Up and up the gentleness becomes inanity. Up and up, the dependence grows to be a burden. Up and up, the husband's neck grows tired by reason of looking down into his wife's eyes, and he goes elsewhere to find a woman whose voice talks music and sense to his

about a gathering held in New York two weeks ago. A great many things have been said in the papers about the women who were interested in it, and of which I will say, in passing, I had much rather be the subject than the author of. (Applause,)

erty holders to look to the rural districts.

The Philadelphia Press speaks the sentiments of a wide constituency when it says:—"Recent events have endangered the success of the woman movement. The conclusion any student of the proceedings must arrive at is that, as a deliberaive personage, woman is a failure." The Herale choes this sentiment when it asserts that the Convention has really found, by itself, the need of a better cultivation of the feminine intellect and the Tribune reiterates it when it demands that these conventions shall be continued and the great fact fully proven thereby to the world that woman is not man's superior-that she can quarrel like any Congressman. I would just whisper in the ear of the Herabi that Mrs. Stanton and Miss Anthony and Mrs. Livermore will probably bear favorable intellectual comparison with any of their members of the City Council of New York or the State Legislature at Albany -not self-constituted, but elected by the votes of their fellow-citizens representative men-and that I would like to look at any two striplings of twenty who turn up their reportorial noses at Lilly Peckham and Phili Couzzins who are fit to

WHO RAISED THE DISTURBANCES AT

VENTION. As a deliberative personage woman is a failure, and for good conduct not a bit better than man. Will those honorable editors take note of the fact that the chief disturbance was occasioned by a man denouncing a woman who is respected wherever her name is known, who poor because so faithful to her cause? Will they further take note of the fact that women have never been trained to argument and deliberative assemblies, and that it is no more just to condemn their first essays as eternal failures, than to decide a child can never walk because its carliest steps are not so firm and even as a strong man's? Will they further note that this platform was literally free; that here was not put in force the gag-law which is the prominent feature of every convention of men?

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