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THE
VARIETY BOOK

CONTAINING

Life Sketches and Reminiscences

— BY —

LEWIS FORD

BOSTON

“WASHINGTON PRESS:” GEO. E. CROSBY & Co., PRINTERS

383 WASHINGTON STREET

1892

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GEORGE C. DEMPSEY

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PREFACE.

I AM quite certain, that seldom, if ever a person of my ability, attempts to write, or compile a book — and I am aware, that to some, my object, and the matter presented, may appear comparatively small and insignificant — nevertheless, for aught I know, my identity as one of the human family may be to me as important as any other person's identity is to them. Besides, when I consider that there are good people of all grades of literary, intellectual, and moral conditions, and that they are all (by force of circumstances and conditions) chained together, and graded, forming one complete line, hand in hand, from the highest to the lowest, I take it for granted that I occupy a place somewhere in that line, not another person's place, but simply my own place; and while I may not be able to reach, or fathom, and appropriate the thought of Ralph Waldo Emerson, or the person at the head of the line, I may be able to receive and make use of the thought of the person next above, designed to help me upward, while I in turn pass the best I have to the person next below, and thus every individual in the line is in some way helping another to higher and grander conditions of living. And therefore, every one's place is important to the world's advancement as a whole, and however insignificant the work may be, I cannot feel that my mission in this world is complete, without the publication of this book, for the benefit of any and all who may be aided thereby.

I believe every item in this book to be truthful and correct — though I do not vouch for the correctness of all, as many items herein published are clippings, or ideas gathered from papers and publications by others, which appeared to me valuable, and therefore inserted.

Lewis Ford

OCTÓBER, 1892.

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We may just as well claim that fire and gunpowder will work in harmony — or that Christ and Belial may form a delightful and harmonious union — as that Liberty and Slavery can dwell harmoniously together. And, therefore, — as liberty is the right of all, — we labor for the abolition of slavery, and the equal liberty of all mankind.

GARRISON AND THE LIBERATOR.

WM. LLOYD GARRISON was born in Newburyport, Mass., Dec. 10, 1805, and in his early manhood became very much interested in temperance and other reforms. Later he became one of the editors of the *Genius of Universal Emancipation*, published by Benjamin Lunday of Baltimore. But Garrison's writings were not agreeable to the slave-holders of that locality. He, therefore, was taken in hand, and on April 17, 1830, placed in a Baltimore jail, but after seven weeks' imprisonment, on June 5, he was released, Arthur Tappin having paid his fine.

The first number of the *Liberator* (by William Lloyd Garrison) was published in Boston, January 1, 1831. Its last number was published in December 1865.

The motto of the first number of the *Liberator* was, "My country is the world, my countrymen all mankind."

By proclamation the slaves were emancipated January 1, 1863. Early in 1865, Congress adopted an Amendment to the Constitution, abolishing and prohibiting slavery throughout the States. The State of Georgia, in early anti-slavery days, offered five thousand dollars for the head of Mr. Garrison. The noted Garrison mob of Boston was on October 21, 1835. In 1838, Garrison declared for the rights of women, "to their utmost extent."

Garrison beloved by all who knew him, finished his labors and departed this life May 24, 1879.

"I will be as harsh as truth, as uncompromising as justice. On this subject I do not wish to speak or write with moderation. I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch, and I will be heard."—*Motto Garrison's Liberator.*

"Upon the fourth anniversary of the fall of Fort Sumter, William Lloyd Garrison, who was once dragged through the streets of Boston by a mob, and George Thompson, who was driven from the country as a foreign spy and inciter of intestine

troubles, were invited by the United States Government to raise the stars and stripes over the dismantled fortress. Slavery was dead and the abolitionist had triumphed."

The statue of William Lloyd Garrison was erected May 13, 1886, on Commonwealth Avenue, Boston, Mass.

LEWIS FORD.

P. S.—The mob of 1835, was at 46 Washington Street; and the Boston Female Anti-Slavery Society was in session at the time. Miss Mary Parker was present. Harriet Martineau and Ann Green Chapman (among many others) were also at the meeting. The Society proceeded with their business in spite of the mob. But the mayor of the city, who could not or did not disperse the mob—for the peace and safety of Boston—dispersed the Female Anti-Slavery Society, and the Garrison mob followed.

MISS ABBY KELLEY

AND HER EARLY EFFORTS FOR WOMEN'S EQUAL RECOGNITION.

Among the reformers of the past century, I remember no name (except that of William Lloyd Garrison) with equal endearment, as that of the renowned Abby Kelley (better known in later years as Mrs. A. K. Foster) because of her honest, persistent, unselfish and untiring efforts in behalf of the slave, and also in behalf of the God-given rights of her sex, and that too, amidst continued, and most bitter obloquy and persecution, and it would not have been possible for her to have sustained herself (being the only woman Anti-Slavery speaker and lecturer in New England at this time, the Grimke sisters having withdrawn from the field) except as her spirit was moved and inspired by the Divine God spirit within. Harmoniously laboring for a world's salvation, and final redemption from an unequal, selfish, cruel, unrighteous past. The noted Pastorial letter to the contrary notwithstanding.

In the spring of 1838, at an annual Anti-Slavery meeting in Boston, Abby Kelley plead her own right to speak, or act on committee (her right having been questioned) in behalf of her enslaved brothers and sisters at the South, and a more earnest plea I never heard from mortal lips. Every sentence seemed to be full of inspiration, and her effort was triumphant against great

opposition, and although Angelina and Sarah Grimke, William Lloyd Garrison, Maria W. Chapman, L. Maria Child and many others were, in spirit, heartily with her, I doubt not that from 1838 to 1848, Abby Kelley done far more in breaking up the fallow ground of an inhuman prejudice, preparing the highway of the Lord, making the present advanced condition of her sex possible, than any other person on this continent, and no one is more worthy of monumental remembrance. Later on, with gratitude that I am incapable of expressing, I also remember the early efforts and burning utterances of Lucretia Mott, Susan B. Anthony, Elizabeth Cady Stanton, Mrs. C. I. H. Nichols, Paulina Wright, Lucy Stone, Ernestine L. Rose, Dr. Harriet K. Hunt, and Mrs. Elizabeth Oaks Smith, with such men as Wendell Phillips and a host of others, men and women standing shoulder to shoulder for woman's recognition as the equal of man. And these—Abby Kelley and her sympathizers and co-laborers—who led the equal justice seekers through the red sea of bigotry, prejudice and intolerance, into a land of personal freedom and are now standing upon the hill-tops of Zion, receiving with gratitude unspeakable, the incoming host of those who are satisfied with equal rights and equal responsibilities, ready to do to others as they would have others do to them. And now in the year 1890, just behold the army of women ministers, doctors, lawyers, professors, students, and voters, who are ripe and ready to possess the promised land, to go no more out forever.

LEWIS FORD.

The New England Anti-Slavery Society was organized January 6, 1832.

The Massachusetts Anti-Slavery Society was also organized in 1832.

The American Anti-Slavery Society was organized December 4, 1833.

The split in the American Anti-Slavery Society was in 1840. I was a delegate at the convention in New York when the rupture took place. Woman's equal right with man, in the convention, was questioned, and a very animated discussion followed. Finally, a vote was taken to decide the matter, resulting in woman's favor, and the opposition left the meeting, and another society was formed. The organ of the original society from this time was the Anti-Slavery Standard.

Later in the year 1840, the Liberty Party was formed, and James G. Birney was made the Presidential candidate.

The first National Free Soil convention was held in Buffalo, N. Y., August 10, 1848, and the party was organized the same year.

The Republican party was born in 1854; but their first nominating convention was held in Philadelphia, June 17, 1856. Fremont and Dayton were the nominees. In 1869, the 15th Amendment was adopted by Congress, granting franchise to the negroes of the nation.

The names and ages of some of the prominent Anti-Slavery laborers, from 1831 to 1841, most of whom were personally known by the writer of this book:

WM. LLOYD GARRISON,	Born Dec. 10, 1805,	Died May 24, 1879
NATHANIEL P. ROGERS,	“ June 3, 1794,	“ Oct. 16, 1846
FRANCIS JACKSON,	“ Mar. 7, 1789,	“ Nov. 14, 1861
ELLIS GRAY LORING, Esq.	“ Apr. 17, 1803,	“ May 24, 1858
WENDELL PHILLIPS, Esq.	“ Nov. 29, 1811,	“ Feb. 2, 1884
ISAAC T. HOPPER,	“ 1771,	“ May 7, 1852
LUCRETIA MOTT,	“ Jan. 3, 1793,	“ Nov. 11, 1888
ABBY KELLEY, better known as A. K. Foster,	“ Jan. 15, 1811,	“ Jan. 14, 1887
LYDIA MARIA CHILD,	“ Feb. 11, 1802,	“ Oct. 20, 1880
OLIVER JOHNSON,	“ Dec. 27, 1809,	“ Dec. 10, 1889
Rev. SAMUEL J. MAY,	“ Sept. 12, 1897,	“ July 1, 1871
MARIA W. CHAPMAN,	“ July 25, 1806,	“ July 12, 1885
Rev. CHARLES T. TORREY	died in a Baltimore jail, a victim of the slave power.	
ROBERT PURVIS,	Born Aug. 4, 1810.	
JOHN G. WHITTIER,	“ Dec. 17, 1807.	
Rev. E. P. LOVEJOY	was shot and killed in Alton, Ill., in defence of the slave cause, by a mob, Nov. 7, 1837.	
SAMUEL E. SEWALL,	Born in 1789,	Died Dec. 00, 1888
Rev. THOMAS P. BEACH,	two or three months in jail at Newbury- port, Mass., in 1842.	
Capt. JONATHAN WALKER,	with the letters S. S. (slave stealer) burned into his hand with a red hot iron.	
Dr. WALTER CHANNING,	Born in 1786.	
HARRIET BEECHER STOWE,	“ June 14, 1811.	

Rev. Wm. H. CHANNING,	Born May 25, 1810,	Died Dec. 23, 1884
Mrs. SAMUEL MAY,	“ Dec. 15, 1787,	“ Mar. 17, 1882
SAMUEL MAY,	“ Dec. 4, 1776,	“ Feb. 23, 1870
Rev. THEODORE PARKER,	“ Aug. 24, 1810,	“ May 10, 1860
Rev. JOHN PIERPONT,	“ Apr. 6, 1785,	“ Aug. 26, 1886
LEWIS HAYDEN,	“ 1815,	“ Apr. 7, 1889
SIDNEY HOWARD GAY,	“ 1814,	“ June 25, 1888
SUSAN B. ANTHONY,	“ Feb. 15, 1820,	
EDMUND QUINCY,	“ Feb. 1, 1808,	“ May 17, 1877
SAMUEL PHILBROOK,	“ Feb. 4, 1779,	“ Sept. 19, 1859
Rev. ADIN BALLOU,	“ Apr. 23, 1803,	“ 1890
STEPHEN S. FOSTER,	“ Nov. 17, 1809,	“ Sept. 8, 1881
Rev. EDWIN THOMPSON,	“ 1809,	“ May 22, 1888
CHARLES F. HOVEY,	“ Feb. 28, 1807,	“ Apr. 28, 1859
GEORGE BRADBURN, Esq.	“ May 4, 1806,	“ July 26, 1880
PARKER PILLSBURY,	“ Sept. 22, 1809,	
AMY KIRBY POST,	“ 1803,	“ 1889
Rev. GEO. B. CHEEVER,	“ Apr. 7, 1807,	“ 1890
HORACE GREELEY,	“ 1811,	“ 1872
Rev. ROBERT F. WALLCUT	“ Mar. 16, 1797,	“ Mar. 1, 1884
Rev. SAMUEL MAY, Jr.	“ Apr. 1810,	
THEODORE D. WELD,	“ Nov. 25, 1803,	
JOHN BROWN (Harp. Ferry)	“ 1800,	“ Dec. 1859
Miss MARY GREW,	“ 1812,	
FRED. DOUGLASS,	“ Feb. 1817,	
LUCY STONE,	“ Aug. 13, 1818,	
ELIZ' H CADY STANTON,	“ 1816,	
MARY PORTER F. ROGERS,		
(widow of N. P. Rogers)	“ 1797,	“ 1890
CHARLES K. WHIPPLE,	“ 1808,	
HIRAM W. BLANCHARD,	“ 1811,	“ Apr. 13, 1891
Rev. WILLIAM FISH,	“ Mar. 1812,	
DEBORAH W. WESTERN,	“	“ Dec. 22, 1889
JAMES FREEMAN CLARK,	“ Apr. 4, 1810,	“ June 8, 1888
JOHN C. FREMONT,	“ Jan. 21, 1813,	“ July 13, 1890
JAMES N. BUFFUM,	“ May 16, 1807,	“ Jan. 12, 1887
BOWEN SPOONER,	“ Feb. 22, 1790,	“ July 1870
JAMES RUSSELL LOWELL,	“ Feb. 22, 1819,	“ Aug. 12, 1891
Mrs. ELIZ. B. CHACE, R. I.	“ Dec. 9, 1806,	
JOSEPH A. HOWLAND,	“ 1821,	“ Dec. 21, 1889

EBENEZER D. DRAPER,	Born		
J. G. DODGE,		“ Jan. 28, 1813,	
SAMUEL REED,		“ Dec. 19, 1790,	Died June 23, 1870
JAMES JACKSON,		“ 1818,	“ Jan. 31, 1890
NATH’L H. WHITING,		“ Nov. 25, 1808,	“ Feb. 25, 1889
ANNA GARDNER,		“ 1816,	
JESSE HUTCHINSON		“	“ May 15, 1853
JOHN W. HUTCHINSON,		“ Jan. 24, 1821,	
ZILPHA HARLOW SPOONER		“ 1818,	“ Feb. 20, 1891
LEMUEL STEPHENS,		“ Dec. 13, 1787,	“ 1870
Rev. DANIEL WHITNEY,		“ Feb. 4, 1810,	
JOHNSON DAVIE		“ 1799,	“ Dec. 25, 1882
BRIGGS ARNOLD,		“ July 16, 1803,	“ May 10, 1885
JAMES FORD, Jr.		“ Nov. 26, 1801,	“ Aug. 29, 1877
ANN HENSHAW,		“ Sept. 4, 1805,	
Capt. DRAYTON,	suffered imprisonment for years in Washington, D. C.		
E. Y. PERRY,	Born	Nov. 4, 1812,	
LEWIS McLAUTHLIN,		“ Jan. 13, 1796,	Died June 7, 1875
A. BRONSON ALCOTT,		“ 1800,	“ Mar. 4, 1888
JOSHUA T. EVERETT,		“ Jan. 1806,	
JOHN WESLEY,		“	“ Mar. 2, 1791
WM. I. BOWDITCH,		“	
LEWIS HOLMES,		“ Sept. 17, 1806,	
SAMUEL DYER,		“ Sept. 15, 1807,	“ Dec. 15, 1885
HENRY H. BRIGHAM,		“ Jan. 22, 1813,	
REBECCA T. POOL, (now Collins)		“ May 23, 1818,	
Rev. ELMER HEWETT,		“	
Mrs. ROBERT CROSBY,		“ Aug. 1810,	“ Jan. 19, 1892
AARON M. POWELL,		“	
Dr. HENRY I. BOWDITCH,		“ Aug. 9, 1808,	“ Jan. 14, 1892
Rev. GEO. W. STACY,		“ Mar. 13, 1809,	“ Jan. 16, 1892

There were hundreds of others equally prominent in early anti-slavery work, whose births and deaths I cannot give.

Not only Thomas P. Beach, but S. S. Foster, Arastus Brown, and Nathaniel Allen were imprisoned in New England for pleading the cause of the bondmen in church on Sunday.

(From the *North Abington Public.*)

North Abington, January 17, 1886.

Mr. Editor :— My attention was called this day to an allusion in your last issue to the mobbing of George Thompson, Esq., in 1835, at the Centre Abington Church and I have thought that a few words from an eye-witness of the scene referred to might not be without interest to some of your readers. My seat for observation on that memorable occasion, was one of the best in the church. I speak from memory, and what I learned from others at the time, and my opportunity to learn was good, having a brother and a brother-in-law with whom I was in daily converse, and also a neighbor who was a town constable, who read the riot act on the occasion, all of whom were interested and active in their efforts to bring the leaders in the disturbance to justice, but failed of the desired success—for the slave cause, for which Thompson was pleading, was quite unpopular at that time, and as is quite too common under such circumstances, the court at Plymouth failed to find a bill against the offenders complained of.

The leaders of the mob on that occasion, gathered in the vestry of the church which was back of the pulpit, and over the porch or entrance way to the body of the house, and was often used for church business and prayer meetings. The sexton also occupied it to ring the bell. The bell rope was large and long, so there was no lack of rope for the mobocratic purpose in view; which was, as we learned later, to draw Mr. Thompson by means of a noose in the bell-rope, from the pulpit through the window into the merciless hands of the mob, some of whom fostered bitter prejudices against an Englishman as well as toward the slave. The window up, the man who had agreed to throw the slip-noose over Thompson's head, finding that he could not effect his object without exposing himself to the gaze of Mr. Thompson's hearers, backed down, and no one else could be found to fill the place, and being enraged because of their failure, seized the very large vestry lamp full of oil and flung it with great violence through the window at Mr. Thompson, the lamp striking the pulpit by his side, breaking, and saturating his apparel and the pulpit with its contents.

By this time, the developments outside the house and in the vestry, had aroused the speaker's hearers for his safety and the

meeting broke up, and Mr. Thompson left the house with the Rev. Mr. Ward and a large escort of friends, who with great effort prevented the howling mob from securing their prey, Mr. Thompson being under the necessity by the aid of friends, of fleeing across lots from house to house before finding himself secure from their vengeance.

I have carefully avoided giving names in the foregoing, as the leaders in the disturbances, so far as I know have all gone to their last resting place, and it is not in my heart to cause any unpleasant memories on the part of their posterity.

LEWIS FORD.

(Published in *Union Signal*, July 20, 1888.)

FIFTY YEARS AGO.

I give below a brief sketch of my early experience in temperance, as developed in connection with the church. Soon after my 20th birthday, I joined the Center Abington Congregational Church, and my religion took in the temperance cause. I had, however, previously refused the use of intoxicating drinks, including wine, beer, and cider as a beverage, and was in earnest urging others to do likewise. Later on, I began to question the propriety of using alcoholic wine at the communion service; then the evil one presented himself, and said to me, "What a fool you are! Here is the minister, the deacons, and all these old Christians—think you they would use it if it was not right?" Well, I turned the matter over and over again in my own mind, but I could not see it to be right. Well, communion season came again, and as I sat in a seat below, and looked up into the gallery above, and there saw the young people to whom I had been talking temperance and the disuse of all intoxicants, looking down and seeing me use the wine in commemorating the dying love of my Saviour, I said to myself, This is not right; although I am not using it as a beverage, still it is not needful, and my sipping it may cause my brother to stumble, and it was clear to my mind that, to be consistent, I must either stop urging the importance of its disuse, or stop using it myself, and I said (after giving the

devil leave of absence,) I will neither touch, taste nor handle it henceforth. At this time (which was in 1834-1835) I never had heard of any persons refusing wine at the communion table, but in harmony with my highest convictions of duty, I refused the cup from the hands of the deacon, to use myself, or to pass to another. After awhile, another member of the church joined me in refusing to partake of the wine, and we conferred together in reference thereto, and after due consideration, decided to lay the matter in question before the church, and at a church meeting held in the church vestry September 6, 1836, we did so, and the result was most gratifying. The Rev. James W. Ward, then pastor, arose and said (in substance) that he was in favor of the disuse of the wine referred to, and for himself, if satisfactory to others, rather than continue the use of alcoholic wine, he would substitute water. "But," said he, "that is not necessary, for I can make a raisin wine for each communion season that will better imitate the fruit of the vine, and I hope will be satisfactory to all of you."

A vote was taken, and carried, and the record on the church book is as follows:

"To use in future at our communion table, wine made of raisins, instead of the alcoholic wine generally used in this country." Attest, J. W. WARD.

The action above referred to, was a result of Mr. Ward's independent leadership as a minister of the gospel — a leadership and independence in the introduction and advocacy of unpopular reform seldom exercised by the profession, but worthy of all praise.

LEWIS FORD.

"They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right with two or three."

SEPARATION FROM A PRO-SLAVERY CHURCH.

DEAR BROTHERS:— I send you the following letter, that I may make known to you, and through you to the world, that the cause of the slave is not yet forgotten among us. A little more than a year ago, the people of Abington generally seemed to be anti-slavery; but when the trial came, and they were called upon to act out their anti-slavery at the ballot-box, the most of them were found wanting, and with one consent began to make excuse, like the men represented by Christ, who were bidden to the marriage-feast: proving, beyond a doubt, that that which seemed to be was not.

The time has now come when the friends of the slave are called upon to separate themselves, not only from slave owners, but from all churches and ministers, that in any way uphold slavery. The members of the church from which I have withdrawn, with few exceptions, are dead to the cause of the slave; yet I believe that the Lord is among us, and will overturn and overturn, till He shall reign King of kings, and Lord of lords, although it be to the destruction of those who do not to others as they would that others should do to them.

Your brother in behalf of the slave,

LEWIS FORD.

North Abington, Sept. 2, 1841.

To the Fourth Congregational Church in Abington:

DEAR FRIENDS:— Under a full and unremitting pressure of my duty to you, to the professed christian world, to God, and especially to the oppressed, I make you the following communication. It is what I have long dreaded, and often shuddered, in view of putting it off, for fear God would leave me to hardness of heart and blindness of mind, to grope my way to the world of woe.

There are about three millions of our countrymen suffering in bondage, reduced to chattels, and herded together like the brutes that perish, bought and sold at the pleasure of their masters; husbands and wives, parents and children, brothers and sisters, sundered never more to meet till they meet at the bar of God. And notwithstanding God is calling upon you to undo the heavy burdens, break every yoke, and let the oppressed go free, and to

remember those in bonds as bound with them, and to cry aloud against principalities and powers, and spiritual wickedness in high places; and notwithstanding the cryings and sobbings of the broken-hearted mothers, and the screechings of the fatherless children, and the earnest and continued entreaties of some of your brethren and sisters to cease to uphold this foul system of abominations, you continue to uphold it by choosing to the chief offices of the country, slave-owners and their apologists; and by upholding the foreign missionary board, and putting in your money with that which is robbed from God's poor; and by praying God to bless the exertions of that board, which takes the price of blood to put into the treasury of the Lord, and is continually crying "peace, peace," to the slaveholding community, when God has said there is no peace to the wicked; and also by receiving to the pulpit and communion, those who will not plead the cause of the slave themselves, nor suffer others to do it in their pulpits.

Thus, while you send missionaries to foreign lands to preach the gospel of peace and righteousness, and are essaying to do the same at home, you are aiding in robbing one portion of our countrymen of their time, property, virtue, and life even, and shooting, and stabbing, and driving another portion from their native land!

Believing that you cannot thus act while you love your brethren, and knowing that an apostle has said, "If a man say he loves God, and loves not his brethren, he is a liar, and the truth is not in him;" and as Christ has no concord with Belial, nor righteousness with unrighteousness; and as I have no right to fellowship the unfruitful works of darkness; therefore, to obey the command of God, "Come out and be ye separate, and touch not the unclean thing," (although I can sympathize with such of you as are alive to the cause of God and humanity,) I must withdraw from you as a christian church, and so do, hoping that you may be brought to repentance, and that we may all at last, through the infinite mercy of God, be permitted to sit down in the kingdom of heaven, together with the now poor, suffering slave, there to celebrate the praises of redeeming love, forever and ever.

Your faithful brother,

LEWIS FORD.

North Abington, August 24, 1841.

NORTH ABINGTON CHURCH.

BROTHER GARRISON:— * * * * * One of the most influential members of the church told me, a few months ago, that he did not read any publication brought into his house, on this subject, for himself or family to read. Another member, at the time that Mr. Douglas was in town, told me he would not go to hear him, nor any other anti-slavery lecturer, and should exert his influence to prevent others from going. Another member has once and again left our meetings, seemingly with rage, because the subject was brought up.

The church continues to receive to the communion and the pulpit, those ministers who do not plead the cause of the slave themselves, nor suffer others to do it in their pulpit. When Mr. Collings was in town, this last fall, I made application to the committee (which were of the church) for the house, at the second or third service on the Sabbath, for him to preach or lecture on slavery. The answer was, that the parish would not be willing to let in as a speaker, a man of such principles. Yesterday, a committee came to me, to reclaim me from my wanderings, chosen by the church for that purpose. The first charge brought against me was for leaving the church; the second, for staying away from the communion; the third, because I had disturbed their meetings by bringing into them anti-slavery and non-resistance. As he could not persuade me to acknowledge that I had done wrong in so doing, and go back and fellowship a pro-slavery and man-killing church, he said he should be obliged to go, according to scripture, and take two or three more with him to see me. This man has expressly declared, within a few months, that they did not want any anti-slavery lectures in the place, and has also declared, in church meeting, when opposing anti-slavery resolves, that he could not vote for them, because he might be placed in circumstances where he should esteem it a privilege to commune with a slave-owner! He has ever been bold to uphold the system of slavery, and has gone so far as to declare it approved of God! Yet he is the chosen representative of the church to reclaim the wanderers! There are many other similar cases which I could name, but let these suffice. As the old maxim is as good now as ever, that "Birds of a feather flock together," I leave the reader to judge whether the church is anti-slavery or otherwise. Yours in the cause of the slave,

Abington, Dec. 26, 1841.

LEWIS FORD.

Nashville, July 27, 1842.

Brother Rogers.—The day has come when the hidden things of darkness are fast coming to light; the unchristian, unrighteous, inhuman and hypocritical state and position of the present church and clergy is fast developing itself before the application of truth.

Last Friday, in answer to a previous invitation, I received a letter from Lunsford Lane, stating that he would come to the villages of Nashua and Nashville, and tell the tale of his wrongs. On the eve of the same day, therefore, I called on the Baptist minister, (Mr. Pratt) to see if his church could be obtained for Mr. Lane; but as he preached for the people rather than God and His cause, I was of course sent to a committee chosen by the people to say what should not be preached in the pulpit, by whom I was told that if Mr. Lane was a regular built anti-slavery lecturer, they would not be willing to receive him. I remarked that he would probably tell the simple story of his wrongs, what he had seen and experienced; when it was said that if it was on the subject of slavery, it would cause hard feelings on the part of some, and consent would not be given to anything that would mar the happiness of any of the society. When I told the committee I thought the truth ought to be preached in their meeting-house, though it should hurt the feelings of some,—the committee remarked to the contrary, and said that they must keep peace in their own society; that they must take care of their own house first, and then take care of others, if they could. The substance of which was, if they could plead the cause of the poor and needy, without giving any hard feelings, they would; but as they could not they (the slaves) might go and be damned, for aught they should do. I then went to Mr. Richards, one of the Congregational ministers, but there was to be a meeting at his church the same evening, and he could not speak there. I then went to the committee of the other Congregational house, and was answered in a very short and decided manner, that it was no place for lectures; yet it is often used for lectures when they will go to uphold their sectarian views and unrighteous position. I then went to the committee of the Methodist house, but met with no better success. Like the rum-seller, many of them are ready to do right when everybody else is. I then called on the committee of the Unitarian house, who told me they could not give their consent, and

stated that it was but a few days ago that they refused to open it for C. C. Burleigh, and also that they had some time since passed a vote in their society, (with only five in opposition) declaring they would not open the house for any such purpose; and remarked further that they did not know as the society had any disposition to alter it. Shame, shame! I did not see every member of all the different committees, but among all I saw connected with the five churches, I found but one who was willing to have Mr. Lane speak in their church, which was Mr. Chapman, a Methodist.

At this time I had about despaired of getting a meeting-house, as the Universalist house had been refused several times within a few months, but I concluded to make application notwithstanding. I did so, and the house was granted, and the meeting was cried. (The Second Advent people, who had a meeting appointed at the hall, adjourned, for the purpose of hearing Mr. Lane.) The meeting-house was well filled at an early hour; and the audience were very attentive while Mr. Lane told the tale of his wrongs; after which he sold about three dozen of his books, and would have sold more if he had had them. The most of the people, however, of this place, are so bound up in sectarianism, that it is almost impossible to get them out to hear a lecture on any subject which would have a direct tendency to bring back this fallen and guilty world to a state of holiness and obedience to God. They are ready to say or do anything which accords with the customs and habits of this ungodly world.

On the 4th of July the people had a celebration, not to forward the cause of temperance, righteousness, or peace, but (judging by their fruits and the circumstances of the case) to increase the evils of the reverse, and more especially on account of the fact of gaining their liberty from a slight oppression of the British, while at the same time they were using their influence, moral and political, to subject a large portion of their fellowmen to a ten-fold worse oppression. Exulting in their weapons of death by which they gained their liberty, while at the same time they were joined hand in hand with the slave-owner, and sworn, at the point of sword and bayonet, to sustain one of the most damnable systems of oppression and iniquity that ever cursed the earth, and Mr. Pratt and Richards, together with others, (clergymen of the place) and the professed church generally, walked up and down

the streets of Nashua, cheering one another on, in their course of heaven-daring mockery. Truly the Priests and Levites of the present day are as ready to pass by on the other side, and go with the multitude to do evil, as those were in former days.

LEWIS FORD.

NOTICE.

Last Saturday evening, some person passing up Factory Street, about ten minutes after eight, having forgotten the law of love to do unto others as he would have others do to him, took from the inside of the door casing of No. 10, a pair of women's slipper tie shoes.

The subscriber would notify the person who took the shoes, that if they do not fit the person for whom they were intended, he can fetch them back and exchange them without any expense. And if after those shoes are worn out, he should be under the necessity of getting another pair without paying for them, if he will call upon the subscriber and make his case known he shall be furnished with a better pair than he would be likely to find hanging in the door of any shoe store in the village. The above is but the fourth or fifth time that shoes have been taken from the doors of the different shoe shops on the street within a few weeks. A description of the man above named might be given, but I forbear.

LEWIS FORD.

Nashua, Nov. 8, 1842.

(From *Herald of Freedom*.)

THE PRO-SLAVERY SPIRIT OF NASHUA.

Dear Brother:—Feeling, as I have felt for a long time past, that I could not rest while two and one-half millions of my brothers and sisters are groaning under the iron yoke of the southern tyrant,—and while man, made in the image of God, cannot walk the streets of Boston, without being in danger of being seized and thrust into a loathsome cell, and then taken

before a Court to ascertain whether he is a man or a thing. I have made it a point, on Sunday evening in particular to attend from time to time the two Congregational, the Baptist, Methodist, and Universalist, conference meetings, for the purpose of stirring up their minds in behalf of God's suffering poor. In every denomination I have been disturbed, and that, too, by those who occupied the chief seats; and in one or two instances I have been compelled to leave the house, shaking the dust from my feet as a testimony against them, in obedience to the command of my Saviour; but not until last Sunday evening, have I been seized and thrust out of the synagogue, for synagogues I must call them, so long as the cause of righteousness cannot be advocated within their walls,—one of the three great subjects which God sent His Spirit into the world to convince it of, and one of the three which Paul laid before Felix, and that caused him to tremble,—and under which the Chief Priests and Rulers, Scribes and Pharisees tremble, more than under any other, at the present day; thus proving themselves to be of that class of persons compared in the Bible to the troubled sea.

Last Sunday evening, I went to Rev. Mr. Pratt's church, (Baptist) and after a chapter had been read, and a few remarks made by the minister with whom Mr. Pratt had exchanged, liberty was given to others,—and after remarks had been made by one member of the church, I arose and quoted this passage of scripture from the chapter which had been read—"Let the wicked forsake his way, and the unrighteous man his thoughts;" on which I based my remarks. After having spoken not more than ten minutes, and not more than two minutes in behalf of the slave—in which time I had not said a word except by way of enquiry and entreaty, I was called upon, apparently in anger, by W. D. Beasom, and Deacon Chase, to sit down, or walk out doors; and without giving me a chance to say one word, or ask the audience a single question, I was seized by the Deacon and thrust out of the house. I enquired of the good Deacon, as he was helping me through the aisle, what I had done that he should use me in that manner, when he coldly replied—no matter, or words to that effect. Thus they had thrust me out of the house, without giving me the least reason for so doing—and without being able to give any except that I was pleading the cause of the suffering and the dumb. Yet this is the religious spirit and

liberty of the leading influences of the Baptist church in Nashville. Is this the way Christ taught his disciples to treat one another? Is this the liberty wherewith Christ has made his children free? to lord it over God's heritage, and say to this one sit thou here, and to another sit thou there; and if so be one chooses to obey God rather than man, thrust him out doors, and perchance lodge him in jail. Is this the spirit of love? Is this rendering good? Is this suffering wrong rather than doing wrong?

In Christ's day, His disciples were subjects of the prisons, and of violence; but the members of the Baptist church in Nashville, instead of being the subjects of the prison, have actually become the keepers. Has christianity changed, or is this church and others that do the same things, exercised by another spirit? I leave the question for Rev. Mr. Pratt, Deacon Chase, W. D. Beasom, and others, who uphold them in their course, to answer. And I would kindly ask the above named persons, and all who justify their course of action, if they cannot see such similarity between their own course, and that of the Scribes and Pharisees, as described by Christ and his Apostles. They were very minute about their times and places of worship, their laws and customs, while they neglected the law of God, justice and mercy. Is it not so with you?

Eighteen hundred years ago, Christ came to his own, (the Jewish church) and his own received him not. Do you not reject him in the same manner, in the person of His children, at the present day? The Scribes and Pharisees taught for doctrine the commandments of men, and then for a pretence made long prayers. Do not you the same? And when Christ and his Apostles went among them, they (the Jews) cried out against them, stirring up the people and prejudicing their minds. When Christ, Paul, and others, entered their synagogues to preach the truth,—were they the followers of Christ, or the Chief Priests and Rulers, Scribes and Pharisees, that were filled with rage, and rose up and threw Him out of the house? Do not you the same things?

In the cause of the slave,

LEWIS FORD.

Nashua, November 26, 1842.

PERTAINING TO SLAVES.

The fugitive Latimer, I think, was the first human being captured in Boston by a slave hunter. It caused much excitement, and Rev. Nathaniel Colver and others, by raising and paying the sum of four hundred dollars, obtained his release, and made him a free man.

The fugitive slave law was passed by Congress and signed by President Fillmore, in September, 1850. Shadrack was the first slave victim seized in Boston under the new law, which occurred the 15th day of February, 1851. There being cause for some delay in court, at the court house, many friends (mostly colored) rushed into the court room, and in the excitement of the moment, Shadrack got so mixed up with them that he succeeded in passing out and down stairs unnoticed by the court, and thus, with friendly aid, made his escape without further molestation.

SLAVERY IN BOSTON.

With the court house in chains, Thomas Simms had his trial in Boston, and was delivered up to his master from Georgia, and placed on board the brig Acorn, at Long Wharf, April 12, 1851. Simms was the first victim of the slave power, returned from Massachusetts back into slavery, under the fugitive slave law. Charles Sumner, Samuel E. Sewell, Robert Rantoul, Jr., Charles G. Loring, Wendell Phillips and others, done their best to save him, but there appeared to be no salvation for him, yet as the brig left the wharf, the friends of the slave with a fitting faith in God, and the final triumph of right over wrong, tarried on the wharf, and Rev. Daniel Foster offered prayer to Almighty God for the country's deliverance from slavery, after which they marched up State street singing Old Hundred, with an air of triumph, only known to those who persistently labor for the right.

Anthony Burns was the next and last victim of the slave power, who was seized, tried, and delivered up in Boston, to a slave hunter, to be taken back into the hell of slavery, in Virginia, from whence he had escaped. Intense excitement prevailed in Boston for a whole week prior to the departure of Burns, June 2, 1854. I was one of the many thousands who witnessed the

sad scene of his forced exit,—and the slave power, the United States in general, and the State of Massachusetts in particular all participated as one man, in this inhuman, ungodly transaction. But perhaps this was all needful to open the eyes of the blind to their own folly, preparatory to the Nation's deliverance from slavery, which in a few years, was an established fact, for which every true lover of freedom united in giving God the praise.

It is worthy of notice that a few of the church societies, scattered here and there in Massachusetts, when they heard that Burns had been delivered up to bondage, tolled their church bells.

After the passage of the fugitive slave law in 1850, slaves seeking their freedom in the north, seldom, if ever failed to find friends in Boston, and sometimes their friends met them in Boston Harbor, on shipboard, and took them from their hiding places. Clothing to clothe the destitute, was stored in the attic, over the *Liberator* office, and fugitives often found a safe retreat in the same place, and also in other quarters not a few. Lewis Hayden in Southac street, Boston, in 1853, had at one time some thirteen runaway slaves stowed away in his house, from which headquarters (after being properly clad) they were, from time to time, started off with through tickets over the underground railroad to Canada.

A well organized vigilance committee of earnest anti-slavery men of Boston and vicinity, numbering some two hundred were always on the alert to assist the needy bondmen in their fight for freedom, so that very few of the many who passed through Massachusetts, fell into the iron grasp of the slave hunter, and a less number still, were returned to their former masters. Daniel Webster could frame fugitive slave laws, in the interest of the southern task-master at Washington. But to protect the master's interest in Massachusetts, he was as powerless as the slave for whom he forged fetters.

Among the fugitives of special note who come to Boston, and in some way obtained their freedom, were Lewis Hayden, Frederick Douglass, William W. Brown, Milton and Lewis Clark, William and Ellen Crafts, Lunsford Lane and Henry Box Brown. Some of these slaves purchased themselves, while others fleeing to Europe for safety, were purchased by their friends there. And they were all (with the possible exception of Hayden and Shadrack) visitors at my house in North Abington, and Lane,

who had purchased himself, I joyfully rendered assistance in Massachusetts, and also in New Hampshire, in his efforts to raise money to purchase his wife and his three children, that they might enjoy the blessings of freedom together; and when his efforts had been crowned with success, and he came north with his family, they all came to my house (as previously asked) and were guests there for a full week. They were a happy family, and I enjoyed their visit hugely. Now, although George Thompson, Esq., of England, and Wendell Phillips, Esq., of Boston, were guests at my home in North Abington, and also many others of New England's most noted, and most worthy men and women, yet I had no visitors that I can today, in November, 1889, look back upon with greater pleasure and pride, than that joyful slave family who felt me worthy a visit from them. During the visit of Lane and family, one thing is especially worthy of note, and that is, that my children, (and they were quite young) Wilson and Amanda, did not appear to notice their color, and in word and deed, treated them as they would have if they had been white, without any expression, whatever, to the contrary during their stay. And now, I might speak of the seizures of James Hamlett and Henry Long in the State of New York, and other cases here and there worthy of note, but I must close.

LEWIS FORD.

MORE DRAGGING OUT.

Dear Brother:—Last Sunday afternoon, I waited on my brother Lunsford Lane to the North Church, and called on the minister and the committee, and made application for the house for Monday evening; yet, notwithstanding all their pretensions to anti-slavery, with a slave before their eyes, longing to tell his experience, they refused to open their doors! An act which must give undoubted evidence to all, of the pro-slavery character of that church. Yet I rejoice, not because it is pro-slavery, but because it is beginning to show itself in its true light. It never loved anti-slavery; it does not love anti-slavery now; and I am glad it has been ready to make confession in acts, if not in words, although it may have been like parting with an only son.

Brother Lane and myself stopped at the afternoon meeting. There was much said about keeping the Sabbath and reverencing the sanctuary. I thought if shutting the doors of their house against Brother Lane was a specimen of their reverence for the sanctuary, that I had reason to rejoice that I was free from it.

In the evening, Lunsford lectured at S. Ford's house, while I, in remembrance of the slave, repaired to the North Church conference meeting, held at the meeting house. Priest Pierce opened the meeting as usual, and made some remarks. He said much about the importance of a revival of religion, (a Congregational revival, I suppose,) and said he felt sometimes as though there was a revival about to commence. When he got through, he told the brethren of the church (for the sisters are not taken into account) they might speak or pray as they felt disposed; as as though they had no right to speak, except he gave command. As no one seemed to be ready to improve the time, I arose, and said I felt moved, by the dictates of my own conscience and the spirit of truth and love, to make a few remarks; when I was disturbed by the priest, who said no one was to speak but the brethren of the church. At this time, a member of the church ordered me to sit down, as though I were a slave or a dog. I was also interrupted by one or two others. I told them I felt to obey God rather than man, and what I had to say, I would say in love. But this would not do. One of them clenched me by the arm, and the other took his old, dirty pocket handkerchief, and held it over my mouth, to prevent the people hearing what I had to say! A mode of gagging that the members of Congress were never yet mean enough to stoop to. At this time, there was some confusion; and, verily, one would have thought that the revival which they had spoken of, had already broken out, and that they had pitched upon me as the first victim to their sect, which requires one to concede to their views, to become amenable to their courts, at the expense of one's freedom; but not being able to succeed, they seized me in a forcible manner, and dragged me out, tearing my clothes, and laid me on the steps of the house, and fastened the door.

"Where the spirit of the Lord is, there is liberty." Yes, liberty to shut their doors against those who would plead the cause of God's poor, stop the mouths of his children, and forcibly eject them from their synagogue. If this is what they mean by

this liberty, then they carry it out to the very letter, and are much more consistent than I before supposed them to be.

I do not mention the names of those persons above alluded to, because I consider them no more guilty than the rest of the church, or any other church that does the same things. There has been some uneasiness among the members of the church the past week, and I doubt not they have experienced the truth of that scripture which saith, "the way of the transgressor is hard." May God grant them repentance!

LEWIS FORD.

Abington, January 21, 1844.

1891. With the experience of forty-seven years since I wrote the preceding lines—I will now say—that in view of the physical, moral and spiritual condition of the two men who thrust me out of the church, they probably did the best they knew under the circumstances, and verily thought at the time they were serving the Lord, and if at fault for their action, it evidently was because they had failed in the past, to improve their privilege, to better learn Christ.

I was an extreme non-resistant when I wrote the following as will appear.

LEWIS FORD.

NON-RESISTANCE, CLERICAL DEFENCE OF MAN-KILLING.

Friend Garrison.:—Last Fast day, in the afternoon, I went to hear the Rev. Willard Pierce, Congregational minister in North Abington. He took his text from Eccl. iii, 8—"A time to love, and a time to hate; a time of war, and a time of peace." I took down three or four of his assertions during the delivery of the discourse, which I will proceed to give, very nearly, if not exactly, as they fell from his lips.

1. If an assassin enters your dwelling, and attempts to kill one of your family, and you cannot otherwise prevent him, you are in duty bound to kill him. This you ought, and can do, in the love and spirit of God.

2. If a war of extermination is threatened against a nation, and the public are driven to the last extremity, then it is their duty to fight and kill the enemy, to protect themselves.

3. Christ's example is not to be taken in this matter.

4. To petition the legislature to abolish capital punishment, amounts to the same as petitioning the same body to abolish the law of God or the Bible.

The only passage, I believe, quoted from the Bible, to prove man-killing right, was from Genesis ix., 6. "Whoso sheddeth man's blood, by man shall his blood be shed;" a passage which, in my opinion, goes no further to support man-killing, at the present day, (if it ever did,) than the passage made use of by slave-owners ("He that knoweth his master's will, and doeth it not, shall be beaten with many stripes,") upholds man-whipping. In reference to this subject, it is a very clear case, that, in the earliest ages of the world, God disapproved of man's killing his fellow in any case whatever, inasmuch as he pronounced a seven-fold judgment upon the person who should kill Cain, because he killed his brother Abel.

But let us pass to the new covenant, and look for a moment to the precepts and example of Christ and his immediate followers, to see what resemblance there is between them and the clergy that uphold a system of violence at the present day. Paul says, (Romans xii., 17,) "Recompense to no man evil for evil." The clergy reverse it. Again, (Heb. x., 30,) We know him that hath said, "Vengeance belongeth unto me. I will recompense, saith the Lord." The clergy say, "Vengeance belongeth unto them, and they will repay." Again, (I. Cor. xiii., 7,) "Charity beareth all things, endureth all things." The clergy say they cannot endure suffering unto death. Stephen, when his enemies stoned him to death, prayed, (Acts vii., 60,) "Lord, lay not this sin to their charge." The clergy say they would kill their enemies. James says, (v. 6,) "Ye have condemned and killed the just; and they do not resist you." The clergy say, it is right to resist. Again, Paul says, (II. Cor. x., 3,) "The weapons of our warfare are not carnal." The clergy say, carnal weapons are their defence. James says, (ii., 11,) "If thou kill, thou art become a transgressor of the law." The clergy say, if thou kill, thou art become obedient to the law. Luke (iii., 14,) we read the command, "Do violence to no man." The clergy say, not so, Lord, lest we be

destroyed by our enemies. (John xviii., 36,) "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." The clergy say, the reason Christ and his servants did not fight for his life was, because the predictions of the Almighty in reference to the atonement would have failed if they had done so. Christ says, (Matt. vii., 1,) "Judge not, that ye be not judged." The clergy say, it is right to judge, and then to execute judgment. Christ says, (Matt. v. 38,) "Resist not evil." The clergy say, not so, lest we should be the sufferers. Christ says, (Luke xviii., 20,) "Thou shalt not kill." The clergy say, thou shalt kill. Now, shall we obey Christ, or the clergy?

Again, if Christ is not to be taken as an example in *this* matter, why should he be in any other, or how can the apostles be taken as an example, all of whom (save one) suffered death under similar circumstances, without raising their hand in self-defence? Will the clergy throw away the example of Christ, and the apostles, together with that of the rest of the early Christians, and in their thirst for blood, go back to the declaration of God to Noah; endeavoring to show thereby that they have a right to butcher their brother man? And can it be that the clergy would as soon have the law of God or the Bible struck out of existence, as the old bloody code, life for life? This is but a fair inference drawn from the above named sermon. Again, if a person or body of persons has a right, under some circumstances, to break the command, "Thou shalt not kill," I cannot see why he or they may not break the command, "Thou shalt not steal," or the command, "Thou shalt not commit adultery," or any other command in the decalogue, and then prostrate them all in the dust. Truly, it is with the clergy at the present day as it was with the scribes and pharisees in the days of Christ, who by their traditions transgressed the law of God, teaching for doctrines the commandments of men, while for a pretence they made long prayers. May the Lord deliver the people out of the clutches of a slaveholding and man-killing priesthood, that they may not be partakers of their evil deeds.

LEWIS FORD.

North Abington.

AN APPEAL TO ABOLITIONISTS.

North Abington, Sept. 1, 1844.

Friend Garrison:—I should like, through your paper, to address the friends of human freedom in Plymouth county, for the purpose of quickening their pace, mentally and physically, in the glorious cause of liberty, which is now pressing itself with an unremitting force upon every human being who has a mind to think, and a heart to feel for God's suffering poor.

It is well known to you, brothers and sisters, that "the powers that be" among us, both in Church and State, are using their mighty influence to crush the cause of human rights, which you profess to love. And yet many of you are paying your money to support the Church and her slaveholding priests, (who better represent the priests of Christ's day, than any other class of men ever brought to view in the history of the world;) and also go from Sabbath to Sabbath, and sit quietly under their teachings as Christian ministers; while you know that if your brother were to ask for admittance into that house or pulpit, to plead the cause of the broken-hearted sons and daughters of the South, their doors would be closed against him, and his name cast out as evil; and that with all their pretended reverence for the word of God, their church is free for those who teach that it is the duty of the people to sustain the present pro-slavery government of the United States;—a government, under which every command in the decalogue may be broken, and the violation thereof sustained by the same. And still you are giving your money and influence to sustain this Church and its hirelings; and perhaps, in some cases, your direct vote to sustain the government. Now I ask, in the candor of my soul, is your course a consistent one? Is it right? Is it christian? Is it remembering those in bonds as bound with them? I hope you will answer these questions at the bar of your own consciences.

But still you say, you cannot give up this pro-slavery church and ministry. Bad as they are, your hope of the reformation of the world is in them, and in the gospel which they preach. Well, my hope was once there, but it has failed; and I think if you were to consider this subject, and have the experience that I have had, yours would fail also. What progress, I ask, has the Church, with her ministry and gospel, made for the last two hundred years

in redeeming our enslaved countrymen? The Church has existed all this time, and slavery has increased and strengthened with her increase and strength—and that, too, in her very bosom, and under the droppings of her sanctuaries. And can we reasonably expect the reformation of the world by such an instrumentality? Or why has slavery not long since been abolished in this country? It appears to me that it is because the hopes of the people, like yours, have been placed in the American Church, instead of the Church of Christ, and the principles of eternal truth and justice.

But you continue to excuse yourselves by saying you feel it your duty to attend some religious meeting on the Sabbath. This may be. But does it therefore follow, that it is obligatory? Or, rather, do not men often engage very zealously for the accomplishment of an object, like Saul of Tarsus, verily thinking that they are doing God's service, when the matter in question is decidedly wrong in itself? But suppose it to be your duty, does it hence follow, that you must attend one of those pro-slavery churches? Has not God promised his blessing where there are but two or three gathered together in his name? Is the worship of those, who worship in large and spacious buildings, any more acceptable in the sight of God, than those who worship him by their firesides, or in their closets?

Again—should we not better advance the happiness of man, and the great interests of Christ's kingdom, if we were to spend our time on the Sabbath in visiting the sick, the widow and the fatherless, and ministering unto the wants of the poor and needy, as well as laboring for the redemption of our enslaved countrymen, instead of visiting those places which most completely represent those, of which Christ spoke in his day, denouncing them as dens of thieves? In Abington, there is not a meeting-house but what is closed against the slaves' advocate, although it is, probably, the most anti-slavery town in the county. But still I find enough to do; and if my means and power of effecting good to others, were increased a thousand fold, I should still find enough to do, knowing that it is always lawful to do good on the Sabbath day.

A few words with regard to the coming quarterly meeting of the Plymouth County Anti-Slavery Society, to be held in Plymouth, on the first Wednesday in October. Let Plymouth County awake! Let her sons and daughters gather together in the town of the

pilgrim fathers, for the purpose of arousing a true and lively interest in behalf of that liberty for which our fathers spilt their blood, and which is entirely lost to nearly three millions of our own brothers and sisters. Let the fathers and mothers attend this meeting, imagining that their own sons and daughters are about to be torn from their bosoms, and sold at auction to become the property of some brutal and licentious wretch. In a word, let all those who regard the rights of others, and feel to sorrow with those who sorrow, and weep with those who weep, come to this meeting; and although we may not expect to have sympathy from the different clergymen, and the members of the different churches, (with few exceptions, whose names are already cast out as evil by the majority,) yet we may expect the sympathy and coöperation of every true friend of God and man. Let us, then, come together, and stir up one another's minds in view of the ultimate success of this godlike object, namely, the redemption of our brother man from slavery.

Yours for consistency.

LEWIS FORD.

A LECTURE

DELIVERED IN MANY TOWNS IN MINNESOTA.

In the winter of 1860 and 1861 — just before the Rebellion — Lewis Ford, the author of this book, gave two lectures in Minnesota, each of which he delivered in some ten or eleven towns and cities, in the northern part of the State. And as a matter of past history, I publish the larger part of one of the lectures herein, as follows:

Mr. Chairman, Ladies and Gentlemen:—It may appear preposterous to many, perhaps to all of you, that a man so poor, so humble, so illiterate, scarcely capable of improving a single talent, should, at this advanced period of time, before a Minneapolis audience, stand up to address the people on the subject of human rights. And I dare say that it appears no more preposterous to you, than it does at times to me; and whatever your speculations, with regard to my object may be, of some things I can assure you. I am not here because I expect to enlarge the

number of my friends thereby, neither am I here because I expect to become more popular in consequence thereof, nor am I here because I expect to enlarge my business, and thereby increase my profits in trade, in virtue of my position. Neither am I here because I feel better capable of edifying and instructing the people on this question than hundreds of others around me. But I am here because of the enslavement in this country, of nearly four millions of my brothers and sisters,—children of our common father. I am here because I feel that something ought to be done to relieve the oppressed. I am here because those who are more competent for the work shirk the performance thereof, and like the Priest and Levite of old, pass by on the other side.

Ladies and gentlemen, the circumstances which have convened this gathering of the people, are such as have convened no other kind of a meeting since the organization of this government. They are peculiar and to a great extent, it is the peculiarity of the circumstances that gives notoriety to the occasion. Why this gathering?

Let the compromises in the United States Constitution answer why.

Let the Missouri Compromise, the fugitive slave law, the Dred Scott decision answer.

Let Capt. John Brown, suspended between heaven and earth to the gratification of the chivalry of Virginia in 1851, answer.

Let Jonathan Walker, a sea captain from Massachusetts, who was imprisoned in a Pensacola jail, and after a long time released, having the letters S. S. burned in the inside of his hand with a red hot iron, by a United States Marshal, answer.

Let William Lloyd Garrison, who in 1835 was dragged through the streets of Boston, with a halter around his body, answer.

Let McIntosh, who was burned to death over a slow fire, because he made an attempt to get his freedom, answer.

Let Amos Dresser, who was taken ruthlessly from a church, while in the attitude of prayer, and receiving thirty-nine lashes with a cow hide, answer.

Let the destruction of the printing press of Rev. E. P. Lovejoy, by a pro-slavery mob, and his own death, as he falls a victim of the slave power in the streets of Alton, Ill., November 7, 1838, answer.

Let the Rev. Charles T. Torrey, who lingered and died in a southern prison, a victim of the same power, answer.

Let the fact that the admittance of New Mexico into the Union of states, is being considered at this time in Congress, with all her slave laws, as worthy of reception, answer.

Let the Hon. Samuel Hoar, who was sent to South Carolina by the sovereign State of Massachusetts to test the constitutionality of the act of South Carolina imprisoning the free colored citizens of Massachusetts, and without being allowed by the authorities to bring the matter to trial, was driven from the state by a mob, answer.

Let Mary Smith, a native of Massachusetts, who was seized and sold into slavery in North Carolina in 1836, and has not been heard from since, answer.

Let the fact that a single colored person in Boston (the Rev. Samuel Snowden) in the course of a few years time, was instrumental in ferreting out, and procuring their release from southern jails, five, free colored persons of Massachusetts, who otherwise would have been sold into slavery, answer.

Let the fact that the laws of the Southern States jeopardize the freedom of every colored person who travels therein, answer.

Let Thomas Garrett, Richard H. Dillingham, Fairbanks, English, Sayers, Drayton, Chaplin, Thompson, Wort, Burr, Webster, and a host of others who have been imprisoned in the South in consequence of slavery,—many of whom have died prematurely, answer.

Let Daniel Neall (a quiet Quaker) because he was suspected of sympathy for the slave, was stripped, tarred and feathered, and rode on a rail in Smyrna, Delaware, answer.

Let Dr. Gamaliel Bailey, Jr., of Cincinnati, who had his printing press destroyed by a pro-slavery mob in 1841, answer.

Let the fact that the Free Hall of Philadelphia was burned by a pro-slavery mob in 1839, answer.

Let the late sufferings in Kansas answer.

Let Charles Sumner, who was (in defense of slavery) struck senseless in the Senate Chamber of the Nation,—baptising the halls of Congress with his blood, in the interest of freedom, answer.

Let the hundreds and hundreds of slaves, annually leaving their masters, who longing for liberty, endure every privation to

obtain it—secreting themselves in the swamps by day, and travelling by night—guided only by that never failing star of the north, on and still onward through this professedly christian country, to Queen Victoria's dominions for safety and protection, answer.

Let Margaret Garner, who in Cincinnati, a few years since, on hearing the adverse decision of the court, dooming her and her child to perpetual bondage, slew the object of her own dearest love, as an act of mercy, rather than have her returned to slavery, to bear the trials and the shame she herself had borne, answer.

Let the numerous colored persons who have in past time jumped overboard, and otherwise put an end to their existence rather than be returned to slavery, answer.

Let Anthony Burns, trembling in the court house in the very citadel of New England, as he is by the hands of merciless New England men, each of which had their arms nerved and their weapons in hand, and their hands raised in defence of slavery, to strike liberty to the earth. Let him as he is marched down, and out the court-yard before the cannon's mouth, and thence down Court Street and State Street to the wharf, and delivered up to a southern tyrant, to be taken back to that infamous hell of American slavery, by the sanction and the aid of the cotton lords of Boston, answer.

Let the fact that the necessary consequence of slavery everywhere is the degradation of its victims, answer.

Let the many colored persons and families, who had got themselves houses and homes in the north, and were surrounded by friends and the common comforts of life—who in consequence of the fugitive slave law have been forced to leave a happy home, and flee to the Canadas, or remain, trembling continually, by day and by night, in anxious suspense, fearing their recapture and return under the laws of a professedly Christian nation, to the degradation and cruel barbarism of slavery, answer.

Let the remaining members of the free colored family, including one white girl, who were taken from Galena, Ill., this last fall for the purpose of enslavement, and the husband and father murdered to prevent exposure, answer.

Let the fact that no black man, whether from the North or the South, whether bond or free, is allowed to testify against the

white man, in consequence of any outrage the white man may have committed on his person, or the person of his wife, or his children, in the southern half of this Union, answer.

Let the fact that, with the exception of five of the New England States, the colored man is subjected to taxation without representation the Union over, answer.

Let the fact that the word *white* in the constitution of our own State, depriving the African of the elective franchise, which ought to be as sacred to him as to us, answer why.

Let the fact that the whole tendency of slavery is to bring free labor in competition with slave labor; to degrade the free laborer of Minnesota to a level with the slave laborer, who is driven before the driver's lash, in the rice swamps and cotton fields of Georgia and Alabama, answer why.

Let the fact that some one hundred families were turned out doors last fall, and their houses burned, in Southern Kansas, answer.

Let the fact (according to current newspaper reports), that some 250 men were hanged, or otherwise murdered, in the single State of Texas, last season, for no valid reason, except the better security of the system of slavery, answer.

Let the fact that the Rev. Mr. Fee, with some thirty others, were driven from their houses and homes in Kentucky, in December, 1859, simply because they were suspected of sympathizing with the slaves, answer.

THE MURDERED METHODIST CLERGYMAN IN TEXAS.

The *Albany Journal* has the following in regard to one of the men recently murdered in Texas:

“Rev. Mr. Bewley, who was hung in Texas a few days since on suspicion of abolitionism, will be remembered by many who attended the General Conference at Buffalo, last May. He represented the Arkansas Conference, and was recognized as a peaceful, humble and devoted evangelist. His views of slavery were of the mildest character, and he would be deemed the last man to thrust his views offensively—mild and conservative though they were—upon any community. On his removal to Texas a few months since, he carried with him testimonials of his humility and devotion to his work. But he was a Methodist! That, in Texas,

is deemed the equivalent of abolitionism; and the devoted minister of Christ, guilty of no crime, and on the merest suspicion that he cherished offensive opinions, was hung up like a murderer!"

WHIPPING A PREACHER.

The *Christian Luminary*, Cincinnati, January 12th, publishes an account, in three columns, of the whipping of Solomon M'Kinney. Mr. M'Kinney left Bloomfield, Iowa, last April, for Texas. He is about sixty years old, and has been a preacher thirty years. He is a Kentuckian, a Democrat, and understands slavery to be authorized by the Bible. While living in Texas, he boarded with Thomas Smith, a slaveholder, of Dallas Co., Texas, who was also a member of the church. Having been requested by T. Smith to preach on the relative duties of master and slave, Bro. M'Kinney did so, and reflected severely on the inhuman treatment servants sometimes receive. This resulted in the calling of a meeting, which, after having determined to "mobilize" all preachers of Mr. M'Kinney's type, appointed a committee to whip Mr. M'Kinney, and a companion of his, both having previously been lodged in jail. Mrs. M'Kinney wanted to enter the jail with her husband, but was forced back by the mob, and compelled to await the result outside of the town. After dark, seven men came and opened the jail and took the prisoners out; then, after divesting them of all their clothing, except shirt and pantaloons, they bound their wrists firmly with cords, and one held the cords while a second took a cowhide, and administered ten lashes; then another and another, till they had administered seventy lashes. The other, William Blunt, was next taken in hand, and served in the same way, receiving eighty lashes. The shirts of both were cut into ribbons by the raw hide. They were then unbound, and left to seek their company. Bruised, mangled and bleeding, these wretched men staggered to the place where Mrs. M'Kinney was waiting for them. Their backs were one mass of clotted blood and gore, and bruised and mangled flesh.

Let the padlocks that are placed on the lips of every freeman in the South, answer why.

Let the fact that the freedom of speech and the freedom of the press—the strongest safeguards we have to protect us against the

most damning tyranny that ever cursed the earth—is muzzled in one-half of the country, with an attempt to muzzle it in the other half also, answer why.

Let the treatment of that noble man, Rev. Daniel Worth, who was imprisoned some fifteen months since in North Carolina, for circulating “Helper’s Impending Crisis,” answer.

I will now give you a faint, or partial idea of the expense our country has paid, to extend the area of slavery on this continent; the most of which statistics were compiled by the *American Wesleyan* :

[From the *American Wesleyan* of January 23, 1861.]

Cost of Territory purchased, and Money paid, by the United States Government, to extend the area of Slavery on this Continent.

Louisiana (purchased of France),	\$15,000,000
Interest paid,	8,385,353
Florida (purchased of Spain),	5,000,000
Interest paid,	1,430,000
Texas (for boundary),	10,000,000
Texas (for indemnity),	10,000,000
Texas (for creditors, last Congress),	7,750,000
Indian expenses of all kinds,	5,000,000
To purchase navy, pay troops,	5,000,009
All other expenditures,	3,000,000
Mexican war,	217,175,575
Soldiers’ pensions and bounty lands,	15,000,000
Florida war,	100,000,000
Soldiers’ pensions,	7,000,000
To remove Indians,	5,000,000
Paid by treaty for New Mexico,	15,000,000
Paid to extinguish Indian titles,	100,000,000
Paid to Georgia,	3,082,000

An aggregate of more than five hundred millions of dollars, some three-fourths of which has been paid by the free States. May God, by his agents, speed the coming of the day when there shall be no cause for a gathering like this—when slavery in these United States shall be no more, and freedom shall forever reign throughout this country’s domain.

THE ORGANIZATION OF THE LAST ANNUAL MEETING OF THE
MASSACHUSETTS ANTI-SLAVERY SOCIETY, PRIOR
TO THE SLAVES' EMANCIPATION.

The thirty-second annual meeting of the Massachusetts Anti-Slavery Society was held at the Melodeon, in Boston, on Thursday, January 26, 1865.

The President of the Society, Edmund Quincy, called the meeting to order at quarter past ten o'clock.

The usual Committees were nominated and appointed, as follows :

Committee on Business.—W. L. Garrison, Wendell Phillips, Henry C. Wright, Maria W. Chapman, Parker Pillsbury, Andrew T. Foss, Abby Kelley Foster, Stephen S. Foster, William Wells Brown, Mrs. Caroline H. Dall.

Committee on Nominations.—Elbridge Sprague, Abington; James N. Buffum, Lynn; W. W. Dutcher, Milford; A. M. Chase, Canton; Elias Richards, Weymouth; Richard Plumer, Newburyport; Josiah Hayward, Salem; Moses Wright, Georgetown; Joseph A. Howland, Worcester.

Committee on Finance.—Ebenezer D. Draper, Hopedale; Lewis Ford, Boston; Samuel Dyer, Abington.

The President stated that the last two committees were not full, and might be added to hereafter.

Samuel May, Jr., and Charles K. Whipple were chosen Assistant Secretaries.

Of the officers above named, and the permanent officers of the society, elected at the meeting—about fifty in number—I do not know that there are more than nine or ten who survive at this date. Their names are as follows :

Joshua T. Everett, Charles K. Whipple, Samuel May, Jr., Parker Pillsbury, Benjamin Snow, Jr., Elbridge Sprague, and Lewis Ford.

North Abington, June 30, 1890.

If truthful and resigned to Thee and Thine,
The cross and crown—soul-emblems—both are mine;
I bear the mandates of the Will Divine;
Millennial glories o'er my pathway shine.

IN ABOLITION DAYS.

OLIVER JOHNSON SHOWS HOW HISTORY REPEATS ITSELF IN
WRONG WAYS.

Oliver Johnson, a veteran Abolitionist, died recently. In a narrative of the rise of abolitionism, he showed that time serving and cowardice were as prevalent then as they are now.

Speaking of the early struggle Mr. Johnson said :

“It was almost impossible sometimes to find in Boston a clergyman of any standing who would so much as consent to open an anti-slavery meeting with prayer. But I may be asked, ‘Did the leaders of the churches, men of influence and might, openly advocate slavery as a good thing?’ Oh, no, indeed! If they had done that we should have speedily overmastered them.

They were just as much opposed to slavery as the Abolitionists, but expediency was a very popular word in those days, being held to embody the very highest wisdom in all things relating to slavery. Everybody was ready to affirm that, ‘slavery in the abstract’ was something dreadful, the very acme, indeed, of human wickedness; but for slavery in the United States every man’s mouth was full of apologies.”

But Johnson and his coadjutors labored on amid jeers, taunts, mobs, imprisonments, social ostracism. He lectured and wrote until he lived to see the truth which he had been one of the resolute twelve to openly espouse triumphant throughout every part of his own land and victorious as well in Russia, Brazil and in fact every land where Christianity and civilization reign.

EXTRACTS FROM A SPEECH OF HON. MORROW B.
LOWRY, OF ERIE,

Delivered in the Senate of Pennsylvania, Jan. 19, 1865.

COLORED PEOPLE IN PASSENGER CARS.

Mr. Lowry said:—The object of Government is to execute impartial justice between man and man. It is ordained to protect the weak against the strong, to exalt right over might, and to assure the rights of each and all, however lowly or however exalted, against all attempts to violate them. That is no govern-

ment, worthy of the name, which leaves its poor and defenceless subjects to be preyed upon by the wealthier and stronger classes, and refuses them protection and redress. That is not worthy of the name of law which is not based on a reverential regard for human rights. In fact, all true law emanates from the bosom of God, who is no respecter of persons. Human laws are of no validity, except so far as they coincide with and reflect the divine law. The sole business of government is to discover this one great law of the universe, and provide for its application to the varied necessities of mankind.

“ For laws of changeless justice bind
Oppressor with oppressed,
And, close as sin and suffering joined,
We march to fate abreast.”

Happily, the nation sees its city of refuge. Through seas of blood and tears, the Ship of State will make the port of Universal Freedom.

Since the introduction of this question, I have been made the subject of a gross attack in regard to it, in the editorial columns of a paper of this city. The editor of that paper need entertain no fears of ever being placed upon an equality with the negro. He does not seem likely to rise that dread level. While he is to be pitied, the negro is to be congratulated. Between that editor and myself, the widest possible difference exists. *He* is the friend of caste and aristocracy—*I* am the friend of fraternity and pure democracy. *He* swears by the Dred Scott decision—*I* by the Golden Rule. *He* would demand the expulsion of the gallant Robert Small from the street car—*I* would rise and relinquish my seat in favor of him who performed so daring a deed in my country's cause. *He* would re-enslave the negro after the danger is past and the war over—*I* would reward him with freedom and justice. *He* believes in Davis and the devil—*I* believe in Lincoln and liberty. I leave him with his conscience and his God!

“ We must give to our opinions that edge and force which they can have only from the declared determination to abide by them at all times. We must carry them to the ballot-box, and bring our candidates to their standard. Our motto must be, ‘Principles, and those only who will maintain them.’”—*Charles Sumner.*

THE LIBERATOR.

NO UNION WITH SLAVEHOLDERS.

Boston, Friday, Feb. 3, 1865.

I REPEAT THE DECLARATION MADE A YEAR AGO, THAT WHILE I REMAIN IN MY POSITION, I SHALL NOT ATTEMPT TO RETRACT OR MODIFY THE EMANCIPATION PROCLAMATION, NOR SHALL I RETURN TO SLAVERY ANY PERSON WHO IS FREE BY THE TERMS OF THAT PROCLAMATION, OR BY ANY OF THE ACTS OF CONGRESS. IF THE PEOPLE SHOULD, BY WHATEVER MODE OR MEANS, MAKE IT AN EXECUTIVE DUTY TO RE-ENSLAVE SUCH PERSONS, ANOTHER, AND NOT I, MUST BE THE INSTRUMENT TO PERFORM IT.

— ABRAHAM LINCOLN.

LAUS DEO!—HALLELUJAH.

It is with devout thanksgiving to God, and emotions of joy which no language can express, that we announce to our readers the passage through the United States House of Representatives, on Tuesday last, of the proposed amendment of the Constitution, in concurrence with the Senate, and by the requisite two-thirds vote, abolishing and prohibiting slavery in every part of the republic! It is the greatest and most important event in the history of congressional legislation. It is better than all the military and naval victories of the war. Adopted as unquestionably it will be by the requisite number of States, imagination may toil in vain to depict the future career of this country as pertaining to peace, unity, prosperity, and grandeur. Henceforth, in deed and in truth, America is to be "the land of the FREE"—"where breathes no castled lord nor cabined slave."

"Perley," the Washington correspondent of the *Boston Journal*, gives the following sketch of the scene in the House of Representatives:

"The event of the day has been the final reference of the proposed Emancipation clause to the State Legislatures. The galleries of the hall of the House were literally packed with ladies and gentlemen, and on the floor were Senators, Judges, officers of the army and navy, and distinguished citizens from almost every State. The Democrats endeavored at one time to filibuster, and urged a postponement of the vote until tomorrow;

but General Ashley, who has engineered the resolution, was inflexible, and at last the voting was commenced just before four o'clock. There was almost breathless suspense until James E. English of Connecticut, voted "aye," when there was a cheer, and the applause was repeated after the affirmative vote of John Ganson of New York, who was a member of the Chicago Convention. At last the result was declared — one hundred and nineteen ayes to fifty-six nays, when for at least five minutes the hall rang with applause. Handkerchiefs were waved, congratulations were interchanged, and every loyal man and woman present appeared delighted."

Governor Andrew has issued an order that whenever the telegraph shall announce that the President has signed the resolution for an amendment of the Constitution abolishing slavery, a salute of one hundred guns shall be fired on the Common. He also recommends that the church bells throughout the State be rung at the same hour.

My prayer today (June, 1890,) is that when the time comes — as it surely will — that Congress shall abolish the liquor traffic, and the unjust sex distinction, Massachusetts may have a governor like Governor Andrew, equal to the occasion, who shall do like honor, in view of their death and burial.

Unanswered yet? Faith cannot be unanswered :
 Her feet are firmly planted on the Rock ;
 Amid the wildest storms she stands undaunted,
 Nor quails before the loudest thunder shock ;
 She knows *Omnipotence* has heard her prayer,
 And cries, It shall be done sometime, somewhere.

If by refusing to vote for one bad man, his worse opponent is elected, am I not as responsible as if voting for him directly? No! I am accountable for my conduct only. If others elect bad men, for their conduct I am not answerable.— *Rev. Dr. Lyman Beecher, quoted in Willey's "History of the Anti-Slavery Conflict."*

November 14, 1888, I was in Boston enjoying the celebration, doing honor to the memory of Crispus Attucks and his comrades; Attucks having spilt the first blood in the Boston Massacre, at the hands of the British soldiers on State Street, March 5, 1770.

The dedication of the monument, the procession, and the exercises at Faneuil Hall, were all grand. The colored people of Boston and vicinity turned out in great numbers. His Excellency Governor Ames, Mayor O'Brien, Rev. Albert H. Plumb, Rev. Eli Smith, Rev. A. Chamberlain, Wm. H. Dupree, Mr. John Fisk, Lewis Hayden, and many other persons of eminence, participated in the exercises.

On one occasion, John Adams, in a formal oration spoke of the massacre in these words: "On that night the foundation of American independence was laid." And Daniel Webster, on a no less formal occasion said: "From that moment we may date the severance of the British empire."

As I witnessed the leading officials of the state and the city, in procession, and in the same carriages with the leading colored people of Boston, honoring the memory of one of their dead, my mind was turned back to old anti-slavery days, from 1835 to 1850, when such men as Frederick Douglass and Charles Lenox Remond, and others who were speaking in behalf of those in bonds, were insulted on the streets of our cities and towns, and in our railroad cars, and treated scornfully by the public, and the churches too, shared in the stigma cast upon them, because of their God-given complexion, and I said to myself what a change, and how grateful I am that I have lived to witness it.

[Correspondence of the *Brockton Advance*.]

THE ANNIVERSARIES.

Boston, June 1st, 1876.

Mr. Editor:—Thinking that a portion of your readers might like to hear from some of the Anniversary Meetings, I have thought proper to write a few lines in reference thereto.

I left Brockton on Tuesday afternoon, and hastened to the Woman Suffrage meeting at Wesleyan Hall, which I found full, and many persons going away for want of room.

Rev. Mr. Viberts, Rev. Mr. Ames, of Penn., Mrs. E. K. Churchill, of R. I., Mr. Foster of Mass., and others addressed the audience. The evening session was also crowded, Mrs. Dr. Howe occupying the chair. The first speaker was Rev. Mrs. Lorenzo Haynes of Maine. Her address was one of marked ability,

especially that part of it answering objections to assumed Biblical authority against woman suffrage.

Mrs. Emma Molloy next addressed the Association with much enthusiasm. She is a woman remarkably adapted to stir the great West, where she lives and labors. Wendell Phillips made one of his best speeches. Mrs. A. K. Foster and Lucy Stone also addressed the meeting.

The proceedings throughout were characterized by a firm and almost unanimous decision to vote for no state officers in the future except they are pledged in favor of woman suffrage. The old idea of compromise, which has had a lingering lodgment in the hearts of far too many of the friends of woman suffrage, has left the Association for more congenial quarters; and among the things to be done the coming six or eight months, is to obtain signatures and flood the next Legislature with petitions for woman's enfranchisement. And it is not too much to say that this Annual Meeting has been the most uncompromising and effective of any one held since the organization had a being.

The temperance meetings at Tremont Temple today were very interesting. J. F. Waterhouse was one of the speakers. He spoke of the clergy, in the main, as standing firm on the question; but regretted that there were some who stood aloof from the movement.

Mrs. Emma Molloy, of Indiana, made a grand speech. She complimented ex-Gov. Talbot very highly, and also spoke most freely and justly of the apparent temperance effort of Gov. Rice at Tremont Temple last Wednesday, as entirely non-committal, and not sufficiently tempered with true uncompromising temperance principles to disturb in the least the rum-sellers and rum-drinkers who placed him in the chair of State.

Miss Anna Shaw, of Michigan, said many good things; one of which was, that licensing the liquor traffic in any city or town was a disgrace to a Christian civilization.

Dr. Miner, Mrs. Lizzie H. Cobb, Rev. H. C. Mabie, Wendell Phillips, and many others addressed the meeting. L. F.

Boston, May 29, 1877.

Mr. Editor:—I left home for the city yesterday afternoon, and repaired immediately to the annual society meeting for aiding discharged convicts at Park Street church. The house was full,

the honorable Thomas Russell in the chair. Daniel Russell, the general agent of the association made his annual report, from which it appeared that 402 discharged convicts had been aided the past year, 375 of which were of intemperate habits. The Revs. R. R. Meredith, E. E. Hale, W. H. Cudworth, Wm. H. Channing, Dr. Mason of Maine and many others addressed the assembly. Among the good things that Mr. Cudworth said, was (in substance) that there were persons in the prison who ought to be let out of it, and many living outside who ought to be put in it, as well as some of the parents and grand-parents of the convicts who ought to be dug up and placed there also. Mr. D. Russell, spoke of the history of one of the former convicts of the prison, who when asked what he should do for a living if he were released, said he should steal, that he knew nothing else that he could do, that the very first lesson his mother taught him was to steal, that was his business from childhood up, that he was a thief from the sole of his foot to the crown of his head. Now, said Mr. Russell, the mother of that boy is one of the persons justly referred to by the Rev. Mr. Cudworth, who ought to be dug up, and placed in prison in place of that son. In my meditations during the above discussions it occurred to me that if justice were done, some of our most noted Brockton liquor sellers would be among the number who might most reasonably look for quarters in the same institution, a result which would doubtless be most favorable to the future welfare of the town, though, perhaps not particularly flattering to the present inmates of the prison. Last evening I found myself in Tremont Temple listening to a very interesting lecture by James T. Fields on Sydney Smith, the entertainment being remarkably enjoyable from the beginning to the end. I send you this hasty sketch, not waiting to note other meetings, lest my communication be too late, and too long.

L. F.

Marshfield, Mass., July 7, 1877.

Editor of the Brockton Advance:—I find myself roaming in Abington and Brant Rock villages, on the shore, and at times floating amid the waves and the breakers of the Atlantic.

More than one hundred people here, are daily enjoying the sea baths, and it is a luxury indeed. I think there are at least one hundred people here at this time, from Brockton, largely from

Campello village, and all appear to be enjoying the newness of life, that meets them by the change. The beauty of a respite here is, that people do not have to go away from their homes, but simply move out of one house into another, without a change of attire, except in rare cases of extreme superficial living, when the change is still more grand and fraught with benefit, for if such persons do not leave their superficial garments at home, they are sure to crawl out of them immediately on their arrival here.

But I want to speak of my stopping place—Washburn's Hotel, at the Brant Rock village. I am told it is the only public temperance house there is here. It is a good quiet place, kept by quite respectable people with a plenty of good wholesome food, comfortable rooms and beds; besides, this house has advantages in a hot sunny day, for the comfort and enjoyment of the guests, superior to that of any other in the place, and I hope all temperance people from Brockton, or elsewhere, who visit here and do not stop at private houses, will remember the Washburn House. L. F.

WOMEN VOTERS.

Brockton, July 14, 1879.

To the Editor of the Enterprise:—Knowing that but comparatively few of our citizens are booked regarding the late State law respecting women voting for school committee in our towns and cities, and having myself made some effort to get at the facts and bearings of said law upon our citizens, hoping to aid some, and especially those women who are inclined to consider their own responsibility and duty in reference thereto, I have thought to write a few lines for publication.

Chap. 223 of the General Laws of 1879, Sect. 1, declares, in substance, that every woman of this Commonwealth, possessing the ordinary voting qualifications of age, residence and otherwise, and having paid a State or county tax, (not both, but either of them,) within two years preceding any municipal election for school committee, in town or city, shall have a right to vote therein.

Sect. 2d. of Chap. 223 declares, in substance, that any female citizen of this State, not possessing taxable estate, real or personal, may, on or before the fifteenth day of September in any year, give notice in writing to the assessors of the town or city in which she

has a resident on the first day of May last, that she desires to pay a poll-tax, and thereupon the assessors shall assess such tax, and the collector shall collect the same. I will here remind the reader that the above statement, or one similar, and in accordance with the request of said officers, must be made under oath, if required.

Sect. 3d of Chap. 223 declares, in substance, that all laws regarding the registration of voters shall apply to women the same as to men; but a separate list may be provided for women on whom the right of voting is conferred. Now, as the practice is quite common in towns, if not in cities, to register undoubted voters without personal application, it is but reasonable to expect the same practice will be applied to undoubted women voters.

LEWIS FORD.

[From the *Woman's Journal*.]

WOMAN SUFFRAGE.

Mr. Editor:—The time is coming when woman for the first time in Brockton, will appear at the ballot box to vote, and I rejoice in view of the fact, and my joy would be still greater if justice was done, and woman could appear at the polls the equal of man.

There were some 28 women in town last fall who asked to be taxed that they might vote the coming spring for school committee, and there were many others who would have asked to be taxed for that purpose, had not their sense of justice been aroused, in view of the lack of privilege gained following full and equal taxation. Besides, there are many others who say now, if they had thought as much about the subject before the 15th of September last, as they have since, they too, should have been numbered in the voting list. Then all property tax-paying women, who have been residents of Brockton since the first of last September, and who were citizens of the state the six preceding months, can vote at the coming municipal election, some of whom will gladly embrace the opportunity.

Having consulted the selectmen of this town in regard to registration, I am informed by said Board that no woman has as yet appeared for that purpose, and I am further informed that no

woman can vote for school committee until they have first applied to them in person at their office of registration, each writing her name in the presence of some one of their number, and the sooner such registration is made the better, and it will be well for any one who applies to have tax receipt in hand.

The growing interest among our best citizens, in favor of the equal political privileges of woman is very marked. With comparatively little effort, nearly three hundred names have lately been obtained in Brockton praying for this object, and one person having spent but two or three hours to get some 30 petitioners, was of the opinion that one half of all persons in town twenty-one years of age, and citizens, could readily be obtained if applied to. My own estimate would be somewhat less, still judging by names I secured and the observations I have made in reference to the state of feeling on this subject, I am in the belief that a thorough canvass would roll up more than fifteen hundred petitioners asking for woman suffrage and every lover of humanity, reform, and equal rights, may well rejoice in view of the gradual disappearance of the unequal customs, and cruel prejudices of the past, before the onward march of truth and justice, opening up the great highway of the Lord, not only for our benefit, but more especially for the blessing of those who shall come after us.

LEWIS FORD.

Jan. 11th, 1880.

HISTORICAL ITEMS PERTAINING TO ANTI-SLAVERY DAYS.

(Extracts from report of Mass. Anti-Slavery Society for 1852.)

In no previous year, for many years past, has the Society been so active or carried on its operations so extensively. This has been especially true since the New England Anti-Slavery Convention in May last. Nearly *One Hundred* Anti-Slavery Conventions have been held by the Agents of the Society, in different parts of New England, during the year, and a much greater number of evening lectures have been given. In these we do not include the numerous meetings held by George Thompson, Esq., in this and neighboring States, during the first months of the year. We speak of Conventions and Lectures sustained wholly, or mainly, by the Agents of the Society. We have been enabled to employ a larger number of these, during the year past, than for

many years previously. And we report, with the utmost confidence, of the value and success of their labors. In addition to the uninterrupted services of the General Agent, Samuel May, Jr., we have had the assistance, for longer or shorter periods, of the following persons:—Parker Pillsbury, Charles C. Burleigh, Stephen S. Foster, Abby K. Foster, Lucy Stone, Lewis Ford, Daniel Foster, William H. Fish, George W. Putnam, Joseph J. Locke, Daniel S. Whitney, and Alonzo J. Grover. Thus it will be seen that we have had among our Agents several of our oldest and longest-trying Anti-Slavery friends, and been able also to call into the ranks a reinforcement of younger laborers, who we trust, will quit themselves like men, and prove themselves not unworthy servants of our righteous cause. We have also been privileged and greatly strengthened by the occasional labors, in the lecturing field, of William L. Garrison, Wendell Phillips, Edmund Quincy, Nathaniel H. Whiting, James N. Buffum, and Joseph Treat. We have found too, a most gratifying readiness to aid the Anti-Slavery Cause, on the part of several pastors and their congregations. These have been, for the most part, among the younger ministers of what are called the *liberal* denominations.

EXTRACTS FROM REPORTS OF MASS. ANTI-SLAVERY SOCIETY
FOR 1853.

Mr. Giddings honorably maintained the post he has so justly won and well defended, as chief Champion in those lists against the hosts of Slavery.

The remarks I am now making will reach the ears of many thousands now borne down by oppression. To them I say, "*All men are created equal*;"—*you are endowed by your Creator with an inalienable right to Liberty*; and I add the words of one of Virginia's noblest sons, "GIVE ME LIBERTY OR GIVE ME DEATH!"

"What, Sir," he exclaimed, "are the descendants of the Pilgrims, of those who bled at Bunker's Hill, and on every battlefield of the Revolution, rather than pay a paltry tax on tea and stamped paper, supinely to become tributary to Southern task-masters! No, Sir, by all the hallowed associations which cluster around the memory of English and American patriots, I avow and declare that *I would sooner see every Slaveholder in the nation hanged* than witness the subjugation of Northern freemen to such a humiliating condition!"

AN EXTRACT FROM REPORT OF MASS. ANTI-SLAVERY SOCIETY
FOR 1855.

The following persons have acted as Agents of this Society during the past year, or of the American Anti-Slavery Society, coöperating with this, in 1855 :—

William W. Brown, Sallie Holley, Stephen S. Foster, Abby Kelley Foster, Charles C. Burleigh, Andrew T. Foss, Charles L. Remond, William H. Fish, Lewis Ford, Daniel S. Whitney, Nathaniel H. Whiting, and others. Messrs. Garrison, Quincy and Phillips, have often, and generously, contributed their valuable aid. G. W. Putnam, of Lynn, has rendered good service to the cause. Rev. Robert Hassall, late of Mendon, has coöperated zealously and effectively with our Agents, acting himself occasionally as an agent of one of our County Societies, (the Worcester South,) and a few other Christian ministers have cheerfully and vigorously come to the help of our cause and our movement, among whom we gladly name Theodore Parker, James F. Clarke, D. A. Wasson, T. W. Higginson, Samuel Johnson, Daniel Foster, Elnathan Davis, Charles E. Hodges, and others, whom it would be a pleasure to name.

I might here refer to the pro-slavery mob in Philadelphia, to the Capt. Isaiah C. Rynder's mob in New York City—to the mob in Portland, when S. S. Foster was picked up in the street insensible, to the Boston mobs, to the mob at Harwich, when Foster and Wm. W. Brown were roughly handled, to the mob in Abington, and other places not a few, and I might also refer to the very many reformers who were introduced to the inner walls of some of our jails, who otherwise might have failed of the opportunity.

LEWIS FORD.

A FEW ITEMS OF HISTORY PERTAINING TO ANTI-SLAVERY DAYS.

Charles W. Slack, in the *Commonwealth*, has for years done the world a service by publishing chapters of anti-slavery history, prepared by those who were either eye-witnesses or actors in it. Rev. Edwin Thompson and Oliver Johnson have been particularly helpful in this way. But the last contribution is in the *Commonwealth* of the twenty-fourth inst. It is an account by Rev. Dr. Furness, of Philadelphia, of "the Rynders mob" as it was called,

which occurred in New York City, in 1850. It is brief and graphic. The young people of today should read it, to get a vivid picture of a part of the anti-slavery warfare that is now out of mind.

MEMORIAL MEETING FOR MARIA WESTON CHAPMAN.

1884. A remarkable gathering of men and women connected with the "old guard" of Massachusetts abolitionists, met on Thursday afternoon, April twenty-second, in the Unitarian Church of Melrose, by invitation of Mrs. Livermore, to hear a paper by William Lloyd Garrison, Jr., on Maria Weston Chapman, read before the Woman's Club. On the arrival of the 2.30 train from Boston, the guests were met at the station by Mr. and Mrs. Livermore and Mr. Norris. There were Mr. and Mrs. Samuel E. Sewall, Theodore D. Weld, Mr. and Mrs. Samuel May, William I. Bowditch, Mrs. Sarah Shaw Russell, Sarah Southwick, Mary Willey, James Buffum, Mr. and Mrs. Lewis Hayden, Rev. Mr. Heywood, Anne Whitney, Mrs. Ednah D. Cheney, Mr. and Mrs. Jos. A. Howland, Mr. and Mrs. Elias Richards and daughter, the three brothers, William Lloyd Garrison, Francis Jackson Garrison and George Thompson Garrison, Miss Sarah Eddy, the granddaughter of Francis Jackson, Henry B. Blackwell, husband of Lucy Stone, Mr. and Mrs. John W. Hutchinson, Rev. Fred Frothingham, Lewis Ford, Miss Alla Foster, daughter of Stephen S. and Abby Kelley Foster, and others. The church was filled with the members of the Club and other citizens of Melrose. Mrs. Hesseltine presided.

Mr. Garrison's paper was admirable, and carried all back into the stirring years of the anti-slavery agitation from 1830 to 1860. Mrs. Livermore read letters from Abby Kelley Foster, John M. Forbes, Frederick Douglass, and others. John W. Hutchinson sang his brother Asa's touching song, "The Slave's Lament." Short addresses were made by Lewis Hayden, Rev. Mr. Heywood, Samuel May, William I. Bowditch, Samuel E. Sewall, James Buffum, Ednah D. Cheney, and Sarah Southwick. The exercises concluded with a stanza of "Auld Lang Syne" led by John W. Hutchinson and sung in chorus.

A reception followed at the hospitable home of Mr. and Mrs. Livermore. It was a noteworthy occasion.

H. B. B.

The following address to the Republican Convention was published after the platform was adopted :

EXTRACT.

To the Republican Convention of 1888.

Gentlemen :—We ask your serious and immediate consideration of the following facts :

“From the foundation of our government such women as Mrs. Otis Warren, Mrs. John Adams, of Massachusetts, and Mrs. Corbin, of Virginia, protested against the exclusion of women from the rights and duties of citizenship, declared to be of universal obligation, and when John Quincy Adams made his great battle for the right of petition on the floor of Congress, women furnished his ammunition in the shape of the largest petition ever presented to Congress, and it is safe to say to any deliberative body in the world.

“The Republican party owes its existence to the patriotic enthusiasm of the women of these United States. So long ago as 1848 Joshua R. Giddings said to Abby Kelly ; ‘You make the steam and I’ll bottle it up.’ And Alvan Stewart would say to Gerrit Smith : ‘Abby Kelly has been down there a week, let us go down and coop up her chickens.’ Thus was created the free soil party, which blossomed later into the Republican party, and under the banner of ‘Fremont and Jessie’ gained its first victory in 1856, for victory it was even though Buchanan was seated in the presidential chair, as had the voice of the people been counted instead of the electoral college the great Pathfinder would have been seated in his place.

“During the succeeding four years which culminated in actual victory in 1860 the enthusiasm of the women increased till at the signal from Sumter they gave to their country and to the Republican party what was dearer to them than their own lives : the lives and fortunes of fathers, husbands and sons ; and one woman, Anna Dickinson by name, though young in years, by her divine eloquence turned the doubtful State of Connecticut to righteousness and saved the Union.

“The work of women during the war needs no recounting, but their self-abnegation in working for the freedom and enfranchisement of black men, while they themselves were disfranchised, is a part of history that has never yet been written.

“ In 1884 half a million women, under the official indorsement of the Women’s Christian Temperance Union, asked the Republican National convention, again assembled in Chicago, for a temperance plank in their platform, and their memorial was treated with scorn and contempt, some members of the committee spitting upon it in their chamber of consultation. This memorial may now be seen on a shelf of the historical library carefully bound and preserved in all its disgraceful defacement. The ten thousand postals may also be seen in the library, where they were preserved by the fidelity and patriotism of the librarian, from whom these facts were obtained.

Respectfully, your fellow citizens,
SUSAN B. ANTHONY.
ISABELLA BEECHER HOOKER.”

LETTER TO THEODORE D. WELD.

THEODORE D. WELD, Esq.

Boston, Feb. 28, 1884.

Dear Friend:—As very few of the active participants in the early anti-slavery struggle survive today, and as so many have passed away leaving no record of individual experience, it becomes all the more desirable that those living should, for the sake of history, put their recollections in permanent form.

We, the undersigned, therefore earnestly request that, as one of the pioneers, conversant as no other is with that most important event, the uprising in Lane Seminary, you will write the exact story of that revolt. And if you shall be moved to add thereto further accounts of the Grimke sisters, and other kindred, memories, the service will be gratefully appreciated.

S. E. Sewall,
H. W. Sewall,
Samuel May,
John G. Whittier,
James N. Buffum,
Oliver Johnson,
Wendell P. Garrison,
Fanny Garrison Villard,
Julia Ward Howe,
Lucy Stone,
Mary C. Ames,
Elizur Wright,
W. L. Garrison, Jr.,
H. W. Blanchard,

Henry B. Blackwell,
Francis J. Garrison,
R. P. Hallowell,
John C. Haynes,
James P. Tolman,
William Smith,
Benjamin Snow,
Lewis Ford,
Mary C. Tolman,
Ellen W. Garrison,
Fred. H. Henshaw,
Abby Morton Diaz,
Henry I. Bowditch,
George T. Garrison,

and others.

EXTRACT FROM A REPORT OF A FREE SOIL CONVENTION IN BUFFALO,
NEW YORK.

Notably among those present, and the one who impressed me most by the earnestness of his speech, was the venerable Joshua R. Giddings of Ohio, who, it will be remembered, with John Quincy Adams, had "fought the good fight" on the floor of Congress in behalf of the right of petition and the abolition of the slave trade in the District of Columbia. He had achieved a reputation already world-wide as the leader and champion of the colored race.

A FEW ITEMS OF HISTORY PERTAINING TO ANTI-SLAVERY DAYS.

A CHOICE RELIC.

Benjamin Lundy was an old anti-slavery hero. A full generation before the period of agitation immediately preceding our civil war, Lundy was striking heavy blows against human oppression. For some time he edited *The American Economist*, in the village of Greenville, Tenn., noted as the residence of Andrew Johnson. From a number of his paper bearing the date of Sept. 9, 1823, we quote the following brave words:

"The time is approaching when a public declaration against the toleration of any kind of slavery, in this Nation, will be absolutely requisite as a passport to offices of honor, trust, or profit. . . . Let us, one and all, resolve henceforth to discountenance and discourage the odious and tyrannical practice of enslaving our fellow creatures, by every honorable means in our power. Let us strive to rid our country of this alarming evil which, if not removed in season, will assuredly prove our ruin."

These were bold, earnest, intelligent, prophetic words. They were uttered on the very soil that was moistened by the sweat and blood of slaves. They were unpopular words, antagonizing current institutions, crashing into social prejudices, and regarded by the masses of men as the mutterings of a maniac or the fancy of a fool. But Benjamin Lundy knew what he was about, and soon his heroic words burnt their way to some honest consciences. Agitation proved to be education. Responsive echoes were awakened. Sympathizing friends were raised up to stay his trembling hands.

Encouraged by the incipient success that was crowning his struggling efforts, Mr. Lundy started another paper, *The Genius of Universal Emancipation*, which in 1824, was removed to Baltimore. He wrote, lectured, pleaded, protested, prayed, and waited. In 1828, he extended his lecturing tour into the New England States, where his telling words proved an inspiration to a bright young man, who developed into that anti-slavery giant, Wm. Lloyd Garrison, and who was subsequently associated with him in editorial work.

September, 1891. Of the twelve men, including William Lloyd Garrison, who met in Boston on January 6, and signed the Constitution of the Anti-Slavery Society, not one is now living.

Nobody ought to despair whose cause is just. Nobody is justified in despairing if he has a righteous cause to uphold. It may not be given to him to see it triumph; but that is only a question of time. It is a material thing; but the right itself, why there is no power on earth can ever stay it. None can ever defeat it in the end; God himself is pledged to its final victory.

WM. LLOYD GARRISON.

AN EXTRACT FROM A SPEECH OF GENERAL BUTLER IN FANEUIL HALL, BOSTON, FEB. 22, 1888.

My knowledge of Wendell Phillips came from the early day when I was the youngest apprentice in a lawyer's office in Lowell, where he was studying the science of the law. The sweetness of his manhood, the kind courtesy that went out from him, the offer that he made me, an unknown lad, to aid me in the study of a book in a foreign language that I was trying to master, and the sweetness with which, morning after morning, he used to come in and say: "How went it last evening? How many lines did you get?"—and then he would stop before he went to his own studies to show me anything that I needed to ask him—all that made my boy's heart go out to him. Well, he left and came to Boston and

commenced the profession of the law. We parted for some years, except as we occasionally, not often, met. How my heart throbbed when I read his great address for freedom, as against the attorney-general of the state in Faneuil Hall. That speech put him at the head of the movement in favor of humanity, in which he never faltered during his life. [Applause.]

Time passed on. By the firing on Fort Sumter, which was as much war against the United States as was the battle of Gettysburg, and should have been so considered by every man in the United States, I was relieved from my constitutional obligations to the South—all except one, and that was to whip them back into all their constitutional obligations again. [Laughter and applause.] On the subject of slavery, then, my thoughts run parallel with those of Mr. Phillips, and when the exigency of service arose by which I was told, in some way, to keep my constitutional obligations with the South, I resorted to a legal subterfuge, and declared the colored people contraband of war. This was in June, 1861, and Wendell Phillips said: "You have builded better than you knew; you have struck a blow which will end, not far distant, in the freedom of the slave and in the arming of the negroes, to be used in war against their masters."

Mark that! It was in June, 1861, and it took the great and good Abraham Lincoln a year and a half to find it out. I yield to no man in my reverence for Mr. Lincoln, because, when he did find it out, he acted upon it with firmness, with decision, and it was the turning point, in my judgment; it saved the country. [Applause.]

I have given you this incident, a little sorry that I must bring myself so much into it, to show you one trait in Mr. Phillips for which he has never had fair and honest justice, and that was that his thought, the direction in which he bent his mind, was always in advance of all statesmen and others, and that his ideas of what could be done were adopted, one after the other, until to him the country owed freedom of the slave and the emancipation of labor. [Applause.]

When a deed is done for freedom through the broad earth's aching breast,
Runs a thrill of joy prophetic, trembling on from East to West.

—James Russell Lowell.

THE DESTINY OF THE NATION.

BY PARKER PILLSBURY.

Copied from the *Liberty Bell* [an Anti-Slavery Annual] of 1847,
thirteen years before the War of Rebellion
and Retribution.

This nation is hastening to its baptism. It is a baptism of blood. It were downright Atheism not to believe it. It was prophecy, dictated by inspiration, when the sage of Monticello, beholding the tears of the oppressed, exclaimed, "*I tremble for my country when I remember that God is just and that his justice cannot sleep forever.*"

No matter though the warnings were not thundered from Mount Sinai, nor threatened in stern decree by Hebrew prophet commissioned of God. It was founded on the highest, holiest philosophy. It was based on nature's irrevocable statutes — on the never-changing law that links events to their causes throughout the universe.

There is a moral as well as physical gravitation, and the laws of both are beyond all human control. Call it what men may, the vengeance of Jehovah, or the action of natural causes and effects, the result is the same.

Who needs one to come from heaven to assure him that "*The wages of sin is death?*" The solemn declaration is written, not on Judean parchment alone, by pen of inspiration, but in all history, in all experience, and on nature's broad face all over the dominion of God.

 DRUGGISTS' LICENSES.

To the Editor of the Enterprise :— I notice in your weekly issue you say that "Prohibitory folks think it best apothecaries should be licensed." I do not think any deception was intended by the statement; nevertheless I believe a false impression was conveyed to the people thereby. I, therefore, ask for a short space in your columns to set the matter right.

Now, the voting was done last December with the expectation that, if the "noes" carried the election, there would be one or

two sixth-class licenses granted in compliance with the provisions of State law. I believe the prohibitionists (excepting a few persons who are opposed to any license whatever) claim that justice to the voter, and to the needs of the people in case of sickness and distress, require the establishment of one or two sixth-class licenses, *not more*; and I believe the prohibitionists greatly deplore any change whatever from the above policy.

I hold, however, that to grant ten or twelve licenses to the druggists of this city would be suicidal. If we must accept one extreme or the other, let it rest where it is,—no license whatever. I think this is the sentiment of the prohibitionists, for the inconvenience to the people of the present system would be far less deplorable than the curse of the former.

LEWIS FORD.

LOCAL ORGANIZATION NEEDED.

North Abington, Dec. 19, 1883.

Editors Woman's Journal:—I learn from your Saturday's *Journal* that there is a movement looking toward local woman suffrage organizations throughout the State,—a work, in my estimation, of great importance and of immediate need, though it may take years of earnest, well-planned, self-sacrificing effort to consummate it.

The farmer who is not thoroughly familiar with his lands, when haying time has come, carefully surveys all his grass-lands and sends his men to harvest the ripest fields of grass first, while other fields are left to mature. So in this contemplated work of organization there are some fields or towns all ripe for the advance, while there are many other towns where there is a lack of material to sustain such an organization. Seed-sowing—by way of lectures, the distribution of tracts, the circulation of suffrage petitions, and obtaining subscribers for the *Woman's Journal*—is a very important preparatory agent to the proposed movement and also to the final end, namely, equal suffrage for the sexes.

Full of faith and hope in the unfolding of the future, I remain,
as ever,

LEWIS FORD.

A BELIEVER IN LAW.

To the Editor of the Enterprise.— There has been considerable said, condemnatory, in reference to the action of one of our town officers in the past, and especially within the last few weeks.

Now, it does not appear to me becoming for those of our citizens who have year after year sent up their representatives to the State House to make and regulate our laws, and made choice of town officers also annually to guard them against the offender, and then when an officer, like Mr. Littlefield, moves zealously to perform his duty in respect to the same, turn upon him and damn him for doing it. If it is wise to make laws, it is equally wise to protect them against the lawless; and if we have some unwise laws, is not their execution the best possible way to show their lack of wisdom and effect a change?

For one I rejoice that we have an officer (with willing helpers, too) ready to execute the law without fear or favor, and this, too, in spite of the taunts and opposition of those who for the almighty dollar are ready to trample the law under their feet.

LEWIS FORD.

 UNSELFISHNESS OF WENDELL PHILLIPS.

North Abington, Feb. 20, 1884.

Editors Woman's Journal.— The self-sacrificing spirit of our departed Wendell Phillips cannot be better illustrated than by relating a single incident in his life. Some thirty years ago or more, the friends of the slave in Abington desired the services of Wendell Phillips for a single evening, and I went to Boston to his house to secure him if possible. I saw him and presented the matter. He replied in substance, "my wife is sick and I cannot be away over night." Then he said, "If one were to come and offer me one hundred dollars to give a popular lecture on that night, I would not entertain the matter for a moment, but for your sake and that of the slave, if you will get the consent of my wife, and will take me back to Boston that night after the meeting, I will go." I saw Mrs. Phillips and made known my errand. She replied that she was greatly interested in the cause I represented, and for the cause's sake she would consent. Thus the arrangement was completed.

LEWIS FORD.

ENCOURAGING WORDS FROM NORTH ABINGTON.

North Abington, May 3, 1885.

Editors Woman's Journal:—I found your last number more than ordinarily interesting, especially the criticism of A. S. B. on Senator Tappan's minority report on the woman suffrage bill. Also the extract from Frances E. Willard, in the *N. Y. Independent*, on the "Signs of the Times." Her graphic description of passing events, and her prophecy of the progress and triumph of equal suffrage are grand, from a woman who has few equals in the world of thought, and who is in a position to reach the public ear and exert an influence unequalled by any other person on the continent. So let us be encouraged, and hope and work and wait. Ere long our eyes will behold the glory of the Lord in deliverance of woman from unequal and unrighteous rule. We had a very good and enjoyable suffrage meeting here on the 27th ult., addressed by Misses Shaw and Pond, with a large and attentive audience.

LEWIS FORD.

EIGHTEEN THE LEGAL AGE OF CONSENT.

North Abington, March 25, 1886.

Editors Woman's Journal:—When I first saw in print that a bill had been presented to the Legislature with a view to changing the age of consent on the part of girls from ten years to twelve years, I was astonished,—first at my own ignorance of the law hitherto existing, and secondly, that any intelligent person, with the subject under consideration, should have lingered for a moment in reference to any age under sixteen. I have not thought of the matter from that time to this without being stirred with indignation. I rejoice that Hon. Samuel E. Sewall, Senator Morse and others have sounded the alarm, and that there is an earnest and wide-spread feeling among the good and true of all classes, especially the mothers, for the desired change.

I doubt not that a suitable and well enforced law for the protection of our girls, substituting the age of eighteen in place of ten or twelve, as the age of consent, would save thousands to virtue, integrity, and health, who now die prematurely, the victims of vice. But the worst feature of the results of this lack of protection is in its retrograde effect on the race, transmitting the dreadful consequences of licentiousness to unborn generations.

LEWIS FORD.

OPPOSITE PRINCIPLES.

Editor The Public Good.—I read your issue of February 10, with unusual interest, and especially your criticisms touching some sayings in the organ of the Massachusetts Total Abstinence Society, Governor Ames, etc.

For myself, I cannot conceive how anyone who understandingly recommends, proposes or suggests to a party or legislature the importance of higher license for the liquor sellers, can make any honest or reasonable pretense whatever to favoring the principle of total prohibition of intoxicants for beverage purposes. To favor such a principle would be to favor the abolition of the very thing the governor suggests should be solemnized by state enactment; namely, higher license fees. Prohibition is the opposite of license. To give countenance or aid to the latter, gives the lie to the former.

It is useless for anyone to attempt serving two masters. If intoxicating beverages are injurious to those who use them (and total abstainers generally think they are,) then to license their sale is wrong, and the principle of the wrong is the same, whether the tax be a high one or a low one. If liquor making, selling and drinking is wrong, then the state, instead of increasing its obligations by higher taxation, should close her rum-shops, and call on her members and subjects to do likewise.

LEWIS FORD.

North Abington, 1887.

 A VOICE FROM BOSTON.

Boston, Mass., Feb. 18, 1888.

Mr. Editor.—I have been a constant reader of *The Lever* for a goodly number of years, and I take two other temperance weeklies, besides having visitors, not a few, and I have yet to see a temperance paper that suits me better than *The Lever*, or, in my judgment, is better calculated to hasten the desired end—the total destruction of the liquor traffic.

I like the straight and narrow path, the path of rectitude, and I notice *The Lever* has an eye to it—and turns neither to the right nor left, to accommodate the whims, or prejudice of any one, or cater to a disposition to lord it over God's heritage, by

shutting the door of our political structure in the face of one-half the people, who would gladly take a hand in storming the enemy's camp.

Neither does *The Lever* deviate from its course, to sanction the principle of local option, under which God and the evil one, are both privileged to take a part, with the odds greatly in favor of the latter's majesty, or to give quarters to high license which is of the Devil, and doing the work of the Devil, without even a sprinkling from any other source.

I long for the time to come, when all the people in this country, who are now looking for a better and more united temperance sentiment, shall see clearly, that the rum maker, the rum seller, the rum drinker, the government licensing the traffic, and the party controlling the government, and the individual voters, who make the party or parties controlling the government, are all in the same boat—all alike, aiding and fostering the "gigantic crime of crimes," with all its destructive results, and when the fog of prejudice and self-interest shall lift, and the temperance public shall see, and understand the facts as above stated, as they surely will, the world will look with astonishment to witness the stampede from the two old political parties, seeking shelter, companionship, and baptism in the New Jerusalem of uncompromising Prohibition.

LEWIS FORD.

The following Resolutions and Declaration were passed by the Plymouth County Prohibition Reform Association, as per dates :

At the afternoon session the Committee on Resolution reported the following through Lewis Ford, their chairman :

We believe the maintenance of the grog-shop, sanctioned and supported by our national and state governments, resulting in the development of idleness, sensualism, diabolism, crime, destruction, death and untold misery in numberless homes, should move us to more persistent action for the entire abolition of the importation, manufacture, and sale of all intoxicants for beverage purposes.

We believe in the platform of the national prohibition home protection party, especially that clause pertaining to the enforced education of the youth, including instruction in regard to the

effects of alcohol on the human system, and also the clause pertaining to equal suffrage for women.

We believe that the relation of the liquor traffic to the state is as vital as that of drinking to the individual, and our efforts to secure legal prohibition should be as radical as those which aim at personal abstinence. He who helps put a license legislator in the state house, or a license alderman in the city hall, may preach and pray for temperance, but he votes for rum, and gives positive aid in the expenditure and waste of \$700,000,000 per annum, paid for liquors, which, with its train of consequences, produces the greatest financial drain ever known to our people, state or nation.

We believe the nominee for governor by the Republican party, though a total abstainer himself, by assenting to the present license law of the state, and by accepting the nomination of a party committed to the license system, with the understanding that the temperance question was not to be made an issue in the campaign, gives aid and security to the liquor traffic and forfeits all claim to the votes of the believers in prohibition.

We believe, as the two great political parties of the state are committed to the rum traffic, our only hope as against the liquor monopoly is in independent action, with temperance the leading issue.

We therefore call upon all uncompromising lovers of reform to save their votes by voting their convictions, and heartily recommend to the temperance public the nominations of the state prohibitory party, with Charles Almy at the helm.—1884.

1886.—1st—We recognize the fact that all human laws should harmonize with the Divine law.

2d—We believe all alcoholic drinks used as a beverage subversive of God's laws, and therefore that all political parties and governments, whether in town, city, state or nation, that recognize the rum traffic for drinking purposes, either by license, taxation or regulation, do violence to the Divine law, and effect man's destruction.

3d—We believe that many total abstainers and Prohibitionists paralyze their influence in this cause, year after year, by making an annual descent into the unclean pool of liquor interest, by voting with, and lending their influence to, a party committed to license and taxation.

4th—We therefore believe that all temperance voters who believe in prohibitory law, and who desire to have their influence harmonize with their professions; should unite with the Prohibitionists, who make this question a leading issue, and who alone can be depended on to do effective work in suppressing the liquor traffic by constitutional amendments and well-enforced statutory law.

5th—We believe that greater importance should be attached to scientific temperance instruction in our public schools in the future, than in the past.

6th—We believe that true statesmanship demands that equality of rights and equality of opportunity should be secured to all citizens, irrespective of sex.

7th—We believe in a proper adjustment of labor and capital, and heartily endorse all measures in the interests of labor that can be effected without injustice to the good of the whole.

8th—We can but remember with thanksgiving, and renewed hope and faith, the unfaltering efforts of the N. W. C. T. U. and its auxiliaries, in behalf of the home, and for a nation's deliverance from the curse of alcohol.

In the fall of 1888, Mr. Lewis Ford of Abington, one of our pioneers, read the following Declaration of Principles, which was adopted and ordered to be sent to the "*Public Good*" with report of conventions :

Endorsing the general sentiments as expressed in the National and State Prohibition platforms, this convention gives further expression to the one leading issue, the liquor traffic and its abolition. The annual cost of intoxicants to the consumers in this country is estimated at \$900,000,000, while the loss of time and other losses and other expenses to consumers and their families caused thereby will add at least \$600,000,000 more; also causing untold taxation to be saddled upon the people because of idiocy, insanity, pauperism and crime, as its direct results, making this, therefore, a question of finance unequaled by any other. And considering further, the results of the drink curse in this country in the destruction, body and soul, of over 75,000 human beings, and the consequent beggarly condition of three times 75,000 more, women and children, in what might otherwise be homes of comfort and happiness;—and to these place in line some 75,000 moderate drinkers, just ready to fill the places of the dead

and departing drunkards ; and then bring to view the lamentable fact, that at least 75,000 of our boys and girls, because of the legal display and use of small drinks, are being initiated into the paths of their predecessors ; and also take into an account the fact that about 85 per cent. of all the crimes committed in violation of the just laws of the town, county, state or nation are either the direct or indirect result of this "gigantic crime of crimes." We are confronted by an enemy which is without an equal in the home, the social circle and the state.

The Republicans of Massachusetts, at their last convention, September 12th, declare in their platform, that "It is notorious that the treasury of the Democratic party is largely replenished from the profits of the liquor saloon ; the counsels of that party largely directed by the men who were enriched by it ; and the active working forces of the party largely made up of the men who are connected with it, while the influence of the church, the school and the home, to which the Republican party looks for support, is resisted and debauched by it." We submit that while the statement is mostly true, yet it is doubtless the fact that, while the church is debauched in some degree by the liquor traffic in connection with the Democratic party, it is more largely debauched by the same destructive influence, especially in the North, through its connection with the Republican party, as the church is composed more largely of Republicans than of Democrats ; while both parties alike, by license and taxation, countenance and protect the traffic that debauches it. And when we take into account the action of both parties at their late National Conventions, and the amount of liquors consumed at each in connection therewith, we are led to the conclusion that the parties are equally harmless in the direction of destroying the saloons. Therefore, we earnestly invite, in God's name and in behalf of the individual, the home, the school, the church, the state and the nation, every uncompromising Prohibitionist, man or woman, to lend a helping hand in the formation and strengthening of the only political party in this country, whose first and leading object is the destruction of the liquor curse ; with a view to bettering all conditions in society, and increasing the chances of reformation in every direction, lighting up all the varied channels of our political structure, giving life and hope to the whole people, and developing a government in harmony with the Divine ; no longer destructive, but uplifting, healthful and saving.

PLYMOUTH COUNTY CONVENTION.

A County Woman Suffrage Convention will be held in the Congregational Church, North Abington (day and evening), September 11, 1889. All suffragists are invited. Especially are the Leagues of Plymouth County, and of adjacent towns, urged to turn out in full force.

Reports from various parts of the county may be expected at the morning session. The early part of the afternoon meeting will be occupied with short speeches by Rev. Mr. and Mrs. Bowles, Rev. Jesse H. Jones, and others, after which Mrs. Katherine Lent Stevenson, of Newton, will address the convention. The principal address of the evening will be by Mrs. Mary A. Livermore. The convention will be favored, afternoon and evening, with songs by John W. Hutchinson and daughter. A collection will be taken.

A lunch, with tea and coffee, will be provided at noon and at tea time. Persons leaving North Abington for Boston or Plymouth on the 6.12 P. M. train will be served an early supper. Contributions for the tables from other Leagues will be thankfully appreciated. Persons from Plymouth and other places, who have no conveyance to their homes after the evening services, will be tendered the hospitality of the North Abington suffragists to the extent of their ability. Come one and all!

For North Abington Woman Suffrage League,

LEWIS FORD.

The following resolutions were presented by Mr. Lewis Ford of North Abington, and were adopted, with a request for publication in *The Protest*:

RESOLUTIONS.

1. We reverently recognize the supreme authority of God, and also recognize the absolute necessity of human laws in harmony with the Divine, to the end that the highest conceivable good may be attained.
2. We are unalterably opposed to any liquor license whatever, high or low, for beverage purposes, and believe the sale of intoxicants should be placed under the ban of law, equally with houses of prostitution, gambling dens, theft, arson, or murder.
3. We believe in the logical necessity of holding those who vote with license parties, as accessory to the crimes of the legalized traffic, and equally responsible for its destructive results.

4. While there are many needed reforms, we believe the prohibition of the liquor traffic by law the most important question before the American people, and therefore, make it the principal and leading issue in politics.

5. We believe, that while the Republican party voluntarily bows to the demands of the liquor interest of the state and nation, supporting and defending local option, taxation, regulation, and license (rather than risk the loss of party power), it renders itself powerless for the destruction of the liquor curse, equally with that of the Democratic party.

6. We therefore invite everyone, whatever their party affiliation may have been, who desires the annihilation of the drink traffic, and the faithful enforcement of all criminal laws, to unite with us in an effort to obtain the same.

7. We believe in woman's equal civil and political equality: 1st. Because it is right. 2d. Because we as men, with injustice at our own door (while withholding just rights from others), are comparatively powerless for good. 3d. Because woman's influence exerted in a sovereign capacity, would raise the moral standard of the political world, and banish the liquor curse from the nation.

8. We joyfully recognize the faithful and heroic work of the N. W. C. T. U. and its auxiliaries, in the direction of prohibition, and especially do we acknowledge the faithful efforts of our State Union, made with a view to the same end.

By the Plymouth County Prohibition Reform Association meeting at Brockton, Sept., 1889.

The strength of the liquor traffic is the law protecting it. Therefore, all persons who give their influence and their votes to any political party which legislates in the interest of the saloon, by the continuance of a liquor license system of any kind whatsoever for beverage purposes, are just as much parties to the existence, and the dreadful consequences of the drink curse, as the drinker, or the man who stands behind the counter and deals out the deadly intoxicants according to law,—for protection in their business is guaranteed,—and I fail to see wherein the business is not just as honorable as the law-makers, or voters are, who authorize it.

LEWIS FORD.

North Abington, Sept. 9, 1890.

[From the *Weekly Times*.]

PRAYERS AND VOTES.

INCONSISTENCY OF CLERGY AND CHURCH MADE PLAIN.

Editor The Times:—Prayer is the outcome or desire of the heart; and the activities of one's life which follow are usually (or should be) in harmony with the prayer, as one very naturally labors with a view to obtain the blessing asked for, and as actions speak louder than words, when we learn by due observation what the bent, or tendencies of one's activities are, we know what their real prayers are.

Now most of our clergy, and our deacons, and our leading men in the church, for the past 20 years, have given their influence and their votes in state and national elections, for persons and parties who for a price grant licenses for liquor selling, and thereby make the liquor saloon keeper their agent to prosecute the business, and that, too, with all the advantage of governmental sanction, and protection coupled with their influence and sanction as members of the church of Christ.

Now, strange to say, during these last 20 years, I have heard not less than 50 or 60 of these clergymen, and others referred to, pray in churches and public halls, and I have failed to hear a single petition for the success of any one of the licensed liquor saloons referred to. Now if any clergyman who has been in the habit of voting with the Republican or Democratic parties, and intends to do likewise at the coming election (thereby aiding the continued establishment of the saloon) can inform the public why an occasional petition by them in church for the saloon keeper's success, would not be appropriate, and especially so just before election—I doubt not that the information would be joyfully received by all. And such a prayer (preceding the vote) to the giver of all earthly blessings, would unfold to one's hearers the principal and beauty of consistency, and would also be likely to open their eyes to the inconsistency of praying in church "thy kingdom come," and then going out to vote for rum.

LEWIS FORD.

North Abington, Sept. 19, 1891.

SHORTER DRESSES.

We have received a very sensible article from Mr. Lewis Ford on the dress of women. Mr. Ford is a venerable gentleman now eighty years of age. In his long life, he has not only seen the waste of health and material, and the disgusting filth which clings to long skirts, but he has experienced the inconvenience which they suffer who follow the crowd of trailing skirts down stairs from meetings where large audiences have gathered. Mr. Ford recommends that dresses should not reach below the ankle.

He also urges women to accept the small boon of school suffrage, which is good as far as it goes, especially as it admits the principal of the right of women to vote. Mr. Ford is right.

May, 1892.

L. S.

PERTAINING TO THE CHILDREN OF JESSE AND MARY L.
HUTCHINSON.

The noted Hutchinson family of songsters—their names, Jesse, David, Noah, Mary, Andrew, Zephaniah, Caleb, Joshua, Jesse, Benjamin, Judson, Rhoda, John, Asa, Elizabeth, Abby.

Jesse the first-born died young, so did Mary and Elizabeth. In 1845, Jesse, Judson, John, Asa and Abby, made a tour to Europe in company with Fred Douglass. The town of Hutchinson, Minnesota, was incorporated by the Hutchinson family in 1856. The family were teetotalers, and also full of sympathy for the slave. One of their favorite compositions was as follows.

“ Ho! the car Emancipation,
Rides majestic through our nation,
Bearing on its train the story—
Liberty, a nation's glory!”

When all together, in their early days of concert, they sometimes sang as follows :

David, Noah, Andrew, Zephy,
Caleb, Joshua, Jess and Benny,
Judson, Rhoda, John and Asa,
And Abby are our names.
We're the sons of Mary,
Of the tribe of Jesse.
And we now address you
With our native mountain song.

I had the pleasure of hearing this entire family of singers, in the Baptist church, at Nashua, N. H., in 1842, and between 1856 and 1861, I had the pleasure of hearing Jesse, Judson, John and Asa, at concerts in Beloit, Wis., Minneapolis, Minn., and on steamboat, gliding down the Mississippi River, besides many times since in the vicinity of Boston, with satisfaction and pleasure, seldom experienced on other occasions. Jesse as a composer, and Judson as a comic, were equal to every occasion, while John outdone all the rest, in his hopeful enthusiasm and earnest, persistent and aggressive efforts for success, and for higher and grander conditions for universal humanity. The only two of the family now living are John and Abby. John at High Rock, Lynn, and Abby H. Patton in New York. The former celebrated his seventieth birthday in January, 1891.

THE WOMANS' CRUSADE.

BY LEWIS FORD.

The noted womans' crusade against the saloon in the west, was inaugurated at Hillsboro, Ohio, in the last part of December, 1873, and Mrs. Judge Thompson of that place was prominent in the movement, and the excitement prevailed, and soon become quite general in the state, and extending into the adjoining states, and its chief manifestations were largely in the remaining winter and spring months of 1874. Mother Stewart, Mrs. Judge Barker, Mrs. Rev. George Carpenter, Rhody Worthington, Elizabeth J. French, Mary Allen West and Rev. Anna Shaw, were among the number who led the praying bands in the crusade, and out of the spirit, which prompted the crusade was born the Women's Christian Temperance Union, and the Ohio, Women's Christian Temperance Union was formed in Springfield, in September, 1874, but the name of the organization was decided upon at a later meeting in Delaware, Ohio.

The forming of a National Women's Christian Temperance Union was first mooted in August, 1874, at a gathering of notables at a Chautauqua meeting, according to Miss F. E. Willard's little book, entitled, "Women's Temperance Work, its Origin and Evolution." But its final organization was not effected till the following November, 17th day, at a meeting called for that purpose at Cleveland, Ohio, when eighteen states were represented, and

Mrs. Annie Wittenmayer was elected president, Miss Frances E. Willard, cor. secretary, and Mrs. W. A. Ingham, treasurer. *The Union Signal* was published the same year. In 1884, ten years after the first Women's Christian Temperance Union was formed, it is said that every state and territory in the National Union, had effected an organization, and today, January, 1890, the National Union is the most potent power for good in this country, and the President of the Union, Miss Frances E. Willard, is to me, the mother Christ of the age, having no superior in heart or brain as a leader, and director heavenward. The Massachusetts Women's Christian Temperance Union was also organized in the fall of 1874, at a meeting held in the Warren Avenue Baptist Church, Boston, and Mrs. Gifford of Worcester, was elected president, and Mrs. L. B. Barrett, secretary. And at the society's next annual meeting in October, 1875, Mrs. Mary A. Livermore was elected president, and Mrs. L. B. Barrett, secretary, and the Union, like other state Unions, has proven to be a potent, and much needed power for good, giving strength and inspiration to every laborer for higher conditions of human living.

And last week, December 23, 1889, the sixteenth anniversary of the formation of the first praying band, in the noted Womans' Crusade, was celebrated at Hillsboro, Ohio, and at numerous other places throughout the country, with an inspiration worthy the cause that prompted it and has been referred to by Mrs. Judge Thompson as follows :

When the first note sounded from our National leader, and was reported to us by Ohio's president, that a "Camp-fire" was to be lighted in Hillsboro on the twenty-second of December, 1889, in commemoration of the Crusade of December 23, 1873, great astonishment took hold on the people, and the guessings were many as to what was meant by "such a rally." Then there were some who could not understand the "etiquette" of visiting our little city "uninvited," forgetting that Hillsboro is the "Mecca" of the temperance women, and a journey thither is, according to their faith, an inspiration, and so it proved, as well as a "Pentecost" to our community.

The names of the gifted and inspired ones who so greatly helped us all will ever be "household words," and, like the melody of the Æolian harp, will linger while the winds of human conflict play about us.

Would that I could reproduce the utterances of this wonderful occasion, and the sentiments of each letter and telegram sent from scores of captains and privates in this grand army in loving faith, and blending regrets with benedictions, but as this is impossible, we may thank God that the recording angel has them in sacred keeping.

E. J. THOMPSON.

LIFE WITH VARIATIONS.

According to the record, I was born April 23rd, 1812. In narrating a few disconnected incidents of my life, I will pass over some items of interest, leaving the first three or four years of my being a blank.

I well recollect my first minister, the Rev. Mr. Weeks, and it was said of him, that he had a remarkable tendency in the direction of Swedenborg, and if my memory serves me, the death and burial of his orthodoxy, and that of the old church edifice was not widely separated.

When I was about five years of age, I remember having a very sorrowful time, because my father refused to let me go with him to the raising of the new church, known of late as Hatherly Hall, Abington. I also remember that I was quite seriously inclined when a youth, I recollect my good mother's admonitions, and also her departure from this life, the fall after my tenth birthday. One day prior to her death, I felt greatly changed, everything looked good, I thought much about it, but did not fully understand what it meant, when I went to church on Sunday it seemed to me that some person must have informed the minister all about me, and that he was preaching entirely for my benefit. When at home, I wondered if father's saying grace at the table, would release me from a verbal expression of thanks, and I felt like asking him, but lacked courage. I used to think nothing would suit me so well, as to be able to go as a missionary and preach to the heathen.

In my youthful days my folks, and our neighbors also, would often say some unwise things to make their children mind, such as the approach of the devil, a great black dog, or a black man, and I used to keep a sharp lookout for all three of them, so as not to be caught; occasionally I see a black man, and sometimes a black dog, but I did not get sight of the devil, but that I might

know him whenever he should make his appearance, I asked my father how he looked, and he told me he appeared in various forms, sometimes in the shape of a man, at other times in the shape of a man's foot, or hand, or otherwise. Now when I went to school I had some quarter of a mile of woods to go through, and if I heard a noise in the bushes or leaves, I would imagine the old fellow was after me, and if I did not do some very tall running for a little shaver, to get out of his way, it was because I was not equal to it.

When nine or ten years old my father needed me on the farm summers, so I did not go to school in warm weather, and I only averaged about six weeks' schooling in winter, so I was not harmed by being over educated. In my youthful days, only wood was used for fuel, and that too, in the old time chimney fire-place; we usually kept some tinder, made of burned cotton rags, and a file and flint to strike fire into the tinder, in case the fire should go out in the night-time, but some times we would get out of fire and tinder both, and then I had to get up in the morning and take a pair of old-time tongs, and go one quarter mile to our nearest neighbors and get a brand of fire before we could have any fire at home; I might allude to the old fashioned fire-cake, but I will pass that by. In reference to matches, I do not recollect ever having heard of one in the home circle, till my oldest sister was married. A little later however, fire matches were introduced, and they were greatly appreciated.

In my boyhood Thanksgiving was a great day with me, but oh, it used to be the longest time coming, but when it came, I was there, and what a relief, for the realities of the day were at hand; and when that great mince-pie come on for breakfast, about eighteen inches across, baked on a pewter platter, in a brick oven and although the pieces were very long, they did not bear any comparison to my longings for them, and then the turkey hung up on a swivel before a great fire in the old brick fire-place, to roast for supper, and you can imagine the rest, but I assure you, that to me, the occasion was one of great magnitude.

After my twelfth birthday, every day or half day, when it stormed, so that I could not work on the farm, I had to work in the shop crimping boot vamps, and when about fifteen years of age, I had to earn, (when not on the farm) one dollar each day, the same my father had to pay a hired man in summer, in winter he only

paid seventy-five cents per day, and the men he hired supported their families and laid up money at that.

Now I have never met two more strictly and minutely honest persons in my life, than my father and mother were. So the children take no praise for whatever of honesty they may possess, for it is an inheritance.

When I was about fifteen years of age, and playing at my father's house with other boys, an oath escaped my lips, it was the first and last, but no one fact in my boyhood days troubled me like that, and although I may have on some other occasions felt like swearing I always succeeded in choking it before it passed from my control.

A CHAPTER

ON THE MORE UNFORTUNATE SIDE OF LIFE IN MY YOUTHFUL DAYS.

I had an introduction into this world with a terrible salt-rheum humor, others of the family suffered with it, but no one so much as myself, and I have never yet seen a person, young or older, so sorely afflicted with it, as I was in my childhood, and youthful days. My head's surface was one scab, just as far as the hair extended, and the same kind of sores were scattered all over my body and limbs, varying in size from that of a pea, to that of a person's hand, the sores were a little darker than a cream color, and of a scaly, or flaky appearance, and they grew about one eighth of an inch thick in a week's time. My mother or sisters would soak the sores on my head every week with a hot salve, which would penetrate them and start them from the surface of the head, so that with great care they could be removed therefrom. This salt-rheum when first breaking through the skin, and also when the salve was striking in, was almost unbearable, and there was nothing very delightful about it at any time. Through all my young days, the first duty my attention was called to in the morning was the taking a spoonful of sulphur or picra, and not unfrequently a dose of salts or castor oil, and then through the day, my drink was thoroughwort, or wintergreen tea.

A little later in life, an Indian doctor tried his hand at my case, his applications were internal and external, but unlike the former treatment. What little hair I had left on my head was cut off as

close as possible, and then my head was completely covered with a soft black tar, a night-cap fitted thereto, and tied on, and my body and limbs were also covered with tar, and then my shirt was introduced, and I really felt that the tar had come to stay, for the manner of removing it, was beyond my comprehension ; but a week passed, and I assure you, I did not feel very much at home during this time, in the presence of visitors. But the time had come to remove the cap and shirt, now I had often heard of things sticking closer than a brother, but I never was so forcibly impressed with the truth of the saying as I was in the effort to remove my shirt. Now after a long siege, and sore trial, the shirt, cap and tar was removed, and I have not had the humor, in the same form on my body since. The salt-rheum however, did reappear in six or eight weeks thereafter, on the top part of my head, and remained several years and then disappeared, but reappeared later in life in other forms.

In the last half of 1832, before I was twenty-one years of age, with my father's consent, I commenced the manufacture of boots, and continued to make up more or less, till the early part of 1834, when because of loss by failures, I quit the business having made a fair per cent. but not enough to meet my losses, so I struggled along, and before I was twenty-five years old, had paid up all my debts and was again square in the world. My experience in early life in the business world was valuable, for I learned that there were some people who could not be trusted with safety, for their conscientious scruples (in case they had any) seldom, if ever, left home to meet the just demands of others. Prior to this, by the way, I had a ring-worm or something of the kind come on my left hand and run all over it, taking off all the thin outside skin, my thumb nail, and all my finger nails from the hand, and the effects of the visitation have not entirely disappeared to this date (1888.) In 1839 we buried our first-born, and in 1840 we buried our second child ; about this time I was visited with boils not a few, the same evil of my early days (salt-rheum) with a change of manifestation, I had one extra large carbuncle boil on my right shoulder blade, which had to be dressed from one to three times a day for five months in succession, and this with my daily toil, and lack of rest at night was anything but agreeable.

In 1835 while living in South Weymouth, my horse run with me, and the harness gave way, and I was thrown from my

carriage, landing upon a stony highway, my limbs were badly bruised and cut, but after a week or two I was able to get around again by the use of crutches.

In 1837 I had the rheumatism in my right leg and thigh so that I was obliged to lay in bed most of the time for three weeks, and for thirteen days, I could not bear the least touch or weight upon my foot. On this occasion I had to make use of one crutch for sometime.

On another occasion, I unintentionally suffered my knee to come in contact with a piece of iron, (and as a doctor on examination told me) broke the thin inner skin of the pan bone, and let out the juice of the knee joint, and the result was lameness for a very long time, and I had a grating squeaking knee for more than five years thereafter, which was very annoying.

Once when I was gunning at Swanzey, and out in a row-boat with another man, half way between the village and Spar Island, on a very cold windy day, when shooting, my gun got the better of me, and knocked me overboard, and I had rather a cold bath, but after paddling around under water for a while, and thinking of my prospects, I came to the surface with my gun in hand, and the boat was about three rods away; I could not swim much at that time, but I managed to keep above water till my partner reached me with one end of an oar, by means of which I reached the boat in safety, when my clothes all froze stiff at once, and to keep from freezing, I took the oars and rowed for dear life about one and one-half miles to Swanzey, and made for a fire, thawed out, changed my clothes, and as I had clams for dinner, I was clam happy the rest of the day.

I will only refer now to one other gunning trip. One morning, when I was short of work, I took my three duck decoys in a basket, and my gun on my shoulder, and started on foot for Scituate pond, seventeen miles distant, and reached there in good time for breakfast, called at a farm-house and engaged board for two or three days, and I assure you my appetite was good, and I enjoyed my food quite as well as I did my morning walk, but when about half through breakfast, I noticed a discouraging look on the landlady's visage, as though she had more of a job on hand than she expected, and under the circumstances I could but sympathize with her.

About 1840 I had a very severe illness, sores and pains in my head almost unbearable. Dr. Ezekiel Thaxter paid me twenty-eight visits, Dr. Howe paid me fourteen visits and Dr. Alden paid me one visit. The three doctors met in consultation in my case, and I often wonder that I survived, as very many persons die who have only one physician. Before getting well, however, I had a seated sore opened in my neck, and after getting so as to get outdoors once or twice, I was taken down with a course of slow fever. Later in life I had another very dangerous sickness. The doctor in charge, (Dr. Garrett) who was with me from 9 p. m. to 1 a. m., when there was a slight change for the better, told me after daylight appeared, that had there not been a change for the better, I could not have lived to see the rising sun, and although it was only eight or nine hours after I was taken sick, before there was a change for the better, it was three or four days before I could lift my head in bed without vomiting or heaving.

In 1849, (I think it was) I was laid up with a superfluity of boils; at one time I had coming, or in full blast, or beginning to get better, more than one hundred in number. Now any person who has been visited with one boil can imagine the blissful condition of a person having one hundred times one at the same time. I often thought of Job and that too, with great sympathy, though I doubt if he ever had half as many boils in his life-time as I have had, or one-half as many at any one time, and as his case was worthy of mention in Holy writ, I think mine is also worthy of record.

Still later when engaged in holding anti-slavery meetings in Rhode Island, I was obliged to leave my lecturing tour and return home on account of a very severe sore on my right elbow, of the boil species, but extremely wide spread, breaking and running matter in twenty-seven places, and I was disabled for weeks.

Now I will go back to the year 1833, at which time, when running on a stony highway, I fell and grazed and cut my ankle and knee, and taking cold was laid up for some six or eight weeks with a painful limb.

In 1838 and 1839 or about that time, I had rheumatism without abatement in my right shoulder for fully two years.

Between 1846 and 1856 I had numerous attacks of dyspepsia and was laid up and unable to eat little or nothing except gruel or porridge, for two or three weeks at a time.

After 1855, I had the lumbago, which did not leave me day or night for seven years.

Many times in my life, not herein before mentioned, I have because of rheumatism or accidents causing lameness, been obliged to put by my work from one to six weeks at a time.

Near the close of December, 1889, I had a call from Mr. La Grippe. The visit was anything but agreeable, and yet his attentions and demands, detained me from my ordinary work some six weeks.

Last July I had a severe attack of rheumatism in both legs, and both limbs (though much better) are paining me today, as I make this record, on October 20th, 1890.

When I was eighteen years of age, my mind was stirred on the question of temperance, and I came to the conclusion, that it was my duty to quit the use of cider and beer, and all other intoxicating drinks, and I did so. Cider at this time was a common drink in our home, but I turned from it, and advised others to do likewise.

When I was but twenty years of age my attention was turned to the importance of a more spiritual life. And June 10th, 1832, I joined the Center Abington Congregational Church. Later I refused the wine cup at communion, because of the alcohol therein, my record, however, in reference thereto, may be found on another page of this book.

Soon after I was nineteen years of age, I went into a boot shop to learn boot making, and my shop mates all smoked, so without much consideration I commenced keeping them company, but I soon began to consider the matter, and within six months I satisfied myself that it was a foolish and injurious habit, and quit it, and have not used tobacco in any form since.

In the spring of 1842, I joined Quincy A. Tirrell with a view to looking up a place for a shoe store, and we hired store number ten on Factory street, Nashua, N. H., and moved there, and we had a fair prospect for business, but unfortunately my wife was very homesick and consequently I felt obliged to sell out and return to North Abington in spring of 1843.

In 1846 I moved from West Abington to North Abington.

From 1848 to 1856 I was for the most part in the wood and lumber business, and averaged to clear from twelve to twenty acres of woodland per year for the seven years.

I kept a grocery store in North Abington where the Culver House now stands, in 1853 and the early part of 1854, but I sold no tobacco or cigars. In September 1855, I in company with William Fisk and Benjamin Whiting, of Abington, and Philander Shaw, of East Abington, took a trip west. We bought a two horse team in Illinois and used it for six weeks, mostly in Iowa, and then sold it. I enjoyed the time hugely.

In the winter of 1856 and 1857 I made a lecturing tour through the county, as agent of the Plymouth County Anti-Slavery Society.

The fall of 1856 I spent in Wisconsin selling town and county rights for a patent.

In April 1857 we left Abington for Minneapolis, Minnesota. At this time we were worth nine thousand dollars, and we bought a quarter interest in a steam saw-mill, for which we paid seventeen hundred dollars, which in three weeks was all in ashes, and no insurance, it was a total loss. A night watchman was employed, who went on duty at nine o'clock, P. M. The fire broke out at eight-thirty.

In the summer of 1857 we leased a strip of land thirty feet in width, on Nicolett Avenue, and built a boot and shoe store, with tenement also; the building was twenty-nine feet front, sixty feet deep, and the larger part of it two and one-half stories in height, with a shed connected sixteen by twenty-eight feet.

The remainder of our means was required for the building, and the store business, and was so applied. Our building was one of the last put up, or some sixteen or eighteen between two streets, and as there was no means of putting out a fire except using the water-pail, it was difficult to get any reliable insurance on my store, so we carried the insurance ourselves for nearly three years, when in the night time, the private watchman gave the alarm of fire, and we repaired to the second store from ours, which had been set on fire, the fire was put out. The next day I stirred myself to get on a small insurance, (knowing if one building burned, all would go) getting a building insured in this block was very difficult, but I got on five hundred dollars. In ten days there was another alarm, the same building was on fire again, and my help, my son and myself, and others, did the best we could to put it out, and not till after we found it impossible did we return to look after our goods at home. The fire was

already through the roof of the building, and the wind most unfavorable, most of our goods were removed from the store, though many goods were stolen, and the rest, more or less damaged, but very little was removed from the two upper stories, or the back rooms of the lower story, or the shed, (in which there was a bin of wheat, which burned for nearly a week after the fire,) and when I could not save anything more, I laid myself on the ground exhausted, and as I lay there, I said to myself (what I knew to be the fact) everything is gone, that my insurance and everything else I have in this world will not pay my debts,—my past earnings are all gone, and my future prospects for wealth are all blasted, and then again, I said to myself, this is sad—but after all, of little account, when compared with other troubles I have already passed through. The fire was in June, 1860. Before the fire, I felt that my prospects were excellent, as I had built up a good trade, and led the trade in the place, and I doubt not that I could have held the lead to this date, 1890, had it not been for the misfortune, and today, in my advanced age, been surrounded with the comforts of life—and also blessed with the pleasure of giving to help needed reforms.—and needy human beings.

After the fire, and after disposing of the remainder of my boot and shoe stock in April, 1861, I decided to go up on the frontier, and settle on government land, and go to farming, wool-growing, etc. I possessed some half-breed government scrip, which could be made available by settling on the land, etc. So I selected my land in the Township of Sauk Center, Minn., 150 miles northwest of St. Paul, and made known my intentions at the land office.

Sauk Center is situated on Sauk River, sixty miles west of St. Cloud. On my claim I built a shanty of boards and slabs, and made it my dwelling place for some forty days. I was alone, and had no stock except a cow. The nearest house I could reach at this time, was two and one-half miles distant, at Sauk Center village. The village consisted of three log houses and one frame house, which were from one-fourth to one-half mile apart. Later I hired a few hundred dollars (which on application to A. R. Mendenhall of Minneapolis, was kindly offered me) and bought fifty sheep, one cow, a yoke of oxen, ox wagon, plough, etc., and mortgaged all my stock and my land also, to secure payment of

the same, I then drove my stock from Minneapolis to Sauk Center, one hundred and forty miles, and commenced operations, not many weeks passed before I had three sheep killed by the wolves. Then as I thought, I made my sheep safe by yarding them nights, within a high fence enclosure. In a few weeks more, a wolf jumped my fence and killed several more sheep. This was rather trying, but I struggled on, and cut and stacked sixteen tons of prairie hay for winter, eleven tons of the hay I ploughed and fenced around to protect it against prairie fires. Later I devoted my time to cutting and hauling timber and fencing stuff. About the first of November, I came out of the woods one day to go to my dinner, and I saw a dense smoke in the direction of my hay stacks that were fenced in, including eleven tons, so I at once started off in the direction of the fire, but before I had reached the height of land where I could tell if it was my hay, I met a neighbor coming to let me know that my hay was all on fire, and no chance to save it. I had up to this time, kept good courage, but the best I could do on this occasion was to lie down on the ground and cry. After a while I arose and went to the house, down-hearted, almost hopeless, as to any recovery from the continuous financial death that overshadowed me, but I tried as best I could (the good Lord helping me) to reconcile myself to the situation, but I was in a bad fix. It was too late to put up more hay, and I had not a dollar in the world to buy hay with, to carry my stock through the long winter just at hand, and I did not know where I could get one and I could not sell a thing I had to get money, because all I had was covered by mortgage. But night came, and to me it was a season of thoughtful meditation, with an occasional drowse, only to dream of misfortune, and the greatest luxury of the night was the breaking of its silence, by the barking and howling of wolves. But morning came and I had already decided to resort to begging, as the only possible way to help me over the river of misfortune, which seemed to hedge up my pathway to success, and with some difficulty I succeeded in raising paper, stamps, etc., needful to write ten letters, and I sat down and wrote the letters to as many persons in Massachusetts, who were able, and who I thought would be most likely to befriend me. I wrote in substance as follows, (after making known my necessities and conditions as above described): "Now send me five dollars if possible, but otherwise

please send three dollars and you will do me a great kindness ; but it is impossible at this time, for me to say whether I shall ever be able to pay you back one cent of the money you send me, but I certainly shall if it is possible for me to do so. In due time, in answer to my ten letters I received forty-five dollars, for which I was most grateful, and with it I bought, moved, and restacked hay enough to keep my stock through the winter. One friend who sent me five dollars, sent it as a personal gift ; two or three others, when pay was offered them, refused to accept it, saying they were very happy to render the assistance asked for, without any return. In the course of the winter, as a few neighbours took their turn in taking grain to mill for grinding, I yoked up my oxen, and put on my runners some grain for myself and three or four others and drove forty miles to the nearest grist-mill, and being delayed some at the mill, to get the corn, rye, and wheat ground. Five full days were used up to make the trip. In the course of the winter I had occasion to go to Minneapolis and back, one hundred and forty miles each way. I went and returned on foot, for I did not have money to pay stage fare, but I had made and sold a very few pounds of butter at ten cents per pound, and with the money bought and kept a few crackers in my pockets and as I needed food, I would stop at a farm-house and buy or beg a pint of milk, supplying the bread for the milk, from my pockets, and in that way accomplishing the task, though on my return from Minneapolis, I had, most of the way, from twelve to fourteen inches of fresh, untrodden snow to wallow through, and the thermometer below zero.

Spring came, and at its close, my 44 sheep had increased to the number of 102. They had been well cared for and no farmer's sheep in the neighborhood came out so finely in the spring as my own, and in the early summer my prospects appeared to brighten. I had got the fencing ready and laid out around forty acres of my land, but I was without nails to put it up, and no money to buy with, and in August, 1861, knowing I had a few small but doubtful bills due me in Minneapolis, some of which I thought it possible I might collect to get my nails with, I started out again at noon on foot for Minneapolis. The first half day I made twenty miles, the next day I made forty miles, and reached St. Cloud a little before 9 o'clock, P. M. Having got footsore, I made the last three or four miles in my stocking-feet,

the remainder of the way I was not able to make as good time. The first night after I reached Minneapolis, news came to town that the Sioux Indians were on the war path, killing off the people on the frontier settlements, and the people living from fifty to one hundred miles west, were flocking into town all night long for protection, men, women and children, the men mostly on foot and the women and children, so far as possible, riding in horse and ox wagons, so that the next day public halls had to be secured to shelter them. I soon learned that the mail-stage, that ran from St. Cloud, west and through Sauk Center to Red River, had been robbed, the driver killed, the stage tipped into Red River, and the horses ran off, and that the people all around Sauk Center were centering there to make a stand and build a fort for their protection. The cows were all running at large without milking and all other stock in like manner. A good cow could not be sold for one dollar, as they were liable to be driven away by the Indians at any moment. My condition made me think of a horse in the mire, the harder he pulls, the deeper he sinks. But as there was no safety in returning to Sauk Center, I remained at Minneapolis for some days, considering present conditions and the best way out of them. While there I was lucky enough to collect a few dollars, (but I did not purchase any nails, for under changed conditions I had no use for them,) after which I went up the river to St. Cloud, and stopped a day or two. At this time, the mail team occasionally made a trip to Sauk Center but no farther. The driver and others who dare venture carried fire-arms, but I decided to take the risk without arms, and took the next coach, with three other passengers. We proceeded as far as Richmond, twenty miles, and as we stopped for a change of horses, we learned that an adjoining town had been fired and sacked, and the inhabitants shot at in their flight from the Indians, and that one man who had been shot through the thigh by the Indians the night before, was lying in bed at the hotel where we were stopping, so two of the four passengers on board the coach, decided that they would not take the risk of going farther, the other passenger and myself decided to push through, live or die, and although we were in almost constant expectation of being fired upon, still we reached Sauk Center in safety. We found a fort already completed for the protection of the people. But I stopped at Mr. Charles Marey's, whose house was inside the picket lines, but the

lodgers there were not very restful. One man turned over in the night, and with a mournful groan said:—"It is poor rest we get when we know we are liable to have our scalps taken at any moment." My object in going up there was, if possible, to get my stock away and down the river, where I could turn it for something towards paying my debts, and I succeeded in finding a man to assist me, and I succeeded also in finding about all my stock, and amid danger, we drove it out and down to Minneapolis, and there I sold it as best I could to the man who held the mortgage thereon, and in the month of October, 1861, I returned to Massachusetts. According to the most reliable accounts of the massacre above referred to, some twelve hundred of the scattered inhabitants of Minnesota were murdered by the Sioux Indians in about two weeks' time. The trouble supposed to be set in motion by confederates. A little later the government built barracks at Sauk Center and kept soldiers there a year or two, and perhaps longer. By the way, on one occasion while living in Minnesota, going up the Mississippi river in the spring of the year, the steamboat struck a snag or something that broke a hole in her bow, about twelve miles below St. Paul, in the night time. The shock was very great. The boat was filled with passengers and they rushed wildly from their state rooms and berths in their night clothes, but all was made quiet as possible, while the Captain made for shore in great haste, but the boat went down, luckily leaving the deck about two inches above water, and by means of a raft of logs on the shore and other logs to connect the boat with the raft, the three or four hundred people on board got ashore, and I with some other passengers, took my carpet bag on my shoulder and walked to St. Paul, rejoicing in our deliverance. After my return to Massachusetts in 1861, I turned my attention to upper leather cutting in boot and shoe manufactories, and in 1865 I was once more square in the world and started anew. In 1869 I had got a few hundred dollars ahead, and in April I went to Kidder, Missouri, and bought a village lot, and built a store and tenement thereon, on which I got one thousand dollars insurance, and placed one thousand mortgage on the same to meet expenses incurred. At this time I was engaged to a New England woman, who was going west to meet me as soon as my tenement was done, but before it was finished, (except one sleeping room, and the first evening I occupied the room) I had a message saying my

intended had dropped dead with heart disease, and I passed a lonely night for the intelligence was sad indeed. My hopes were again blasted. I remained there however, until the fall of 1870 and then returned to Massachusetts, and repaired to the workshop again. Some years later, in 1879, I settled up my one thousand-dollar mortgage on the aforesaid building, and as the property did not let very well, and as the insurance on the same was very high, (thinking it quite secure against fire) I reduced the insurance to six hundred, and remortgaged for the same amount, and February, 21, 1880, the building burned to the ground. My loss, over the above insurance, was some eight or nine hundred dollars, and the mortgagee held the larger part of the insurance money. In April, 1880, I broke up house-keeping and made a trip west. Now the saddest and most trying portion of my experience, I leave a blank except to append the following lines :

“You asked too much. There comes at last an end
Of what one ought to suffer from a friend.
It then becomes ignoble—self-abase,—
Not sacrifice, pure, holy, full of grace.

“I suffered much where now I cannot feel ;
I do not now pretend a friendly zeal
In what you do, or are, or when you go ;
A calm indifference is all I know.
I am not angry even, nor doth there burn
Resentment in my heart. No ;
 You must learn
How wholly I forgive and can forget.
The sun, upon two friends,
 Hath simply set.”

Thus I have narrated some of the many hardships, and dangerous and unfortunate experiences I have encountered in life pertaining more especially to the physical world, that you may know something of what one is capable of, when stern necessity calls, and there is a will to do.

Many men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

I will here say, that after returning from the west in 1861, I worked fourteen months in West Brookfield and old Framingham, and then moved to Boston, working winters for P. Ware & Co. In 1864 I was four months in the South Boston Institution for feeble minded youth, as superintendent under Dr. Samuel G. Howe of Boston. In December, 1865, I moved to Campello. In the spring of 1867, I moved to North Bridgewater village. In December, 1882, I moved to North Abington. I will here say that when I built the John Chamberlin house in 1846, there were but three or four other houses in the whole depot district from John Wilde to Deacon Samuel Wales, and but a few years earlier there was simply the old wind-mill owned by Seth Hunt, and an old house near Newton Reed's corner. I will also say in this connection, that the family looms, the spinning-wheel, and the quill-wheels of my boyhood days would be a novelty, in the year 1892. Now as my health is failing and as I shall finish my eightieth year this spring, I think I will bid good-by to the cutting room in the shoe manufactory and take a rest.

Now I am happy to say to all who may chance to read the foregoing narrative, that notwithstanding the mistakes, the misfortunes, the disappointments, the accidents, the afflictions, and sorrows of my life, they have been all outweighed by the multiplicity of its blessings, so that no one year of my life could be blotted out, without lessening its aggregate of joy and thanksgiving, and also diminishing what is infinitely more to me, the strength of a present hope and faith in God, of an ever increasing future of life, light and joy, that knows no bounds, no end.

LEWIS FORD.

North Abington, May 20, 1891.

We never graduate in religion; because the nearer we are to God the more we see there is to be learned.—*M. H. Seeleye.*

After reading the foregoing narrative the reader may ask, how about marriage. I answer, I was married in fall of 1833. I obtained a divorce January 26, 1861. I married again May 14, 1872. My legal wife died May 8, 1887 and was buried beside her former husband. Again you may ask, is marriage a success. I answer, there are failures not a few. Nevertheless, I do not

believe the height of human happiness and attainment in this world, is possible except by a true union or marriage, where the two halves of humanity become a soul unit, and that, without obliterating the individualism of either. My idea accords with the following extract from a sermon by Rev. Joseph May of Philadelphia, and also, the lines that follow :

“Of all the relations in which human beings stand to each other, none is so exquisite, none so delicate, none so influential as those that grow out of their distinction into the sexes. No other *begins* to be so profound in its importance, physically or morally, to society or individuals. The reaction of either sex upon the other is doubtless too subtle for analysis ; but it is certainly the most potent of all natural forces. No relation in which human beings can stand to each other approaches in closeness, in sanctity, in delicacy, in beauty, in reward, that of true marriage. None other is nearly so inspiring, so helpful, so uplifting, as this may be.

For woman is not undeveloped man,
 But diverse : could we make her as the man,
 Sweet love were slain : his dearest bond is this.
 Not like to like, but like in difference.
 Yet in the long years liker must they grow :
 The man be more of woman, she of man.”

Feb. 1892.

I now herein append a few words pertaining to licentiousness, impurity of thought, word, and deed, and their destructive tendency and degrading influence upon the physical, mental, and moral natures of man, and especially so as pertaining to unborn generations. The degrading evils of liquor drinking and drunkenness upon the rising generations is bad indeed, but not worse in effect or more universal, than the evils above referred to. They are noticeable everywhere in human society. To be sure there are many worthy exceptions among women, and some among men, persons whose lives are pure, and yet some of them suffering the evil effects of licentiousness because of the sins of others, and nothing has impressed my mind in reference to man's lack of purity in the past, as the unwillingness of our legislators, in all the states of our Union, except where women vote, to raise the age of consent to eighteen years, for the legal protection of exposed

girlhood. And if our educated men, sample men, sent to the State House to make laws for the people, (and are equal to making laws for the protection of lobsters, herrings, and grouse) and yet, lack the physical, mental, and moral element or condition to appreciate the importance of legislation for the protection of our girls, what can we reasonably expect, for purity of character, and respect for the same in others, from the uneducated and ignorant classes?

LEWIS FORD.

HOUSE BUILDING.

I built my house at R. R. crossing on Plymouth street, North Abington, Massachusetts, in 1846, selling my house on Randolph street about the same time. I built a small house off Plymouth street, North Abington, in 1849 and made sale of the same to William Gowell, April 14, 1853. Built my house on Birch street, North Abington, in 1853. Bought store and lot, before the store was completed, where the Culver House now stands in North Abington, of Deacon Ebenezer Reed, in the early part of 1853, and sold said premises to Deacon James Ford in 1824. The Muster Field locality was christened in fall of 1853. Built large store and house combined on Nicolet avenue, in Minneapolis, Minnesota, in 1857. Sold my house at R. R. crossing in North Abington, Massachusetts to Deacon Albert Chamberlin, April 12, 1858, and the one on Birch street to Wendell Phillips. Built a small house on the prairie, in the township of Sauk Center, Minnesota, and sixty miles west of St. Cloud, in August 1861. Built house and store combined in Kidder, Caldwell county, Missouri, in the summer of 1869. Built my house on Center street, in North Bridgewater, Massachusetts, in the summer of 1871, and sold the same to Benjamin F. Chapman in spring of 1872. Built my house off Court street in Brockton in 1874 and sold the same to C. C. Merritt, April 4, 1887.

LANDS BOUGHT AND SOLD BY LEWIS FORD.

In North Abington, Massachusetts, the following lots now occupied by William Gowell, Gilbert Shaw, George Shaw, John Chamberlin, ——— Peasley, Nash and Chase's drug-store, L. A. Crossett's shoe manufactory, the lot where the Culver House now stands, the corner on Birch and Brighton streets, lot where Wilson

Ford's house now stands on Randolph street, and ten or twelve other lots, also lots in Brockton, Marshfield, and at Monument Beach, Massachusetts. Bought and sold in Sauk Center township, Minnesota, 240 acres and some twenty village lots, also land or lots in the following places in Minnesota:—North Minneapolis, Plymouth, Medford, Clinton, Owatonna, and St. Cloud. New York state, one house and lot. In Iowa, 54 acres in Sac county, lots in Melrose and Clinton. Missouri—30 acres in Kidder township also village lots, 172 acres in Mayville and lots in Cameron and Osborne. In Wisconsin, lots in Fondulac and Prescott. In Indiana, lots in Michigan City. I will say just here, that after my losses by fire, the sale of my western lands was a necessity.

THE FORMATION AND PROGRESS OF THE PROHIBITORY PARTY.

At a meeting of Good Templars held at Oswego, N. Y., May 25, 1869, certain of them held a special meeting to consider the advisability of forming a National Prohibitory Party, and after due consideration made choice of a committee to arrange for, and issue a call for a national convention, resulting in a National Prohibitory Party Convention, held in Farwell Hall, Chicago, Illinois, September 1st, 1869, and then and there the party had its birth. The first nominating convention of the party was held in Columbus, Ohio, February 22, 1872, and James Black was the presidential nominee, who at the November election received 5607 votes. Green Clay Smith, in 1876, received 9737 votes, Neal Dow in 1880 received 10,308 votes. John P. St. John in 1884 received 151,223 votes and Clinton B. Fisk in 1888 received, 250,000 votes. At the preliminary meeting at Oswego, N. Y., in 1869, Mrs. Martha McClellan Brown of Ohio, Miss Amanda Lane of Massachusetts, Miss Amanda Way of Indiana, and other women were participants, and women have been participants at all subsequent meetings of the national party of prohibition, sex, equality, progress and reform, and will be till justice shall give birth to their full and equal franchise. Today while in my seventy-ninth year, it gives me pleasure to look back over the past twenty years and know, that instead of countenancing, by my vote, existing political evils, which have been and still are prominent in the Democratic and Republican parties, I have been with a third party,

and to secure justice and sobriety, casting my votes into the future, with a view to better days for generations that shall come after me.

LEWIS FORD.

Oct. 8, 1890.

LOCAL MATTERS PERTAINING TO NORTH BRIDGEWATER,
BROCKTON, ETC.

A narration of some of the secret and other temperance organizations outside the church, by native Americans in North Bridgewater and Brockton, also other items.

I am informed that the first order of Sons in town was called the Well Spring Division, but I have no date. The Crystal Fount Division of Sons, No. 57, was organized March 22, 1847. The North Star Division of Sons was established February 23, 1859, and surrendered its charter November, 11, 1863. The Good Samaritan Division of Sons, No. 60, was organized January 15, 1887. The Good Templars in Massachusetts were first organized in 1851. In North Bridgewater, Fraternal Lodge No. 24, I. O. G. Templars, was organized September 18, 1860. Campello Lodge, No. 112, I. O. G. T., was organized August 7, 1871. The Harrison Lodge, I. O. G. T., at Brockton Heights was organized November 9, 1889.

Other temperance societies, more open to the public, formed since 1874.

The Temperance Union was organized October 9, 1875, and was disbanded November 29, 1879, with a view to unite with the Citizens' Alliance. The first town prohibitory party committee was organized in the fall of 1876. The Good Samaritan Temperance Society was organized in October 1876, and continued till late in December, 1878. The Woman's C. T. Union was organized in February, 1878. The Citizens' Temperance Alliance was formed September 29, 1879, but was of short duration. Temperance work was commenced in good earnest on East Elm street, by the women in February, 1881. The April after the women and men formed the Gospel Temperance Union, and January 4, 1882, its constitution was amended, and the society continued in active operation till near the first of January, 1884, holding weekly meetings in the churches on Sundays at 5 o'clock, P. M.

I joined Fraternal Lodge, No. 64, in November, but my first connection with the Good Templars was at Minneapolis, Minnesota, in 1858. Later I was a delegate to a state convention at St. Paul, which formed the first open state temperance society in Minnesota.

The celebrated Prohibitory law of Maine was first passed in 1851.

The Brockton Literary and Home Protection Association was formed in the early fall of 1881, and expired after 15 months. The People's Temperance Union was organized September 30, 1884. The St. John's Prohibitory Club was formed September 9, 1887.

Brockton was the second, if not the first, town in Massachusetts, to form a local Woman's Suffrage Association, and I remember with pleasure, that I assisted in its organization. It is worthy of note that Rev. C. M. Winchester took an active part in the organization of the Temperance Union above referred to. Mr. Winchester also took part in the formation of the Woman's Suffrage Association. Mrs. Lydia B. Willis was one of the first presiding officers, of the Union, and probably was the first, and I think the only woman, who had at that time, ever presided weekly, for a term of three months, over any promiscuous public assembly in the town of North Bridgewater or Brockton, and these temperance societies have, and do bear similar relations to the people of Brockton relative to temperance, as did the yeast, referred to in the scriptures, to the meal hid in the three measures thereof, though the end is not yet.

OTHER NOTES.

The town name of Brockton was accepted March 28, 1874. Her city charter was received in 1881 and the city made choice of her first Mayor, in December, 1881. The Brockton Woman's Suffrage Association was formed October 2, 1876. Women first voted in Brockton, for school committee, in March, 1880. In 1884 the city sent up to the legislature 967 petitions for woman's suffrage. In closing this record, I will say, that when I was a small boy, that in what is now the central, business portion of the city, there were but two or three stores, six or seven dwelling houses, and one church. I made my home in the place from 1865 to 1883, except about eighteen months that I was in the west.

LEWIS FORD.

In connection with the foregoing, I append some notices from the Brockton papers, of the suffrage and temperance meetings in Brockton, that one may get a general idea of what were the movements from 1876 to 1884.

ORGANIZED IN 1876.

At the close of the address, the form of a constitution was presented for acceptance by the society, the first two articles of which, setting forth its principles and objects, are as follows:—

1st. Believing in the natural equality of the two sexes, and their consequent right to equal elective and legal privileges, and in the wrong inflicted upon women by withholding the same, resulting in incalculable loss to society, the undersigned agree to unite in an association to be called “The Brockton Woman’s Suffrage Association.”

2nd. The objects of this association shall be to effect by moral and political effort, changes in public sentiment, resulting in the acknowledged right of suffrage for women, and placing her in all respects on an equal legal footing with man.

This constitution was unanimously adopted, and some twenty-five names were placed upon the roll of members. The following officers were chosen:—

President, Mrs. Lydia B. Willis.

Vice Presidents, Mrs. Milley Estes, Lewis Ford, Rev. S. L. Beal, Mrs. Jason Packard.

Treasurer, Richard Humphrey.

Secretary, Rev. C. M. Winchester.

Executive Committee, the President, Treasurer, Secretary, E. E. Bennett, and Ellen Slade.

The weather, doubtless, had something to do in preventing a large attendance at the annual meeting of the Brockton Woman’s Suffrage Association, in lower Music Hall, on Monday evening. Mrs. Lucy Stone was present and gave an address, which was warmly received. A vote was passed that a petition to the Legislature be circulated, asking for a law enabling women to vote, and giving them equal political rights with men. The following officers for the ensuing year were elected:—

President, Mrs. Lydia Willis.

Vice Presidents, Mrs. Milley Estes, Mrs. Jason Packard, Rev. S. L. Beal, Wm. A. Broderick.

Secretary, Rev. C. M. Winchester.

Treasurer, Lewis Ford.

Executive Committee, Mrs. Lydia Willis, Rev. C. M. Winchester; Lewis Ford, Mrs. Sarah A. Marshall, E. E. Bennett, Miss Arabella Ames, H. T. Marshall. (1877.)

The annual meeting of the Brockton Woman's Suffrage Association was held last Monday evening, at the residence of Jason Packard. At six o'clock the company, numbering about twenty, sat down to a supper, and after an hour or more of social intercourse, proceeded to the business of the evening. The report of the secretary showed that the society had had twelve socials and two lectures the past year, and the treasurer reported funds in his hands considerably exceeding the amount of a year ago. The following list of officers was elected:—

President, Mrs. Lydia B. Willis.

Vice Presidents, Rev. S. L. Beal, Mrs. Milley Estes, Mrs. Emily Bennett.

Secretary, Eva S. Osborne.

Treasurer, Lewis Ford. (1878.)

The number of women who have made application to be registered as voters, 32, female polls assessed, 27. (1879.)

TEMPERANCE UNION.

The following were elected as officers of their organization, at the meeting held on Friday evening, September 12th:

President, Rev. S. L. Beal.

Vice Presidents, Alpheus Holmes, and Mrs. E. Cole.

Secretary, Miss Louie Ridgeway.

Treasurer, W. A. Broderick.

Marshal, F. C. Gardner.

Executive Committee, Mrs. W. W. Packard, Mrs. Wm. Emerson, N. J. Spinney, D. Seabury, H. W. Jones, G. W. Easton, F. C. Gardner.

Literary Committee, Clara F. Packard, Louie Ridgeway, Hattie Scott, Will Sampson, J. Taber, F. C. Gardner, G. V. Scott, J. B. Brown, Mrs. E. Cole, Mrs. G. V. Scott. (1875 or 1876.)

DISBANDED IN NOVEMBER, 1879.

The members of the Brockton Temperance Union, at their meeting last Saturday evening, unanimously passed the following resolution, which was presented by Lewis Ford :

Resolved, That in view of the present condition of the temperance cause in our midst and in view of the importance of concentrated effort, this society disband, hoping by oneness of action in the general movement already inaugurated in Brockton, to effect a more speedy triumph of our cause.

At the Good Samaritan meeting, last Sunday evening, Lewis Ford gave, as a reason for his severing his connection with the society, that he believed in persistent legal suasion as well as the influencing of drunkards to forsake their cups. (1877 or 1878.)

The Samaritans were opposed to legal suasion, Rev. D. A. Jordan and others, but the last year of Mr. Jordan's stay in Brockton he acted in harmony with the prohibitionists. I will also here say that W. J. Jenks was in the Samaritan movement.

Brockton, 1878.

The prohibitory caucus for the purpose of nominating candidates to represent this district in the next legislature was held at Cobb's hall, on Friday evening last. Rev. S. L. Beal was elected chairman, and Walter D. Packard, secretary. A committee consisting of Lewis Ford, R. E. Packard, and T. W. Hope were appointed to nominate candidates to be balloted for, and they presented the names of Walter D. Packard and Nathan H. Washburn. Upon an informal ballot, these gentlemen had 9 votes each, George M. Copeland, 1 ; R. F. Packard 1 ; Walter D. Packard and Nathan H. Washburn were then nominated by acclamation. The following gentlemen were elected as delegates to the prohibitory senatorial convention held in this town yesterday :—Lewis Ford, W. D. Packard, R. E. Packard, John W. Porter, Dr. C. H. Cobb, Alpheus Holmes, Rev. S. L. Beal, Eleazor Cole, Nathan H. Washburn, S. G. Chase, T. W. Pope, Rev. D. A. Jordan. The caucus was then adjourned.

NOVEMBER, 1878.

The Prohibitory Rally on Monday evening last, was an occasion of comparatively little enthusiasm. The programme was carried

out, with the exception of the remarks by Rev. L. S. Woodworth. Rev. D. A. Jordan is said to have delivered the most earnest and eloquent address ever made by him in this town.

PROHIBITORY CAUCUS, 1879.

The Prohibitionists held a caucus to nominate delegates to the state convention, to be held in Boston next week, in Concert hall last evening. Rev. S. L. Beal was chosen chairman, and W. L. Hathaway, secretary. The following were chosen as town committee: Lewis Ford, W. D. Packard, S. L. Beal, W. L. Hathaway, Stephen Snow. The list of delegates chosen: W. D. Packard, T. W. Pope, Alpheus Holmes, Rev. S. L. Beal, E. B. Southworth, E. S. Willis, Herbert Willis, L. E. Chamberlain, W. L. Hathaway, F. C. Gardner, John V. Carter, Jabez Tabor, Miss Lucy Norris, Alpheus Gurney, Lydia B. Willis, C. W. Holt, Samuel Waterman George Packard, H. A. Monk, Nathan Washburn, O. M. Cole, L. E. Packard, Geo. W. Rowe, Stephen Snow, C. F. Mansfield, Isaac Kingman, Lewis Ford.

THE PROHIBITORY CAUCUS, FALL OF 1881,

INDORSES THE NOMINATION OF ZIBA C. KEITH FOR MAYOR.

The anti-license caucus at Perkins hall last evening, called by the prohibitory town committee, was attended by about 100 men and 25 or 30 women. There was a considerable attendance from Campello to "see 'Ziby' through" as one of the men enthusiastically expressed it, and ballots for Mr. Keith were distributed throughout the hall. W. D. Packard, chairman of the prohibitory committee, called the assembly to order and was chosen moderator, with Walter S. Hathaway as secretary. It was voted to appoint a challenging committee to see that none but temperance men voted on the mayor nomination and the chair appointed one, but they had no occasion to serve. A motion was got before the house to indorse by acclamation the nomination of Ziba C. Keith and it was opened for discussion.

Lon Weston rose and said, after explaining his position, that he with others had signed a communication to Mr. Keith, which he read, asking that gentlemen in the name of the temperance

voters of the city to more explicitly define his position and policy on the question of license, in order that it might be determined whether the temperance caucus could consistently endorse his nomination. He took the communication to Mr. Keith, and interviewed him in person, and received from him a written statement over his own signature; which statement the speaker also read. This document was substantially to the same effect as the statement Mr. Keith had already made, to wit, that he now is and would be as mayor opposed to the granting of any licenses for the sale of liquor as a beverage, and should favor the granting of only a limited number for its sale for medicinal and other legitimate purposes. As mayor he would be bound by his oath and principles to rigidly enforce the laws against illegal selling, as well as in honor to his fellow-citizens who had placed their trust in him.

Mr. Weston continued in an earnest and eloquent vein to advocate the endorsement of Mr. Keith's nomination in the interest of temperance against rum, showing that the nomination of a third candidate would assuredly mean defeat, while success was within reach if the temperance men would unite with the republicans in supporting a man who answered all their conditions.

Rev. S. L. Beal followed. He said he had always been termed a radical prohibitionist and he was not ashamed of the term. But he had always stood ready to join with the republicans when they would nominate temperance men for office or sustain measures which temperance men could indorse. He hoped as prohibitionists all would stand heart and hand together in the nomination of Mr. Keith. He was thankful to see this hour. It was an auspicious hour when such a man had been brought forward for office in Brockton. It is the duty of every man, especially every prohibitionist to go for Mr. Keith. Let us go in to win and help elect such a man for the first mayor of our new city.

Lewis Ford said that previous to the republican caucus, the prohibitionists had decided to go for Mr. White, and had expected that he would be nominated, and no one had regretted more than he that he had not been. He thought, however, that the expression which had been obtained from Mr. Keith came within the limits of the call of the anti-license caucus, and Mr. Keith had put it in writing and over his own signature. The paper, perhaps, is as strong as we could expect, though not quite so close as we could wish. He had not said how far he would limit the number

of druggists' licenses. But nine-tenths of the prohibitionists are using their efforts only for the stopping of the sale of liquors as a beverage. They had never taken ground against the sale of liquor whenever it is needed, but only as a beverage. The speaker could not see that anything better could be done than to go for Mr. Keith.

E. E. Bennett said Mr. Keith had told him that he should not be in favor of licensing more than one or two places for the sale of liquors for medicinal purposes. He spoke at some length indorsing Mr. Keith, and said he had never expected to live long enough to see such a man nominated.

Mr. Weston explained that he had questioned Mr. Keith verbally very closely on all points relating to the question, and had found him square in everything.

Peter Dalton, Uriah Macoy and others made further remarks in a similar vein, and after some discussion as to the form of the vote, a rising vote was had and the chairman declared Ziba C. Keith the nominee of the caucus.

The school committee was next taken up and after a long discussion and considerable confusion over the arrangement, the following ticket was adopted :

For one year—Samuel L. Beal, Mrs. Albert Keith, Rev O. D. Thomas.

For two years—C. F. Copeland, S. F. Packard, Mrs. George Farwell.

For three years—Jonathan White, William A. Sanford, Mrs. Milley Estes.

The caucus took up a collection and afterward adjourned.
[From a Brockton paper.]

The prohibitory city committee has been organized with the following members: Walter D. Packard, chairman, R. W. Harlow, clerk, Lewis Ford, C. F. Harlow, Ebenezer Fuller, George Sawyer, Hiram A. Monk, Edwin Sawtell, George A. Joy, Alpheus Holmes, E. T. Sampson.

THE TEMPERANCE PICNIC, IN 1881 OR 1882,

given at the Street Railway Co's pleasant grove at the North End, under the auspices of the Women's Christian Temperance Union and the Gospel Temperance Association, occurred under most

favorable conditions, with fair weather, interesting exercises and the attendance of a large concourse of people. Early in the morning the cars ran crowded to the grove, where a speaker's stand and seats had been provided, long tables set under the trees, and plenty of swings and refreshments booths and fruit venders ready to cater to the amusement or appetites of visitors. The exercises commenced soon after nine o'clock with music by the Campello Band, which gave pleasing and well rendered selections at intervals throughout the day. At 10 o'clock there was a mass temperance meeting, presided over by Mr. Lon Weston, who made brief introductory remarks, and then called upon Rev. J. T. Blades to offer prayer. A "Song of Welcome" was next given by the Sabbath school children, who sang very sweetly under the leadership of Mrs. B. E. Jones. Rev. F. A. Warfield was called upon, and said that he was unprepared with an address as he had hunted through his "barrel" and failed to find one suited for just such an occasion. After a few facetious remarks he closed with the sentiment, "Our country for God, as God has always been for our country." Rev. S. L. Beal followed in a few eloquent remarks, exhorting the youth to follow a total abstinence life. A song, "Clarion Signal" by the children, was followed by Revs. S. F. Chase and J. T. Blades. Mr. Chase, in speaking to the children regarding a temperate life, wished to impress upon their minds the two words "Don't begin." A solo entitled "Temperance is the Watchword," by Willie Duncan, was exceedingly well rendered. Dr. H. F. Angle spoke principally of woman's great work for the cause, and Lewis Ford, Esq., compared the sentiment concerning liquor drinking at the present time with that existing when he was a boy. Rev. Mr. Kelsey made quite extended remarks on the subject of the day, and a song, "America the Beloved Land," closed the exercises of the forenoon. At twelve o'clock a collation was served for the children and invited guests.

The Gospel Temperance Union has chosen the following officers to serve the ensuing quarter: President, R. W. Harlow; vice-presidents, Geo. L. Macomber, Chas. F. Howard, Dr. Henry F. Angle; secretary, Edwin Sawtell; treasurer, Dea. Ebenezer Fuller; executive committee, R. W. Harlow, Edwin Sawtell, Lewis Ford, H. F. Angle, C. F. Howland, Dea. Fuller, Geo. A. Bennett, Harrison Phillips, Geo. L. Macomber.

PROHIBITORY.

In response to the issued call the members of the prohibitionist party in Brockton met last evening, in M. F. James' rooms in Clark's block. Walter D. Packard was chosen chairman, and R. W. Harlow, secretary. The election of delegates was then proceeded with, resulting as follows :

State Convention—R. W. Harlow, T. W. Pope, W. D. Packard, W. L. Hathaway, Edwin Sawtell, Lewis Ford, I. F. Wright, Alpheus Holmes, Isaac Kingman, H. W. Noyes, Rev. S. L. Beal, Geo. W. Packard, John V. Carter, E. S. Willis, Mrs. Milley Estes, Mrs. Jason Packard, Mrs. B. J. Keith, John Barbour, Geo. A. Bennett, Barzillai Cary, H. A. Monk.

Members of a town committee from the different wards were chosen as follows : Ward 1—W. L. Hathaway ; Ward 2—W. D. Packard ; Ward 3—Barzillai Cary ; Ward 4—To be filled by the committee ; Ward 5—R. W. Harlow ; Ward 6—Lewis Ford ; Ward 7—E. S. Willis.

The Brockton Literary and Home Protection Society met Monday evening, and elected officers as follows ; President, E. Sawtell ; vice-presidents, R. W. Harlow, H. A. Monk, Walter D. Packard, Barzillia Cary, Rev. Geo. S. Macomber, Geo. A. Joy ; secretary, R. W. Harlow ; treasurer, Chas. F. Howland ; executive committee, the president, secretary, H. A. Monk, Lewis Ford, Ebenezer Fuller, J. J. W. Jamieson, and C. F. Howland.

Oct. 1882.

PROHIBITION CONVENTION.

A Prohibition Convention was held at Channing Hall, Thursday, followed by a concert in the evening. Mr. Nathan Beal presided, and Mrs. O. C. Williams, of Campello was secretary. Addresses were made by Revs. Twing of Brockton, and Evans and Goodwin of Hanover ; Mrs. S. E. Hervey and Dr. Webster, M. D., of Brockton and Mr. Lewis Ford of North Abington. The Hutchinson family were present and sang sweetly, as always, and with great effect. One song was for Woman Suffrage and one was "Long, Long Ago," an especial favorite of John B. Gough, and also very pathetic. The Hutchinsons gave a concert in the evening. (1883.)

LEWIS FORD OF MASSACHUSETTS AND HIS CONNECTION
WITH THE CHURCH.

I joined the Center Abington Congregational Church, June 10, 1832. With others, I withdrew from the above named church, and October 3, 1839, at the house of Thomas Beals, organized the North Abington Congregational Church. August 24, 1841, I withdrew from the North Abington Congregational Church, because I could not uphold negro slavery and other great evils, directly and indirectly connected therewith and countenanced thereby. April 24, 1842, my connection with the North Abington Congregational Church, according to church books, was severed by the church. In November, 1873, I joined the Porter Church, North Bridgewater. In the latter part of 1875, as I did not and could not, with a good conscience, use the wine made use of by the Porter Church, in commemoration of our Lord and Saviour, at a meeting of the church called for the purpose, I gave my reasons for desiring the use of unfermented wine or the fruit of the vine, at church service rather than the fermented or alcoholic wine then in use, and early in 1876 the desired change was made.

PROGRESS OF CIVILIZATION AND WOMAN'S ADVANCEMENT.

The first convention held in this country claiming the franchise for women, was held at Seneca Falls, N. Y., in July, 1848, at which Mrs. Lucretia Mott, James Mott and Mrs. Elizabeth Cady Stanton took a prominent part.

The first National woman's rights and equal suffrage convention held in this country, was held in Worcester, Massachusetts, in 1850 and 1851. Among those who were prominent in this gathering was Mrs. Clarinda I. H. Nichols, Abbie Kelley, Paulina Wright, Wendell Phillips, Lucy Stone, Mrs. Okes Smith, and Dr. Harriet K. Hunt.

The first state woman's suffrage society organized in this country, had its birth in Dublin, Indiana, October 30, 1851.

Kentucky was the first state in the Union, to give limited school suffrage to women. The law was passed in 1852, but it only applied to widows with minor children.

Miss Antoinette L. Brown, now Blackwell, it is said, was the first woman preacher in this country who received ordination,

which took place in an Orthodox church, with its invited council, which ordained its woman pastor in 1853. It is claimed however, that Lydia Sexton, of the United Brethren, was ordained in 1851.

I believe the first plea made in this country before a legislature explicitly for woman's enfranchisement, was by Ernestine L. Rose in the state of New York.

HISTORICAL ITEMS PERTAINING TO WOMAN'S ADVANCEMENT IN
OBTAINING HER RIGHTFUL POSITION IN THIS COUNTRY.

Women in Massachusetts had the privilege of the franchise from the time of the first Plymouth Colony laws in 1632 till 1780, at which time the word male was inserted in the constitution, and woman was disfranchised. Mrs. Josiah Taft of Uxbridge, Worcester county, cast a legal vote in town meeting in 1756, but comparatively few women voted in Massachusetts, prior to their disfranchisement. The fundamental law of the Province of New Jersey recognized woman's right to vote in some cases. In 1776, New Jersey gives suffrage to all her inhabitants worth forty pounds and women voted there till 1807. Women also voted in Maryland, Virginia, Pennsylvania, and in some other localities.

In 1833 Oberlin College was open to men and women, with equal advantages.

Dr. Elizabeth Blackwell is said to be the first woman in this country, receiving a medical diploma, which took place in 1849. Miss Blackwell was admitted to Geneva Medical College in 1848, and in 1851 commenced practice in New York.

The Woman's Medical Colleges in Boston and Philadelphia were established in 1850. Today, in 1891, it is thought the number of women in practice will exceed four thousand, twenty-five hundred of whom have medical diplomas, and there are now forty-nine medical colleges admitting women in the United States and Canada.

Rev. Olympia Brown and Rev. Augusta Chapin were first ordained in 1863, and Mariana Thompson not long after. Miss Olympia Brown was ordained in Weymouth, Massachusetts, in 1864. Rev. Mrs. Melissa Tremons Terrell was ordained in 1867. Most of the early woman ministers were preachers in constant

service for years before receiving ordination. The constant labors of Rev. Phoebe A. Hanaford and Rev. Mrs. Lorenzo Haynes and many others are worthy of mention. The first persons in Massachusetts, married by a woman preacher, was by Olympia Brown in 1864 or 1865, and the same was sanctioned by the action of the state legislature as legal and binding. At this time, in 1891, most of the larger religious denominations in this country ordain women to the ministry, placing them on a par with their brother ministers, and Mrs. Greenwood of Brooklyn, under the auspices of the N. W. C. T. U., reports women preachers and evangelists as numbering seven hundred. Still the Methodist Episcopal Church has as yet, failed to grant ordination to women, making them ministers in full, the equals of their brethren in the ministry, but progress is the order of the day, and their stay in the darkness of the past, will not be long.

It is said that Rhode Island's first newspaper was owned and edited by Mrs. Anna Franklin, and was started in 1732, she and her daughters setting the type. It is also recorded that the *Massachusetts Gazette and News Letter* of Boston was conducted for several years by Mrs. Margaret Craper at the time of the British siege. Mrs. Sarah Hillhouse was the first woman connected with the press of Georgia. As long ago as 1803, she owned a printing office at Washington, Ga., and was the editor and proprietor of what is still the *Washington Gazette*. Later on and in our day, Mrs. C. I. H. Nichols edited the *Windham Co. Democrat* of Vt., from 1843 to 1853. Mrs. Paulina Wright Davis of R. I., in 1853 started and edited *The Una*, a monthly. Margaret Fuller, Lydia Maria Child, and Grace Greenwood were also among the early journalistic workers in this country. In 1857 Mrs. Jane G. Swishelm established and was the sole editor of a reformatory and anti-slavery paper, *The Visitor*, in St. Cloud, Minnesota, but the reform element of *The Visitor* was too much for a conservative, uncivilized people and in 1858, a mob, made up of the pro-slavery element in St. Cloud, destroyed her printing press, depositing it in the Mississippi river. This outrage aroused the spirit of liberty in the place, and her press was re-established, and the editor, true to her convictions, and with the courage of a heroine, pursued her calling for a goodly number of years and liberty was triumphant, while the spirit of persecution, and its possessors,

fell back and laid low in the ditch of disgrace. Miss Sallie Joy White and Miss Ellen M. Stone are said to be the first women journalists obtaining positions on a Boston newspaper, which took place in 1870 or earlier.

The New England Woman's Suffrage Association was formed in 1868. The women in Wyoming Territory first voted in 1870, the restrictions thereto having been removed in 1869. The *Woman's Journal* was first published in January, 1869. The American Woman's Suffrage Association was organized in 1869. The National Woman's Suffrage Association was also organized in 1869. The Massachusetts Woman's Suffrage Society held its first meeting in Horticultural Hall, Boston, January 28, 1870. The National Woman's Suffrage Society of Massachusetts was formed in January, 1882. The American and the National Woman's Suffrage Associations combined in 1890, adopting the name of National American.

In 1869 Mrs. Arabella A. Mansfield of Iowa was admitted to the bar—the first woman in this country thus honored. In 1870 Miss Barbaloo, of St. Louis, Mo., was the first woman admitted to the bar in that state. Women were admitted to the bar in Illinois soon after. In 1872 Miss Clara Hapgood Nash was admitted to the bar in Machias, Maine. In 1873, Miss Lavinia Goodale was admitted to the bar in Wisconsin. In February, 1879, women, by act of congress, were admitted to the Supreme Court of the United States, on the same terms as men. Miss Lelia J. Robinson took the attorney's oath in June, 1882, and was the first woman who became a member of the bar in Massachusetts. The first legislative enactment, allowing women to practice at the bar in Mass., was passed in December, 1881.

WOMEN IN THE LAW.

In 1891 the following address was given by Miss Mary A. Greene, LL. B., at the Fortieth Anniversary of the first National Woman's Rights Convention:—

“I have said that the first woman was admitted in 1869 in Iowa; and at the present time, after a lapse of twenty-one years, there are by actual count 110 women known to me who are practising law and have taken courses in law schools. There may

be more. The very latest addition to our ranks was made in this city last week, when Mrs. Anna C. Fall was admitted. Twenty-three states now admit women to their bar."—*Extract.*

Clara Barton was the first woman clerk regularly employed in any of the National departments in Washington, D. C.

The state of Kansas gave municipal suffrage to women in 1885. The Montana constitution declares for equal suffrage for all taxpayers including women.

Early in 1887 Mass. passed the first Police Matron Bill in the United States.

The first woman mayor, elected in the United States, was Mrs. Susanna M. Salter of the City Argonia, Kansas. Her election took place April 4, 1887. Mrs. Salter served one year, receiving the hearty support of all the people, but declined re-election.

In January, 1888, Mrs. Mary E. Dow of Dover, N. H., was elected and became President of the horse railroad company of that place.

April 2, 1888, Oskaloosa, the county-seat of Jefferson Co., Kansas, elected a woman for mayor and a full council of women for the government of the city.

April 2, 1889, Mrs. Minnie D. Morgan was elected mayor of Cottonwood Falls, Kansas, with a full board of women for the government thereof.

Wyoming was the first state admitted into the Union of States with full suffrage for women. Her admission was voted by congress in the spring of 1890. The vote stood 139 to 127.

In 1890, Mrs. Charles D. Haines of Texas was elected President of the Haines Medina Valley Railroad Co., and was probably the first lady President of a steam railroad company in the United States. In 1891, Mrs. M. P. Kimball of West Virginia, was elected President of the Pennsboro and Harrisville Railroad.

Mrs. Mary M. Miller became the captain of the steamboat "Saline," sailing on the Mississippi river as early as 1886, and at this date there are three other women captains of boats in this country. Mrs. E. Pool of Chelsea, is the fourth.

Early in 1891, Miss Anna Kellogg was elected reading clerk of the Colorado state senate.

In 1835, there were only 8 or 10 occupations open to women. In 1891 according to Carroll D. Wright's statistics, there are 342 occupations open to women.

Early in 1891, the legislature of Indiana passed a bill providing that every township in the state shall have three school trustees, one of whom shall be a woman.

In 1891, Lord Salisbury, the British Prime Minister advised the extension of parliamentary suffrage to women as a government measure.

At the spring election in Kansas, in 1891, Mrs. Mary T. Burton of Jamestown, and Mrs. Jessie McCormick of Burr Oak, were elected police judges.

In 1891, Miss Anette P. Rogers, was by the Boston authorities, made one of the board of overseers of the poor of the city, and the same year, the state authorities appointed two women inspectors of factories.

A few years ago we were minus a college in this country for the education of women, today we have some 2500 woman graduates from college, and the end is not yet.

Again, in 1891, 23 states have recognized woman's right to vote, at least, for school committee.

In 1838 and 1840, women in New England and the nation over, were obliged, if they were disposed to speak and act in reform meetings, to fight their way against most bitter opposition. In 1891 their right to speak and act, is seldom questioned. And yet there are people in our midst, in October, 1891, who are so unobserving and ignorant of passing events, that they occasionally inquire, whether or not woman's cause is advancing.

A COPY OF A LETTER TO THE PORTER (CONGREGATIONAL)
CHURCH OF BROCKTON, MASS.

North Abington, Mass., Feb. 28, 1886.

REV. MR. WARFIELD :

Dear Pastor: — Thanks for the kind invitation tendered me, to be present at the contemplated anniversary reunion of the present members of Porter Church, Brockton, on March 5. It would give me great pleasure to join you, and all of you, heart and hand in such a celebration; but as poor health or unfavorable weather may prevent my being with you in person, I will say, leaving the past, that, by the help of God, I have nearly completed my seventy-fourth year and my faith in God never was so unfaltering as today, and my life never sweeter, and the future never more hopeful.

Once I thanked God for the good things of life, and mourned because of trials, afflictions and failures; but now I thank my heavenly Father not only for good things, but for evil things also (things that seem to us evil), believing that He ruleth wisely, and that all things work together for good to those who love Him. Let me here say to the younger brothers and sisters of the church, who have, by the help of the Divine Spirit, changed their course in life and are now looking God-ward, not to be discouraged because of trials or misfortunes, or because of foes without or foes within, for life is a warfare, and they who win must fight; and while the purpose of your life may have been changed in a moment, reformation is a work of years, and progress for the better is always in order. Its not God's way to make full-grown saints in a day, or in a year even, it takes time, so put on Christ as best you can, and if you are persistent in the Christian warfare, fighting the good fight of faith, the bright side of life will gradually widen and the dark side gradually disappear. Be careful to use all the means God has placed within your reach, to keep your bodies in a good healthy condition, and, above all, free yourselves from all evil thoughts, words and acts, that your spirit may have a pleasant home during its transit through this world to the spirit land.

And believe me yours in the bonds of Christian faith and love, a co-worker with you, and each of you, in all that is good and true, to the end that the powers of darkness may come to nought, and the life and light of the divine spirit illumine the whole earth.

Hoping to be with you the first Sunday in the coming May, I remain as ever,
LEWIS FORD.

THREE VERSES ON THE LIFE OF CHRIST, SALVATION AND THE ATONEMENT.

No person or persons can truly appreciate the life-saving, spiritual condition of Jesus, voluntarily and joyfully giving up his earthly life for a principle (the reception of which would result in a world's redemption from sin), except they in themselves have felt, in some degree, the same self-sacrificing spirit for right and truth's sake, and the same voluntary yielding to the Infinite God Spirit which Jesus felt when, at his crucifixion, He cried to His Father in heaven "Not my will but thine be done."

The blood of Christ (literally speaking) has no saving effect whatever. But the divine self-sacrificing spirit of love and rectitude, borne aloft on the

wings of faith, which led Christ to spill His blood on the cross, is in itself redemption, and exemplifies beyond a reasonable doubt, the certainty of man's redemption from sin wherever the Christ spirit is received and made the dominant, ruling principle in life's activities.

But if Christ, to save his earthly life, had stopped short of the shedding of his own blood in defence of the right, He would neither have saved Himself nor exemplified the possibility of salvation for others. Hence the stress laid upon the shedding of blood, "without which there is no remission of sin."

The life effort of every true Christian should be in the direction of conquering this world to Christ. (Oct. 1890.)

Christians and reformers should not live in the past or the present, but should throw their lives into the future, with a view to obtain needed blessings, not for themselves merely, but for those who may come after them.

When one takes a trip fishing, he baits his hook and casts it into the water and waits for a hungry fish to swallow it, after which he hauls it into the boat and lays it one side, baits his hook again and labors in like manner for another fish, — always working for something not yet obtained — so in moral and civil affairs, if you want prohibition, woman suffrage, or any other thing, agitate for it, labor for it, vote for it, till you obtain it; then strike out for some other needed, though unpopular, reform or blessing.

Man in this life is confronted with many things that to him are mysterious, and they are so either because of a lack of knowledge or condition, or both; and as our knowledge increases, and we attain to the needful condition, the mysteries one after another disappear; but we have a long road to travel in the future, and, I apprehend, in all the way there will be unsolved mysteries still.

The natural rights and obligations of woman are co-existent with those of man, and should meet with the same recognition at the ballot-box.

The individual right of suffrage exists prior to and independent of all human governments, and the exercise of suffrage is only called for whenever conditions and numbers, by combining, can better protect the individual and better improve the comfort, the happiness, and the general interests of a whole people.

I remember reading, not long since, a discussion that took place between a man and a woman as to the relative merits of the two sexes, pertaining to goodness, etc. The man claimed superiority for his sex and the woman for hers, and, after discussing the matter for some time, the woman narrated the criminal statistical records pertaining to the two sexes, giving the man a rather unfavorable showing. And he, feeling that she had got the best of the argument, says, —

“Well, you never heard of seven devils being cast out of a man.”

“No,” she says, “they have them yet.” And I submit that that may be one reason why the average woman is better than the average man, women having more generally suffered the devils cast out of them, while the men retain them.

There are in every community a goodly number of professed temperance men,— and not a few of them are inside the church — who do little or nothing to help the temperance cause, and all that is done by the temperance workers is done in spite of them, and not by or with their aid. This class of people is to the temperance movement what the heavily loaded freight train of cars on an up-hill grade is to the engine, which, thus loaded, moves only by extreme effort, and, like the temperance movement, if cut loose from that which detains would spring into life with a velocity that would astonish the most credulous of mankind. Yet I prophesy that, as it was in the anti-slavery cause so it will be in the temperance movement, that when the reformation is accomplished in any given place, the people referred to, who have been a hindrance to the progress of the cause, will, with a hypocritical zeal, drop into line with the reformers, and be among the foremost in the ranks to toss up their hats and cry aloud, “Hurrah, boys, behold the triumph of our cause, the banishment of the saloon.”

Then to side with truth is noble when we share her wretched crust,
 Ere her cause bring fame and profit, and 'tis prosperous to be just;
 Then it is the brave man chooses, while the coward stands aside,
 Doubting in his abject spirit, till his Lord is crucified,
 And the multitude make virtue of the faith they had denied.

— *James Russell Lowell.*

The only life that is of great value is the life of the spiritual man, that which is eternal. The physical or external man, who

exists today and tomorrow is no more, is comparatively valueless. Earthly things are good, but of little value to us, unless they are made subject to the things that abide. The spiritual man in this world, learns by happy experience, that his joys increase with his increase of the knowledge of God, and the taste of God and good here, inspires him with assured hope to lay hold of the future with its fullness of blessing in the Father's kingdom.

There are many professed Christians in this world, who are so choice of their religion that they seldom use it, except as some housewives use their parlors, on Sundays and possibly on some other special occasions, and when there is a call for it, in connection with the ordinary activities of life, in the business world and also in the political world, they have no religion to spare, hence the corruption in these departments of society.

THE BLOOMER DRESS.

Oct., 1889.

Some forty years ago Miss Amelia Bloomer of Little Falls, N. Y., came out in a new style of dress, with short skirts and trousers suited thereto, and it was called the Bloomer dress. It certainly was, for ease, comfort, and health, a very great improvement on the past, as also, on the present style of dress, and a goodly number of the more thoughtful and independent women joyfully accepted the new departure and Miss Elizabeth Cady Stanton, Susan B. Anthony, Paulina Wright Davis, Lucy Stone, Elizabeth Smith Miller, (the daughter of Garritt Smith), and many other of God's most worthy children were among the number, but cruel prejudices and the lack of a more perfect civilization, and activities, in the direction of higher and grander living, physical, mental and spiritual, blocked the path of advancement and the Bloomer dress for the present, is only a thing of the past, a matter of history.

FOR THE BENEFIT OF PRIZE FIGHTERS.

The highest ambition of a fighting man and a fighting dog, a fighting bull and a fighting cock harmonize, and as they each fill the same conditions of animal life, they are equally praiseworthy for their achievements.

The two great political parties in this country appear to have a ability to hate each other and also to sacrifice nearly all else for party sake, while what little of principle remains regarding truth, justice, purity, temperance and true loyalty, to the best interest of humanity is driven to the rear or outside party limits, as indicated in a special manner at the National Conventions at St. Louis and Chicago in 1888, leaving the conscientious voter, who desires to serve God by laboring for the elevation of man from the evils which now beset and enslave him, no alternative, except in connection with an independent or third party where he can vote his convictions and save his manhood.

I have many a time in early morn, witnessed the light of coming day, breaking in upon the night in all its glory, and I have as often, turned my face westward and witnessed the darkness with equal rapidity putting for the woods, it cannot stand the light. So in the moral world the evil doer avoids the light and flees therefrom and you might just as well expect a rum-seller to feel at home in heaven as in a meeting of zealous, working, uncompromising prohibitionists. They do not go to either place; they fear the truth and the light, preferring darkness because their deeds are evil.

The true independent laborer in reform movements, who is hated and oft-times slighted and scornfully treated by the more selfish and bigoted of this world's people, is not only capable of exercising pity for such but also of looking down on them from moral heights and honest, manly, dignified conditions of which the scornful have no knowledge.

I doubt not there are many professed Christians in this world, who have in anticipation a large and splendid mansion in heaven, who will be greatly disappointed when they get there and see the size of it, for our good Lord is economical in all his arrangements and, figuratively speaking, he never wastes timber in building large mansions for little souls, but Christians possessed of a single talent who have so labored in the vineyard of the Lord as to gain five or ten other talents will possess a glorious mansion and all Christians will have mansions equal to their capacity for filling.

As a countenance is made beautiful in proportion as a shining soul appears on its surface, so all nature becomes beautiful in proportion as we see God manifested therein.

That sympathy, love and good-will that only seeks to save the fallen, is but narrow and partial, while true principle not only leads to sympathetic helpfulness but leads one out into that larger field of faith, hope and charity, out of which grow the activities that lead to incessant labor to avoid and prevent the evils and accidents of life. The old adage that "an ounce of prevention is worth a pound of cure," never was more truthful than it is today and it is but a common-sense view, that so long as we have bad laws, we should labor to displace them by good ones that shall prohibit rather than legalize wrong, thereby removing the temptations which allure and destroy and make the renewal of the work of the past a continued and unavoidable necessity.

In the year 1891, in Massachusetts and throughout the country, wherever the license system prevails, high or low, the liquor saloon and the public school receive equal protection under the law and the ruling appears to be in harmony with the two great political parties of Massachusetts and the nation. Ought it to be so?

There are some people in every village who die prematurely because they are too lazy to breathe, that is, their breathing is not equal to a healthy condition of the body, and decay is the result.

I think it of little use, in this age of the world, for live persons even to attempt raising the dead, though it is of vast importance that they help those, who never have as yet but half lived, to greater activities of body and soul and a more lively realization of life's real value to one's self and to others when truly appreciated and improved.

The following is a prisoner's confession, and would it not be well for parents to take warning not only in reference to their boys but their girls also?—

Said a prisoner: "I had a good home education; it was my *street education* that ruined me. I used to slip out of the house

and go off with the boys in the street. In the street I learned to lounge ; in the street I learned to swear ; in the street I learned to smoke ; in the street I learned to gamble ; in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young !”

The following short episode is written for the benefit of conservative, compromising, office seeking politicians, who seldom labor to remove evils in society or to obtain needed blessings and whose aspirations begin and end with self :—

There is a multitude of people in every community who always indulge or foster in some way, every popular evil in society and never move a finger for their removal, but when in spite of them, the evil is removed by the popular will, and well enforced statute law and temptations no longer exist, they are often as ready to blow the whistle of triumph and pocket the blessing as any one in the moral or political world, and although they are of no possible use in the prosecution of reform, they nevertheless, as there is nothing made in vain, serve a purpose, and that is after reformation is accomplished to fill up the background in the political world, making the body politic one harmonious whole. In like manner as the builder of a cellar or other face wall, who uses all the stone that can be made use of to build the standard wall, and then uses the refuse for backing, without which the wall would not be complete.

A CHAPTER IN VERSE TO THE HOUSEHOLD OF FAITH IN GENERAL.

1. We all enter this material world with physical bodies, blest with air, water, sunshine and the products of the animal and vegetable kingdoms, and a through passenger ticket to the end, including all the possible advantages of the trip but without any insurance against misfortune or accident. But all start in the morning of life up the mountain, while many falter and fall out by the way, others reach the summit, while very few reap the full advantage of the through ticket, failing to reach the base of the mountain on the other side where the earthly life goes out like the light of a lamp when the oil is gone, and is no more. The blessings of such a passage through this earthly pilgrimage are great, especially, if under Divine influence, we use them to broaden and deepen and intensify that which is spiritual and eternal, for our life in God remains.

2. Every person who desires to make the most of life, should see to it that they obtain and cultivate a faith in God, their creator and divine helper, that is implicit and unfaltering, and also see to it, that all the purposes and activities of their lives as agents under God harmonize with divine activities.

3. To best improve this earthly existence, see to it that every experience and every passing event is made helpful in the direction of a higher life, not only for yourself, but for others, then in your declining years, you may look back and behold God shining out from the experiences and life work of the past, giving inspiration to the present and making the future buoyant with hope.

4. Good health is a very great blessing, but perfect reconciliation to one's situation or to whatever is, as a finality in life, is a still greater blessing and helps one to bear up under many ills, joyfully.

5. The science of life exists largely in being able to live within one's self, whenever the surroundings make it needful, perfectly independent, an independence, however, rooted in integrity of soul and freely fed from the fountain of all goodness and as freely imparting to the receptive.

6. Know ye, that no person can intentionally harm another, without first belittling and degrading himself.

7. And know ye also, that there are many people in the political world and not a few in the church, who are really struggling for life, because they have little or nothing to feed on but the dry husks of a dead past.

8. The politics of today in this country need to undergo a powerful and radical cleansing operation before true religion can be freely entertained, as there is not and cannot be any affiliation between the Christ spirit on the one hand, and the spirit of alcohol and the perfumes and filth of tobacco on the other, and as the individual and also the body politic, give the latter first place, and as the Christ religion never accepts of a second position, either in the heart of the individual or in the political body, a radical change is necessitated to harmonize human activities with the divine, therefore, in the political department of God's kingdom, be zealous for the right, for some needed blessing or blessings

not yet obtained, and if you would have your vote count for the best conceivable individual and national conditions of life then vote your highest convictions, though you vote alone, and with implicit faith in God and that truthful serenity of soul, which follows conscious right doing, wait the result of him who has no fellowship with the unfruitful works of darkness.

9. The present need of the people in church and state is such an individual sense of justice, purity and temperance, coupled with all the activities of life, as shall be uplifting from this time on, resulting in higher and grander convictions of human development, henceforth from generation to generation.

10. Heed not the counsel of the unjust, for reformation never moves in the direction of their activities.

11. With reference to the liquor curse, make sure that your purpose is true and unselfish and your effort undying hostility thereto, to the end that the individual, the family, the social circle, the school, the church, and the government may be saved from its humiliating and destructive effects, and the highway of the Lord opened up to the appreciation of those who have hitherto been bound by alcoholic fetters.

12. Beware of persons in church or state, who under pressure, seek only the limitation or regulation of great evils, for did they not desire to keep an open door for selfish ends or personal indulgence, their motto would be, prohibition, the utter extinction of the evil in oneness with and in obedience to the divine command, "thou shalt not."

13. Be true to yourself and true to all else, that your life may harmonize with justice and purity, for justice and purity keep pace and harmonize with all reforms.

14. Avoid all impure, licentious thoughts, words, and deeds, for they vitiate the body and prove the spirit vile.

15. If you would enjoy the spirit life, take good care of your body, that the spiritual man may have a comfortable home in this world.

16. Should not a citizen's right to the franchise be held sacred by all Christians, and in no case denied on account of sex?

17. Alcohol is in politics, but woman is not allowed there. Would not the reverse of this be in the direction of righteousness, peace and prosperity?

18. If keeping a licensed dram-shop is wrong, then every church member, who understandingly, votes with the party granting the license, is involved in the criminality thereof.

19. "No drunkard can inherit the Kingdom of Heaven," and is the chance of heaven any better, think you, for him who votes for license, or with license parties, who authorize and defend the liquor curse, resulting annually in the destruction and final deposit of such large numbers of men and women in the drunkard's grave?

20. Better be dumb than pray, "thy kingdom come," and then vote for rum.

21. Is doing evil, that good may come, a divine requirement?

22. If I have learned Christ aright, his disciples ought never to choose between two evils, not having any authority under any circumstances to make choice of any evil, they should choose good, and that only.

23. "How oft we wander like sheep on the mountains,
Weary of marching, fall out of the line,
Try earth's broken cisterns instead of fountains
Fed ever with draughts, from waters divine."

A wholesale unrest may be, and oft-times is, but the gate-way in the direction of progress, or the entrance way into a new life, which broadens to meet the wants of the traveller, who is leaving the past for more extended and grander conditions of human living.

24. Make sure that, in faith you accept the proffered blessing of an individual spirit life in God, to continue through all coming ages, increasing in knowledge and joy, with no special change except the advantage gained by a release from that which is corruptible when this earthly life shall end.

25. And know ye, that among the grandest sentiments ever conceived of or expressed, is that found in Matthew, 12th chapter, 49th and 50th verses. The relationship referred to supersedes

and outlives all others, God-like in its nature and eternal in duration. That the joys thereof may be yours and my own, is my earnest, unceasing prayer.

LEWIS FORD.

North Abington, Mass., Feb. 1891.

Hail all men and women of Abington!

“ Let the young generations yet to be

Look kindly upon this.

What pains and cares befell,

What trials and what fears,

Remember, and wherein we have done well

Follow our footsteps, men of coming years!

Where we have failed to do

Aright, or wisely live,

Be warned by us, the better way pursue.”

The first lesson of any considerable importance individuals learn in this world, is that they are fools. Christ said, “ye fools and blind.” This lesson persons begin to learn when they turn their minds from that which is earthly, in the interest of self, merely, to that which is spiritual in its nature and influence, abiding and eternal. Another important lesson to learn is to take good care of the physical man with a view to better health and increased activity for good, knowing that the active efforts of the moral and spiritual man for a world’s redemption from sin, is largely dependent upon the condition of the body, which is the temple of God.

For lo! in human hearts unseen

The Healer dwelleth still,

And they who make His temples clean,

The best subserve His will.

— *Whittier.*

To the receptive, who trust in the divine order of events, a new heaven and a new earth often open up to view, during their earthly pilgrimage here, and sometimes to those who are not previously aware of their spiritual blindness. The trouble is not that the new heaven and new earth are not at hand, but rather that our spiritual growth God-ward has not reached the spiritual height or condition, needful to behold them.

LEWIS FORD.

HISTORICAL.

The Independence of the United States took place in 1776.

The first president of the United States, George Washington, took his oath of office, April 30, 1789, in New York city.

Washington's first visit to Boston after his election was in October, 1789.

Pilgrim Hall was built in Plymouth in 1824, and was rebuilt and enlarged in 1880, by Joseph Henry Stickney of Baltimore.

The first prohibitory statute passed in Mass., was in 1852, when George S. Boutelle was Governor.

Daniel Webster's statue was erected in Boston in September, 1859.

It is said that the statue of President Garfield, erected at Cleveland, Ohio, cost \$160,000.

The Rebellion broke out in 1861.

Abraham Lincoln was assassinated in April, 1865

It is said that President Cleveland's gift to the Pope of Rome, by his agent in January, 1888, was made in the throne room of the Vatican.

The Pilgrim monument at Plymouth, Mass., was dedicated in 1889.

Work on the foundation of the Woman's Temperance Temple at Chicago, Illinois, commenced June 28, 1890.

The last census returns make the population of the United States, 62,500,000.

It is said that the first Bible ever published was printed in 1453. Columbus first discovered America in 1492.

We learn from history that Bartholomew Gosnold and his men landed at what is now called Provincetown in 1602, and because of the plentitude of codfish thereabouts, gave to the cape its name, Cape Cod.

It is said that slaves from Africa, were landed on James river, Virginia, in 1619.

It is said that in 1620, some ninety respectable English women were imported by Jamestown, Virginia planters, for wives, the planters paying one hundred and twenty pounds of tobacco each, for them.

The Mayflower arrived at Cape Cod in 1620.

Our forefathers formed a colony and signed the compact in 1620, and landed on Plymouth Rock, December 22, 1620.

The Puritans settled in Virginia, the Pilgrims in Plymouth.

The Rev. Robert Cushman preached the first sermon delivered on the continent at Plymouth, in 1621.

It is said that Boston was born, September 17, 1629.

The banishment of Roger Williams in Salem, Mass., took place in 1635.

The banishment of Anne Hutchinson, in Boston, took place in 1637.

The formation of New England Colonies was consummated in 1643.

The hanging of the witches on Boston Common occurred in 1672.

The Boston tea party, in 1773, gave the British an idea of the value of salt, and to make the matter practical, introduced a quantity of their teas to the salt water.

The war of Bunker Hill was in 1775, and Washington took command of the army in Cambridge the same year.

PRESIDENTS AND THE YEARS EACH OCCUPIED THE CHAIR.

George Washington	took his seat in 1789	and served 8 years.
John Adams	“ “ 1797	“ 4 “
Thomas Jefferson	“ “ 1801	“ 8 “
James Madison	“ “ 1809	“ 8 “
James Munroe	“ “ 1817	“ 8 “
John Q. Adams	“ “ 1825	“ 4 “
Andrew Jackson	“ “ 1829	“ 8 “
Martin Van Buren	“ “ 1837	“ 4 “
Wm. H. Harrison	“ “ 1841	“ 1 “
John Tyler	“ “ 1842	“ 3 “
James K. Polk	“ “ 1845	“ 8 “
Zackery Taylor	“ “ 1849	“ 1 “
Millard Filmore	“ “ 1850	“ 3 “
Franklin Pierce	“ “ 1853	“ 4 “
James Buchanan	“ “ 1857	“ 4 “
Abraham Lincoln	“ “ 1861	“ 5 “
Andrew Johnson	“ “ 1866	“ 3 “
U. S. Grant	“ “ 1869	“ 8 “
Rutherford B. Hayes	“ “ 1877	“ 4 “
James A. Garfield	“ “ 1881	“ 1 “
Chester A. Arthur	“ “ 1882	“ 3 “
Grover Cleveland	“ “ 1885	“ 4 “
Benjamin Harrison	“ “ 1889	

CALIFORNIA.

The following statistics have been gathered as reliable in reference to the beginning and early settlement and progress on the lands now covered by San Francisco. As late as the spring of 1835, there was no habitation on said territory. The same year, however, Capt. W. A. Richardson built a shanty. The place was then called Yerba Buena. Jacob P. Leese built the second house in 1836. The name of the place was changed to San Francisco, January 30, 1847.

The first piece of land deeded to an American, was deeded by the Hudson Bay Company, to Mr. Leese.

The first child born on the territory, made her appearance April 15, 1838. At this time building lots were selling for \$25 each.

The census taken in 1842, showed the population as follows:—men 76, women 42, girls 36, inhabitants all told 196. The population did not increase very fast till 1844. Twenty-three days prior to the place receiving its present name, the first number of the first paper was published by Samuel Brannon, January 7, 1847, its name, *The California Star*. At this time lots were selling from \$50 to \$100 each. The first school was opened here, April 3, 1848, by Mr. James Nevins.

In the early part of 1848, gold was discovered by James W. Marshall. Then came the rush for the mines. The people left their lands, their fishing, and all else for the mines and the people made for California from all parts of the world, and the result was as follows, as sketched by a Californian:—

In December, 1849, the cost of a dinner such as could be had today for 50 cents was \$16. Potatoes cost \$1 a pound, onions \$1.50 a pound, ham or bacon \$1.50 a pound, eggs \$1 apiece, bread 75 cents a loaf, a cup of coffee 50 cents. Drugs were exceedingly high. Pills were \$5 each, and laudanum \$1 a drop, or \$20 a dose.

The Parker House, where the old city hall now stands, was rented for \$10,000 per month; and a French woman was paid \$100 a day to play on a violin at a gambling saloon at the corner of Washington and Kearny streets. There were so few women in San Francisco that men would wait to see her as she passed. High top Hungarian boots sold for \$120 a pair. The passage in the steamer Senator to Sacramento was \$60. Two dollars more was paid for the privilege of lying down under the tables in one's own blanket. Men would be paid \$5 to wait in the line at the

post office to get letters on the arrival of the steamer. Jurors were paid \$8 for each case they served on. Servants were paid \$100 to \$200 a month. Laborers received \$8 a day; clerks from \$15 to \$20 a day. Coal was sold at from \$60 to \$100 per ton. A gentleman paid \$50 for a simple japonica to present to his lady, while pineapples sold at \$5 apiece.

I have attached the above sketch to this book, feeling that it will be of interest to the readers thereof, for generations to come, in comparing the past with the present.

LAKES, RIVERS, RAILROADS, STEAMBOATS, PRINTING PRESSES,
NEWSPAPERS, POST OFFICES, ETC.

The first Post Office in this country was established in 1464.

The first Printing Press used in the United States was introduced in 1629.

The first newspaper advertisement appeared in 1652.

The first steamboat in the United States plied the Hudson river in 1807.

The first use of a locomotive in the United States was in 1829.

The first horse-cars run in New England by rail were operated between Cambridge and Boston in 1856.

The first iron-clad cruiser built for the United States Navy, was the Michigan, and was built in 1843, and put on the lakes.

The Missouri river, from its junction with the Mississippi, is said to be navigable by steamboats 2900 miles. The Mississippi river is navigable with large steamboats 2161 miles and with smaller boats 650 miles further, making 2811 miles.

The Red river navigation is 986 miles.

The Minnesota river navigation is 295 miles.

The Missouri river from its rise to the sea is 4100 miles, the longest river in the world.

The length of the Amazon river is 3600 miles, and the Nile is 3000 in length.

Lake Superior is said to be the largest in the known world, 380 miles in length by 120 miles in width. It is claimed by some persons that the lake is 160 miles in width. Lake Michigan is the next largest in this country, its length 330 miles by 60 in width.

The largest suspension bridge is the Brooklyn. The length of the main span 1595 feet, 6 inches. The entire length of the bridge is 5989 feet.

A FAMILY RECORD OF MY GRANDPARENTS.

Deacon Oliver and Susanna Howard of North Bridgewater on my mother, Parna's side.

Children :—Oliver, Daniel, Otis, Parna, Emily, Burness, Lois, Mehitable, Betsy, Olive.

MY GRANDFATHER, JOHN FORD AND WIFE'S FAMILY.

Boys :—John, James, Samuel. Girls :—Susan, Lydia, Hannah. There were other children but they died in childhood.

DEATHS IN MY FATHER'S FAMILY.

My twin brothers, Lewis and Lucius, died October 17, 1811, aged 3 years 5 months. My mother, Parna, daughter of Dea. Oliver Howard of North Bridgewater, died October 31, 1822, aged 40 years. My brother John died March 9, 1823, aged 3 years. My father, James Ford, died December 22, 1854, aged 74 years, 8 months and 20 days. My brother James died August 29, 1877, aged 75 years, 9 months and 3 days. My brother Lucius died August 8, 1883, aged 66 years, 1 month and 9 days. My sister Susan died March 27, 1888, aged 73 years, 7 months and 13 days. My sister Parna, died March 21, 1889, aged 84 years, 11 months, and 14 days. My sister Eliza died December 16, 1890, aged 84 years, 6 months, and 10 days.

Lewis Ford was born April 23, 1812. Lewis Ford and Anna Dyer joined in marriage in fall of 1833.

BIRTHS AND DEATHS OF THEIR CHILDREN.

Lewis Whitman was born March 3, 1837, and died September 26, 1839. Ann Frances was born November 2, 1839, and died September 4, 1840. Wilson was born November 10, 1841. Amanda was born February 2, 1845.

MILK.

When a boy and on my father's farm, the milk we girls and boys had to eat and drink *was milk*, but when I eat or drink the milkman's milk, of the present day, as a rule, I own there are exceptions, where the cows are salted and slopped so as to get the greatest possible amount of milk, and then perchance the night's milk is skimmed before starting out in the morning, and the morning's milk watered, and after the milk has been sold and stood in the pantry all day and perchance the housekeeper should happen to want a little cream for coffee or some other delicacy, before dishing it out for one to eat. If you can sit down to or look upon such a bowl of milk without involuntarily disclosing one of those long and most unearthly sighs, which would not be human except under most distressing circumstances, you can do better than I can. But after sighing my mind turns back to my boyhood, and longs for one more bowl of milk such as my father's old line-back cow used to discount when I milked her. It was delicious, and I sometimes find good milk now in boarding-houses and in eating-saloons, but the occurrence is so rare that I never forget to give thanks on such occasions.

LEWIS FORD.

June 12, 1891.

LICENTIOUSNESS EXPOSED IN THE INTEREST OF SOCIAL PURITY.

THE PACIFIC COAST TRAFFIC IN CHINESE WOMEN.

The traffic in Chinese women on the Pacific coast, for immoral purposes, is one of the disgraceful and shocking crimes of our time. We some time ago called attention to this evil traffic as centering in San Francisco. We had hoped that it had been stopped. On the contrary, with, it is affirmed, the connivance of the judiciary, under the forms of law, it continues, and to an appalling extent.

The *California Christian Advocate*, of San Francisco, in a late issue, under the head of "A National Judicial Scandal" says:

The landing of Chinese women at this port for purposes of prostitution is a regular business and is prosecuted by means of *habeas corpus* procured by bribery, fraud and perjury. About ten thousand five hundred writs of *habeas corpus* have been issued in order to land Chinese men and women, and it is safe to say

that ten thousand of these have been issued through criminal connivance of white men, more or less influential in court circles, and of all the Chinese women landed, ninety-nine out of every hundred have been bought or bribed and deceived in China, and procured to recruit Chinese brothels in San Francisco and other towns on this coast.

Forty harlots and slaves, in a lot, landed for lust by white men is the simple record. The writs of *habeas corpus* are from the United States District Court, and that makes this business of importing harlots a national business.

The time has come for plain speaking. When women who, like myself, having done what they could to save a few of the lost, having looked at such men in parliament, and heard them arguing in favor of Contagious Diseases Acts, and against any proposed modicum of protection for little girls, they have felt sick with anger and sorrow in their knowledge of facts of which they could not speak, because none would have believed or heeded their words. We have listened to cynical arguments in favor of the protection of male vices in the House of Commons, whose illegitimate children and cast-off paramours we have sheltered and nursed in their disease and poverty and desertion, and the victim of whose seductions we have labored hard to restore to hope and a new life. How little do some good people understand the demand of women to be put on a level with the poor agricultural laborers, and to be granted that little favor, the parliamentary vote! They prate about women coveting power, and stepping out of their sphere, while what we are craving for with aching hearts is but to be able to protect ourselves and our children from male destroyers—not only from their deeds of shame but from their evil influences in legislature.

In a letter to the *Union Signal* from Berlin, Mrs. J. K. Barney, of Providence, R. I., now in Europe, writes:

The terrible feature of licensing prostitution exists here, and it is said there are from sixty to eighty thousand licensed prostitutes in Berlin, and nearly as many more who seek to escape police regulations.—*The Philanthropist*, Dec., 1889.

The Decalogue was given on a mount where God Himself met His prophet, and where angels were the scribes. Yet out of these

holy surroundings came a command that not one in a thousand today ever here discussed in pulpit or press, "Thou shalt not commit adultery."

Do we aim to be any more clean and delicate than our Master? Yet He spoke right out, words that it is doubtful whether even the *Mail and Express* would be willing to place at the head of its editorials: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

In the New Testament, "lust," "fornication," "harlotry," are touched on in a hundred places, and in every instance with such plainness of expression, that many of its passages are not read in public for fear of offense to some refined audience. The writer does not plead for the publication of the minute details of any vice; only that the vice should be recognized, and properly exposed from all those places where truth told can be made to prevail.

The sensitiveness that takes offense at such exposures needs to be reconstructed. It is not a mark either of depth or purity of character. Show me an audience where the people exchange glances and shrug their shoulders, and look sour when the speaker utters his earnest words against uncleanness of life, and I will show you people who have a far greater experimental knowledge of certain nameless sins than they would dare to make public.

Strong men and women who are conscious of their personal integrity, and who crave to know where a vice lurks that they may the better smite it, can listen with dignity to any delicate disclosure of sin, and pass out without any sense of injury.

FURTHER OBJECTIONS TO PROSTITUTION, ESPECIALLY FROM THE PHYSIOLOGICAL STANDPOINT.

Statistics concerning the status of prostitution in New York city can only be approximated. In the class for diseases of women at the Out-Door Poor Department of Bellevue Hospital, 1802 new cases were received from Feb. 1, 1890, to Jan. 1, 1891. A very large number of these cases include prostitutes with diseases which are in a contagious condition. It would hardly be unreasonable to say that there are 10,000 women in New York city who are in condition to propagate actively venereal disease.

There are probably as many more men who are in the same condition. This grand army of disease producers represents a portion of the baneful results of prostitution in our midst, with no laws to restrict or regulate the evil. In countless cases sexual intercourse is indulged in by those who are aware of the infectious character of their disease. In many other individuals there is ignorance that they are the subjects of infectious disease. Hence the relation of this most sacred work to that of the W. C. T. U. is so close that the press, through some of its noblest representatives has, in the last year, appealed to us to ignore the tempted and fallen of our sex no longer.

The mother's right to be her son's friend, and the father's right to be the trusted counselor of his daughter ought not to be abridged by the smallest fraction.

I believe that every mother should be a mother *to her son in all his life* as much as she would wish to be to her daughter, and that an equal duty rests on every father to have a part in the training of his daughters. Between the parent and the child there should be absolutely no secrets. The home should be the citadel of confidence. And evil is two sexed. Some forms of moral poison are invisible to the father's eye; some, equally as destructive, cannot be seen by the mother. It seems to me that so grand a journal as *The Union Signal* should teach these truths.

NEBRASKA.

I would like to know how many states permit the licensing of prostitution? While the law does not recognize any such business in Nebraska, Omaha collects a monthly tax of \$10 from every woman having charge of a house of ill-fame, and six dollars from each of the inmates. Lincoln taxes the madames \$10 and the inmates \$4 each every month. JENNIE F. HOLMES, 1889.

The *Omaha Daily Herald*, of the 11th ult., makes the following remarkable statement:

"A very handsome income indeed is the city's share of the profits of prostitution in Omaha. The sum varies slightly each month, but \$1,500 is a low estimate of the average receipts per month. This month bids fair to exceed this figure, \$1,173.50

having been paid to the Clerk of the Court, yesterday. All through the day a silent procession wound its way to the Clerk's desk and another line of silent ones glided out."

The \$1,000 "high license" fee for liquor saloons in Omaha has naturally enough induced such a degree of municipal moral blindness in that city as to make possible this resort to taxation of prostitution as an added source of public revenue. Shame on Omaha!

DR. KATE C. BUSHNELL addressed an audience of three hundred Chicago women on the theme which has stirred so many hearts, "Slavery up North." Dr. Bushnell spent the months of May, June, July and August of 1888 in Northern Wisconsin, investigating in person the charges of girls being forced to a life of sin, in the infamous dens of the dense forests of that region. She went quietly from place to place, talked with ministers, lawyers, physicians, and girls who had been inmates and escaped, examined police and justices' records, and is qualified to corroborate every statement she makes as to the enormity of this iniquitous traffic in human souls.

EXTRACT FROM A LETTER BY MRS. M. E. PARKER.

"When that grand woman, Josephine E. Butler, began her crusade against the legalization of vice by the British Parliament the press hurled its coarsest epithets against her, and people would draw aside their garments as they passed her in the streets of Liverpool. *Now*, no woman is more highly honored. I sat beside her last June in Exeter Hall, London, and, though many of the great and noble of earth were there, none received such an ovation as the worn and weary woman who had fought such a glorious and victorious fight. The vast audience rose to their feet in mass, and could scarcely restrain their emotions. The world first crucifies its saviours, but after many days it strews their path with flowers or it builds them a sepulchre."

THE "AGE OF CONSENT" IN THE UNITED STATES.

We present herewith a revised list of the several States and Territories, complete except Delaware and Utah, with the present legal "age of consent" in each, in cases in the crime of rape.

The figures are furnished in each instance by the Secretary of State, in reply to our inquiry, as follows :

Maine,	14 years.	North Dakota,	14 years.
New Hampshire,	13 "	Maryland,	14 "
Vermont,	14 "	Virginia,	12 "
Massachusetts,	14 "	West Virginia,	12 "
Connecticut,	14 "	North Carolina,	10 "
Rhode Island,	14 "	South Carolina,	10 "
New York,	16 "	Florida,	17 "
New Jersey,	16 "	Georgia,	10 "
Pennsylvania,	16 "	Alabama,	10 "
Mississippi,	16 "	Louisiana,	12 "
Texas,	10 "	Tennessee,	13 "
Kentucky,	12 "	Ohio,	14 "
Michigan,	14 "	Illinois,	14 "
Indiana,	12 "	Iowa,	13 "
Missouri,	14 "	Minnesota,	10 "
Wisconsin,	12 "	Nebraska,	15 "
Kansas,	18 "	Nevada,	14 "
Montana,	15 "	Wyoming,	14 "
Idaho,	10 "	California,	14 "
New Mexico,	14 "	Oregon,	14 "
Washington,	14 "	Arkansas,	14 "
Arizona,	14 "	Colorado,	10 "
South Dakota,	10 "	Dist. Columbia,	16 "

EXTRACT FROM A RECENT SERMON BY REV. JOSEPH MAY
OF PHILADELPHIA.

So delicate is this theme that one at first is tempted to feel that it should be treated on a special occasion. But the conditions of our recent days bring it constantly under the attention of every person, the public offences against purity of thought, taste and feeling are flagrant, reaching to all alike, older and younger. And I have come to feel that it should be dealt with frankly on this occasion of our common assembling. The evils which flow from the violation of purity thrive peculiarly through the want of openness ; and although the task of speech upon this topic is always

delicate, it is one which cannot be left wholly undone, privately or publicly, without great peril. The young indeed need warning, need counsel. They need to be guarded against the earliest and slightest deviations from perfect purity of thought and conduct. They need to be taught reverence for the principle which, more than any other, is the protection of the individual and the conservative force in society.

The *Chicago Tribune* a responsible journal, in a recent issue, referring to the prevalence, of social vice in that city, mentions, on the authority of one of its Police Captains, a district of the West Side, bounded by Carpenter street and the river and Lake and Van Buren streets in which there are over one hundred disreputable houses and fifty or more assignation houses. Some of these it says are situated in neighborhoods so quiet and respectable that their character is only known to those who frequent them. One is designated "in a highly respectable neighborhood on a quiet street," the proprietor of which is a woman "who is a faithful attendant of a fashionable church on one of the boulevards." That there is much tolerated vice in all our large cities there is evidence only too abundant and painful, nor is it all confined to the slums.

It is a dangerous plan morally, utterly delusive as a sanitary measure, unjust and cruel in its details of despotic supervision, subjecting women to personal indignities that no man would tolerate without desperate resistance. These are liable to be imposed upon innocent girls on mere suspicion, and often have been. But if not innocent, no woman is so debased that she may not be sunk lower by this attitude of the State toward her, since it is not to lead her out of her life of sin, but to attempt to secure physical safety for the partners of her shame when she shall return to it. Outraged womanhood protests. Certainly this is no remedy.

RECRUITING FOR VICE.

The wicked recruiting of new victims among young girls for houses of immorality in this and other cities is continually going on, but occasionally the purveyors for the market of vice are

thwarted in their evil plans. Recently at the railway station in Troy, N. Y., a fashionably dressed woman, attended by three young girls, and who purchased tickets for New York, became the object of suspicion, and the four were finally, at the instance of a member of the State Board of Arbitration, who chanced to be an observer of their movements and was satisfied that there was something wrong, placed under arrest. The telegram to the N. Y. *Sun*, giving the details of the case, says: "Superintendent Willard was sent for, and under his cross-questioning the girls admitted that they had been secured to enter a bagnio on 128th street, New York. Miss Lee had told them that they could earn from \$10 to \$20 a day, and that in two months they would be able to wear silk dresses and silk underwear and sport valuable jewelry. Each of the girls has a good home in this city, their parents are respectable people."

Alas! for the multitude of easily deluded girls who are not thus discovered in time to be rescued from the toils of the despoiler, and who are sacrificed in dens of iniquity as practically slaves in the loathsome service of sensuality.—*The Philanthropist*, 1890.

The W. C. T. U. has petitioned the New York Legislature to prohibit the employment of women or girls as bar-maids in saloons or restaurants where liquors are sold.

A CHAPTER PERTAINING TO RUM AND MISSIONARIES.

"Thus we touch the great Congo state. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick, it cries out, 'Oh, Christians at home, for the love of Christ stop the rum!'"

Under the madness of intoxicating liquors sent from Massachusetts, one hundred of these people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars; but America hurries fifty souls to the bar of God for ninety cents."

Senator Dawes, of Massachusetts, has presented over two hundred and forty petitions asking Congress to stop the traffic in

intoxicants between the United States and Africa. The petitions state that more than 800,000 gallons are exported annually to African ports, and prays that under the section of the Constitution which authorizes Congress to regulate commerce with foreign countries, it may be stopped. Even stronger is the appeal of the Congo chief, who, having learned to read and write, has just sent a letter to the Archbishop of Canterbury, in which this sentence occurs: "Great and good chief of the tribe of Christ, the humblest of your servants kisses the hem of your garment, and begs you to send his fellow-servants more gospel and less rum." Can a Christian country fail to heed an appeal so full of pathos, and so freighted with human destiny? (1890.)

Rum-making in Massachusetts for African consumption still flourishes. An eye-witness says that the largest distillery in the world is in Massachusetts, and that "the amount manufactured averages 90 barrels a day, some for home consumption, but the greater part for export to the coast of Africa. The barrels contain 43 gallons, and the internal revenue tax is 90 cents per gallon or \$38.70 a barrel. Would it not be worth while for the Christian men and women interested in the promotion of Christian missions in Africa to make a united and determined effort to close up this Massachusetts distillery as one of their most active and formidable hindrances? If not, why not?

—*National Temperance Advocate.*

A steamer recently despatched to Africa carried two missionaries, a stock of Bibles, 2,100 gallons of Holland gin and 1,500 gallons of rum.

—*Utica Observer.*

The amount of liquor sent into Africa, in five years, from Boston alone, was 3,500,000 gallons. The amount of liquor registered on the vessels which stopped at Madeira, en route to Africa *in one week* is as follows: 960,000 cases of whiskey; 24,000 butts of rum; 30,000 cases of brandy; 28,000 cases of Irish whiskey; 800,000 demijohns of rum; 36,000 barrels of rum; 30,000 cases old tom; 15,000 barrels absinthe; 40,000 cases of vermouth.

Let's send for missionaries who in heathen countries roam
And let them labor with rum-shipping Christians here at home.

PROHIBITION AND PROHIBITION PARTY.

WOMEN WERE ALWAYS MEMBERS.

A correspondent takes exception to the statement that prior to 1882 the National Prohibition Party, before its fusion with the Home Protection Party, was composed of men alone. She affirms that from the very beginning it was a party of men and women, with woman suffrage as one of its cardinal principles, and gives the following facts:

The National Prohibition Party was organized Sept. 1, 1869. The convention was held in Farwell Hall, Chicago. It comprised nearly five hundred delegates, representing twenty states. Women delegates, from at least four states, were full sharers in the work and honor of the day. The committee to prepare and issue the call for that convention was empowered by a caucus of Good Templars held in Oswego, N. Y., on Thursday, May 25, 1869, of which Mrs. Mattie McClellan Brown of Ohio, Miss Amanda Lane Massachusetts and Miss Amanda Way of Indiana, were full and equal participators. The party in its inception and organization, therefore, was a party of men and women.

The first National Nominating Convention was held in Columbus, Ohio., on Feb. 22, 1872. Mrs. Janney, of Ohio, was a vice-president, and women delegates from four or more states, on perfect equality with the men delegates, participated in its deliberations. The woman suffrage plank met with opposition, but was carried by an overwhelming majority, as it has been ever since. The word "reform" was incorporated in the party name in that year.

It would do injustice to the pioneers who have for thirteen years been faithfully standing for an independent party action which should include women, to say that a fusion "between the Prohibition Reform Party and the Home Protection Party was made in 1882 on the basis of the maintenance of woman suffrage as one of the fundamental principles of the party." Neither the "Home Protection Party," so called, (which includes the Lake Bluff Convocation) nor the National Liberator movement for independent party action under Robert W. Nelson, both of which combined with the "Prohibition Reform Party" in August, 1882, brought any stronger woman suffrage sentiment into the party than was

there before. "Fusion" did not add woman suffrage to prohibition in the party policy, because the foundation of this independent political action was built at the very outset on the dual principle. The team started with two horses nineteen years ago, and, as Miss Willard says: "They will go together if we drive."

Grand men and women have been doing a practical work for woman suffrage in the organization and growth of the Prohibition Party, which deserves warm commendation and praise from all pioneers in the woman suffrage reform. No where is to be found a more live, healthy and enthusiastic agitation on the question, or a more promising growth of sentiment than in this political movement.

A DELEGATE.

Here is an instructive little table. It shows the Prohibition Presidential vote at the last four elections:

1876—Green Clay Smith, 9,522; 1880—Neal Dow, 10,305; 1884—John P. St. John, 151,809; 1888—Clinton B. Fisk, 239,368.

PLATFORM OF THE PROHIBITION PARTY, 1888.

The Prohibition Party, in national convention assembled, acknowledging Almighty God as the source of all power in government, do hereby declare:

1. That the manufacture, importation, exportation, transportation and sale of alcoholic beverages shall be made public crimes, and punished as such.

2. That such prohibition must be secured through amendments of our national and state constitutions, enforced by adequate laws adequately supported by administrative authority; and to this end the organization of the Prohibition party is imperatively demanded in state and nation.

3. That any form of license, taxation or regulation of the liquor traffic is contrary to good government; that any party which supports regulation, license or tax enters into alliance with such traffic and becomes the actual foe of the state's welfare, and that we arraign the republican and democratic parties for their persistent attitude in favor of the licensed iniquity, whereby they oppose the demand of the people for prohibition, and through open complicity with the liquor cause defeat the enforcement of law.

4. For the immediate abolition of the internal revenue system, whereby our national government is deriving support from our greatest national vice.

5. That an adequate public revenue being necessary, it may be properly raised by import duties, and by an equitable assessment upon the property and the legitimate business of the country; but import duties should be so reduced that no surplus shall be accumulated in the treasury, and that the burdens of taxation shall be removed from foods, clothing and other comforts and necessaries of life.

6. That civil service appointments for all civil offices, chiefly clerical in their duties, should be based upon moral, intellectual and physical qualifications, and not upon party service or party necessity.

7. That the right of suffrage rests on no mere circumstances of race, sex or nationality, and that where, from any cause, it has been held from citizens who are of suitable age and mentally and morally qualified for the exercise of an intelligent ballot, it should be restored by the people through the legislature of the several states, on such educational basis as they may deem wise.

8. For the abolition of polygamy and the establishment of uniform laws governing marriage and divorce.

9. For prohibiting all combinations of capital to control and increase the cost of products for popular consumption.

10. For the preservation and defense of the Sabbath, as a civil institution without oppressing any who religiously observe the same of any other day than the first day of the week.

11. That arbitration is the Christian, wise and economic method of settling national differences, and the same method should by judicious legislation be applied to the settlement of disputes between large bodies of employes and employers; that the abolition of the saloon would remove the burdens, moral, physical, pecuniary and social, which now oppress labor and rob it of its earnings, and would prove to be the wise and successful way of promoting labor reform, and we invite labor and capital to unite with us for the accomplishment thereof; that monopoly in land is a wrong to the people, and the public land should be reserved to actual settlers, and that men and women should receive equal wages for equal work.

12. That our immigration laws should be so enforced as to prevent the introduction into our country of all convicts, inmates of other dependent institutions, and of others physically incapacitated for self-support; and that no person should have the ballot in any state who is not a citizen of the United States.

Recognizing and declaring that prohibition of the liquor traffic has become the dominant issue in national politics, we invite to full party fellowship all those who, on this one dominant issue, are with us agreed, in the full belief that this party can and will remove sectional differences, promote national unity and insure the best welfare of our entire land.

The leading woman suffragists are rapidly coming to see that the prohibition party is their natural home. First, Mrs. Helen M. Gougar came out, and her coming means a host. Mrs. L. D. Blake soon followed, then our grand Mrs. Livermore, and now Elizabeth Cady Stanton.—*Union Signal*.

History demonstrates clearly that every movement of great magnitude, whether religious or political, creates its own instrument of successful operation. The philosophy of this may be readily discovered. Old and effete organizations cannot be successfully employed in the promotion of new movements, of a reformatory character.

Jesus of Nazareth could not use the old Jewish church to spread His Gospel throughout the world; Martin Luther could not use the Roman church to reform the abuses that had fastened upon that organization. John Knox could not use the state church in Scotland for the purpose of accomplishing reforms that were imperatively demanded, and John Wesley could not use the church of England as an agent to bring about a revival of spiritual religion. Nor could the anti-slavery reformers use either the Democratic or Whig parties as instruments for the overthrow of slavery. No more can Prohibitionists use either of the old parties of today for the overthrow of the traffic in intoxicating liquors. It is impossible to use an organization for the accomplishment of reform, when the evil to be removed controls the organization itself. The liquor power now controls the Democratic and Republican parties, and it is folly to suppose that that power will smite itself. "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand."

SHALL WE DROP THE SUFFRAGE PLANK? (1889.)

Topeka (Kan.) Leader:—A certain class of political schemers who are identified with the Prohibition party, are busily engaged in a plot that if successful will be very disastrous to our interests, and exceedingly unfair to the grand Christian women of the party.

Here and now *The Leader* wants to file a most vigorous protest against such a movement. We can never eliminate equal suffrage from our platform without disintegration. Prohibition and woman suffrage are Siamese twins; kill one and the other will die. We talk about the success of prohibition being necessary in order to the success of woman suffrage, or vice versa. Nonsense! They are inseparable. The twins will stand side by side when the victory comes, and the men who fight either now will hate themselves then for their past shortsightedness.

As one of the leaders of the National W. C. T. U. said only a few days ago: "To drop the suffrage plank is to disintegrate the Prohibition party; a new party would at once spring into existence that would be true to the women of America."

The Prohibition party was not born of bitterness, nor is it run by the spirit of revenge. It is the offspring of justice and mercy, and it goes forth on a mission of genuine philanthropy. It seeks the greatest good to the greatest number. If it could only have the right of way, what benedictions would drop from its lips and what blessings would follow its bright pathway of progress! Multitudes of families would have better food, better clothes, better houses, better furniture, better education, better morals, better manners, better health, better associations and better prospects. All classes would be benefited. Rumsellers themselves would be substantially blessed by destroying a business that makes them mean and wicked, and cuts off the possibility of their becoming fit to live or fit to die. What a physical, mental, moral and financial uplift the triumph of prohibition would give to the whole country.

A BISHOP GIVES FIVE REASONS.

THE PROHIBITION PARTY POSITION IS LOGICAL AND STATESMANLIKE.

The Warren (Pa.) *Arrow* recently printed the following five reasons from Bishop J. N. Fitzgerald, of the M. E. Church, why he should vote the Prohibition ticket:

1. I am a Prohibitionist, and as such, in order to be consistent, I must vote for candidates who favor prohibition, and who stand on a prohibition platform.

2. My ballot will be for the protection of the American homes, and no saloonist in the land will cast a ballot like it.

3. My ballot will help to build up a party which must come into power before prohibition can be enforced.

4. Neither the tariff nor any other issue now before the American people involves such vast financial (to say nothing of other and more important) interests, as does the question of the rum traffic, and Prohibitionists represent a party which I regard as on the right side of the question.

5. I desire to be obedient to the laws of my church, and those laws, statute as well as common, declare in favor of prohibition and against the sale, either free or licensed, of intoxicating beverages.

The Prohibition party is organized to put down the liquor traffic. It will be given a chance in 1892 or 1896. Every temperance man who votes against it aids to retard the victory.

The whiskey business of this country is run by a joint stock company, in which every man who votes for either of the old parties is a stockholder.

HIGH LICENSE.

Still the word comes from Des Moines that high license has increased the number of saloons—twenty-seven more having been issued under the thousand dollar ordinance than under the \$250 license fee of last year. It is said by the Des Moines Register that the mayor expects thirty more will be called for.

Q. What is the difference between a Prohibitionist and a High Licensist?

A. High Licensists believe in putting whiskey into a boy through a \$1,000 funnel, and then putting the boy into the gutter; the Prohibitionists believe in putting the whiskey into the gutter and saving the boy.— *Waco Advance*.

A novel proposition has lately been made to the municipal authorities of Joliet, Ill. A firm there offers to pay \$75,000 for a monopoly of the saloon privileges of the city.

There was lately organized at North Adams, Mass., a Free Baptist Church which will not admit into membership those who vote for or advocate high license. "A little cloud," but at a high level, and it will ultimately "spread over all the heaven" of God's visible church.

The Brewers' Congress, in national convention last week, pronounced for high license; so did the Congregational preachers of Chicago a few weeks ago.— *Lever.*

In reply to the question, "Has high license been any hurt to your business?" Henry H. Shufeldt & Co., leading Chicago brewers, who have \$1,000,000 invested in the business, replied,— "We think not."

Illinois, with its "wise measures of regulation and restriction," contributes over \$31,000,000 to the national blood money, while Iowa's tax is but \$392,576, and it is quite reasonable to suppose that the amount of alcohol used in the manufactures and medicines of a great state would yield such a proportion of the accredited revenue as to leave little to represent illicit sales. Throughout the United States the increase in production of distilled liquors over that of the preceding year is 361,486 gallons; and the increase of fermented liquors, 5,237,668. Verily the "prohibitory features of high license" do not appear in the report of the internal revenue.

In Lincoln, under low license, there were twelve saloons, now under high license there are twenty-three saloons, each of which pays \$1,000.— *Nebraska.*

License! Away with it! As well might you attempt to dress up the devil in the finest broadcloth, and call him a first-class saint, as to try to make the selling of rum respectable by giving it license.

The Pittston (Pa.) *Gazette* of January 22, says: "The number of prisoners confined in the Lackawanna County jail is so large that the county commissioners have been compelled to put in forty new iron bedsteads." This county is under high license.

The saloons in St. Joseph, Mo., have increased in numbers since the license fee has been raised to \$950.

ATLANTA, GA.

The Atlanta *Commonwealth* says :

1. In the year 1887, under prohibition, the arrests for drunkenness in the months from January to September, inclusive, were 674 ; in the same months in 1888, under a high license fee of \$1,000, there were 1,510 arrests.

2. Therefore this paper says, " The \$1,000 high license law in Atlanta is an utter failure. It is no bar to crime and drunkenness."

PLAINFIELD, N. J.

In this city the license fee was raised from \$300 to \$500, but the *Central Times* of that place says :

1. More licenses have been granted under the \$500 fee than under the old \$300 fee.

2. High license in Plainfield has only succeeded in one thing, and that is in fastening the liquor traffic upon the town, because of the large revenue it brings into the treasury.

3. High license thus proves a revenue bribe to the consciences of city officials, who like to make a good financial showing under their administration.

The high license system of Boston has had the effect of reducing the number of saloons in that city, but the bar facilities of the large number of drinking places left have been greatly increased. Many saloons have lengthened their bars and added to their supply of glasses, seats, etc. : others have rented additional room, and all have increased their custom to such an extent that the fallacy of high license diminishing the sale and consumption of liquor is so plain that he who runs may read.

LUTHERANS IN NEBRASKA IN CHURCH CONFERENCE ASSEMBLED.

3. License being dependent upon officers elected by the people, the saloon becomes a dangerous power in politics. And wherever the saloon is successful, it has the officers of the law in its favor, making punishment for violations almost impossible. Hence, but comparatively few prosecutions take place under this law, which is violated every day.

4. Under high license the consumption of liquor has rapidly increased ; hence it is favored by the liquor men, and consistently so ; but it is absurd to speak of it as a step toward prohibition.

George W. Bain said in his recent lecture in this city regarding high license: "The difference between a high licensed saloon and a low licensed groggery is, one is the inlet to the rivulets of moderation, the other the outlet to the river of drunkenness. I would rather vote for the low groggery, through which the drunkard escapes into the grave from the demon on his track, than for the gilded gateway which opens the road to destruction for young men."

CHICAGO.

For five years we have heard much about what the \$500 license fee has done for this city. What are the results? The *Chicago Daily News* of April 6, 1888, is authority for the following statements:

1. High license is a success as a revenue, but it is an undisguised failure as a temperance measure.
2. It in no way checks the consumption of intoxicating liquors as a beverage.
3. Nor does it, in the least degree, lessen the evils or crimes from the use of alcoholic liquors.
4. The "dives and dens, the barrel houses and the thieves' resorts are as bad and as frequent in this city today, after five years of high license, as they ever were."
5. "Call high license what it is — an easy way to raise a revenue from vice — but let there be an end of indorsing it as a temperance or reform measure."

The high license revision of an old text, "For this purpose the Son of God was made manifest, that he might regulate the works of the devil." — *Northwestern Christian Advocate*.

The St. Joseph (Mo.) Herald, which is owned by a brewer and edited by a friend of the liquor traffic, is authority for the statement that the increase of license fees in that city from \$750 to \$950 a year has not decreased the number of saloons. It was estimated by the comptroller that the number of saloons would not exceed one hundred, on account of the large license tax, but only six months of the fiscal year are gone, and already their number is 127.

Nebraska has three thousand saloons and fifty distilleries and breweries, notwithstanding eight years of high license laws. High license has had its best trial in this state, and it is acknowledged to be a magnificent fraud as a temperance measure.

The worst thing about high license is the money. It serves as a bribe to thousands of voters. Deny it as they may, the five hundred or more church members who voted last April to continue the license system in Lincoln did it for the \$37,000. If the license money were thrown into the sea it would be different. It is but little less than selling boys for drunkards and girls for drunkard's wives, boys for criminals and girls for disgrace.

LIQUOR DEALERS FAVOR HIGH LICENSE.

In reality high license is a system advocated by the shrewdest brewers, distillers, liquor dealers and liquor organs.

The whole system of license is simply a swindle and bitter injustice, and by and by the hearts of Christian men may get not only weary but mad with crying, "How long, O Lord?" And then they will do what they ought to have done long ago, namely, answer their own prayers by voting for righteousness rather than for party. Hasten the glad day! — *James W. Cole.*

HISTORICAL ITEMS PERTAINING TO TEMPERANCE.

In New York last year 1,434 husbands procured divorces from their wives on the ground of drunkenness. During the same year 12,432 wives procured divorces from their husbands on the same charge.

The *Chicago Champion*, like all the rum organs, is delighted with the decision of the commissioners to open the World's Fair to the rum traffic. It says (with characteristic elegance of expression): "A more effective, centre-hitting kick was never administered to these cranky, half-witted, weak-minded cranks, the Prohibitionists."

The *Southern Journal*: The trouble with local option is you have to wind it up so often, and then you can never be sure that the cogs will hold. It is like fighting malaria on local option plan; you may drain your lot, but if your neighbors do not drain theirs, your drainage will do you little good.

NEW YORK LIQUOR LEGISLATION. — TWO NOTORIOUS BILLS INTRODUCED INTO THE LEGISLATURE.

ALBANY, N. Y., Jan. 30, 1892.— (*Special.*) — A new excise bill was introduced into the house yesterday. If passed, it will permit Sunday liquor selling after 1 o'clock, P. M., will allow special licenses to be granted to dance halls to keep open and sell liquors until 5 o'clock in the morning. It will make it a misdemeanor for an officer or agent of a society to enter licensed premises in forbidden hours for the purpose of obtaining evidence, and punishes such an offence with imprisonment. The minimum license fee is reduced in a number of instances from \$50 to \$30; druggists are allowed to sell only on prescriptions, and the powers of excise commissioners to revoke licenses is very much curtailed. In short, the bill seems to be a combination of all the bad bills that have been before the legislature for a half dozen years.

Another notorious bill is an act to regulate the social evil, which will be introduced into the house in a few days. The act provides for the registration of disorderly houses and their inmates. Disorderly houses pay \$100 per year license, and each inmate pays \$10 each for the same length of time. The houses must be confined to definite localities and inmates must have weekly medical examinations. Any violation of this act is made a misdemeanor, punishable with a fine of not over \$500 or more than one year's imprisonment.

MORALITY VERSUS BUSINESS.

The Methodists of Chicago have just passed the following:

Whereas, The local directory of the World's Columbian Exposition has decided to permit the sale of intoxicating liquors at restaurants within the exposition grounds for a share of the gross receipts from such sales; and

Whereas, This action makes all persons who have purchased stock in the exposition partners in the liquor business;

Resolved, That we regard this action as a gross affront to public morality, an insult to all stockholders opposed to the liquor traffic, and a violation of the implied contract between them and the promoters of the fair, who sold them stock, which entitles all temperance people to have the money they paid for stock refunded.

Resolved, That we, the Methodist preachers of Chicago and vicinity, protest against the action of the directors, and hereby respectfully request them to rescind it, and in case they refuse to do so we petition the national commission to veto it.

Resolved, That copies of these resolutions be sent to the chairman of the local directory and president of the national commission.

THE BRUSSELS TREATY.

January, 1892.

If ever a Christian nation was called of God to stand for justice and right it is the United States today. On her decision hangs the weal or woe of 200,000 helpless people. To her they look for redemption from two of the greatest curses which ever inflicted mankind — the slave trade and the drink traffic. The Brussels treaty, by carefully prepared articles, draws the cordon of protection against these two enormities around the great Free State of Congo. To be effective, this treaty must be ratified by all the contracting powers. This ratification was to have been consummated before July 1, 1891; because our Senate "forgot" to ratify it before that time the date was extended till the present Congress should have an opportunity to act upon it. It is now before Congress, and petitions should pour in upon the Senate unceasingly, asking its ratification.

Already Great Britain, France, Germany, Russia, Hungary, Austria, Belgium, Denmark, Spain, Italy, the Netherlands, Portugal, Sweden, Norway, Turkey, Persia and Zanzibar have ratified it; Christian America alone stands aloof.

What does her failure to ratify it involve? The abrogation of the treaty. If she refuses or neglects to ratify, the work of all the other nations goes for naught. And that means turning back the hands on the dial of civilization a full century. For let this effort fail through the remissness or greed of a leading Christian nation and not soon again can the jealousies, the antagonistic interests be so harmonized as they were by the patient, wise councillors who framed the Brussels treaty and secured its ratification by all but one of the contracting powers. The great moneyed interest back of the slave trade and the drink traffic are now in arms, and no other such a conference as that of 1889 will ever again be possible till these arch foes of human freedom are overthrown.

Dr. James Edmund, surgeon to the London Temperance Hospital, has just issued a book descriptive of one hundred and twenty-nine surgical operations of all kinds, successfully treated without the use of alcohol.

PROHIBITION PROHIBITS.

OTHERWISE IT WOULD NOT BE PROHIBITION.

THE DEAD LINE.

(No Saloons in Kansas City, Kan., 1889.)

It is true that much liquor is shipped from Kansas City, Mo., into our State to individuals, on their orders, in boxes labelled and disguised in some mysterious way, but very little is sold in that way compared to the amount disposed of in the old license days. Kansas City is a wicked place located in the State of Missouri, next to the Kansas line, and I suppose this State will suffer from her drunken neighbor until Missouri becomes wise and good enough to enact and enforce a prohibitory law or until Uncle Sam takes alcohol by the throat.

I live now, says a correspondent of *The Quill*, in Kansas City, Kansas. This city is separated from Kansas City, Missouri, by nothing but the State line, which is a narrow street. The Missouri city contains about 150,000 inhabitants, and this city about 50,000. As you travel west through the large city, you will be sure to notice the many saloons. As you approach the State line, they become exceedingly numerous, until for two or three blocks east of the State line, nearly every other building is a saloon.

After travelling between two rows of dirty hell recruiting stations for a long distance, you finally reach the State line, and there on the corner is the last saloon you will see on your westward course, until you reach Colorado. It is labelled in big letters on the front window, "The first and last chance." It is the first chance for a drink for the traveller eastward, and the last chance for the westward pilgrim.

The State line cuts off the saloons as slick as a sharp knife cuts cheese.

You can look in vain for one in this city. I have been lingering here ever since March 1st, 1889, and I do not know, and have not heard of a saloon in this city. I do not know of a single place in this city where intoxicating liquors can be purchased, although occasionally the policeman arrest a man for selling, and he is promptly tried, convicted and sentenced to serve a term in the county jail. The same is true of the other cities in the State. The prohibitory law is enforced better than other laws that I can cite. Of course, many old toppers, who think they cannot live without liquor, will obtain it in some way in spite of all the laws that can be enacted.

But there are thousands of moderate drinkers, who would, if saloons were in blast, become drunkards, who do not care enough for drink to go to a vile den after it, and now that it is difficult to obtain, and drinkers and sellers are in bad repute, they refrain entirely or nearly so. There are thousands of young men in whom the taste for liquor is not yet developed, who do not drink at all, because the temptations are removed. If saloons were numerous; were licensed by the law and thereby made respectable, very many of them would be overcome by temptations and would take the drunkards path to hell and all of them would be in danger. Our State contains many school children who never saw a saloon, who never saw a glass of intoxicating liquor, and who never saw a man drunk.

A CYCLONE OF PROHIBITION.

"A cyclone of prohibition," says the *New York World*, has burst upon Kansas City, Kan., to its sudden and thorough cleansing. At the last election, Joseph Fife was chosen county prosecutor, with the understanding that he would suppress the notorious dives defying the law. His vigorous action at once resulted in sending a dozen liquor dealers to prison for long terms, besides imposing on each a fine of \$100 for every glass of strong drink of the sale of which he had been convicted. One man was tried for selling twenty-three glasses of beer and was found guilty on every count. He was accordingly sentenced to pay \$2,300 and to spend 690 days in jail. Thirty-five others were in prison a few days ago awaiting trial. Prosecutor Fife's unusual music receives hearty encores from the citizens, and a grand clearing out of the "joints" is prophesied.

It shows the efficient enforcement of constitutional prohibition in Kansas where women vote, that even in Kansas City, Kans., with a population of 40,000, adjoining Kansas City, Mo., which is under license, in one day last week sixteen violators of the law were convicted with penalties aggregating \$7,200, and in each case one hundred and thirty-five days' imprisonment in jail. It can no longer be said in Kansas that prohibition does not prohibit.

There are 17,000,000 professed Christians in this country. If they would only say "we can" instead of "we can't," there would not be a saloon in the United States within a year.—REV. W. W. CASE, San Francisco.

The men who say prohibition is a failure simply say that crime is above and beyond the power of law. If prohibition is a failure, law is a failure, government is a failure, society is a failure, virtue is a failure, and crime is dominant and supreme.—*Temperance Gazette*.

NON-ALCOHOLIC MEDICATION.

St. Louis, Mo., Feb. 6, 1888.

Dear Union Signal:—The issue for February 2 is at hand, and I have read with delight the article by Dr. Mary Weeks Burnett. I am glad to know that there is a prospect of having in your city a medical college as well as hospital in which this temperance question shall be thoroughly tested. Dr. Burnett states that "there is not a medical college whose teaching is absolutely non-alcoholic." We must ask her to make at least one exception; the St. Louis Hygienic College of Physicians and Surgeons teaches that alcohol in any form, is a poison, and therefore anti-vital to the living organism. I think there is also a college in Germany, The Natural Cure College, which condemns the use of alcohol as a medicine. If you start another college in Chicago, that will make *three* that are on the right side of the question.

Very truly yours,
S. W. DODDS, *Dean of Hygienic College*.

Editor Union Signal:—Several of your readers have written to me asking my opinion, as a physician, as to the use of alcohol as

a medicine. Now, it has occurred to me that while "opinions" might be of value, something in the way of actual experience or practice would be more satisfactory. "Can the physician do without it?" That is the point; and if those of us who have had faith enough to try the experiment of leaving it off, would only come forward and give the results of our practice, this question, it seems to me, might be answered in a way that would carry conviction with it.

So far as my own personal experience is concerned, and that of my sister-in-law with whom I am associated, I would say, that during the twenty years that we have been in practice we have treated successfully both acute and chronic diseases, without using alcohol in any form. When the "crisis" comes, in a fever—and we have had the very worst forms of it to deal with—instead of applying the whip (alcohol) to rouse the jaded and (temporarily) exhausted energies of the system, we follow the very reverse method. *We let the patient rest*; this is the supreme moment, when the doctor, if he is wise, will prescribe persistent *let-alone-ative-ness*. "Masterly inactivity" is what is needed, more than anything else, save good nursing. The system needs quiet; it has been undergoing the greatest activity for days, perhaps for weeks, in the powerful effort to expel poisons from the vital domain—for that is just what a fever means; it is an action of the system to throw out impurities.

The climax, then, having been reached, Nature calls a halt; the object has been accomplished, and there follows a period of repose; temperature lowers; the pulse weakens; the strength (apparently) is gone. It is just here that the mistake is usually made; the "let-down" (rest) is mistaken for collapse, when it is really nothing of the sort. It is Nature's breathing spell. She is tired out; sleep is wanted. Then is the time to keep hands off, to let Nature have her way; all will turn out well; the patient will pull through. And, greatly to the astonishment of friends (and others), instead of there being a tardy, feeble recovery, there will be a prompt and vigorous reaction; no set-back; no "relapses;" but a steady progress back to life and health. How often have I seen it in typhoid fever, diphtheria, bronchitis, scarlatina, inflammation of the bowels, pneumonia, brain fever, and the rest.

SUSANNA W. DODDS, M. D.

St. Louis, Mo.

MEDICAL TESTIMONY AGAINST THE USE OF ALCOHOL.

“A few years ago two thousand English physicians publicly expressed their disapproval of the use of alcohol as a medicine. In London alone, three hundred physicians signed a petition for the suppression of the liquor traffic, alcoholic drink being, in their opinion, wholly unnecessary for medical purposes.”—*Dr. J. H. Kellogg.*

“As a result of thirty years of professional experience and observation, I feel assured that alcoholic stimulants are not required as medicines.”—*Dr. Greene, Boston.*

“Alcohol has been mistaken for an invigorating tonic; but the supposed process of invigoration is a process of stimulation, or rather of irritation; and we might as well try to ‘invigorate’ a weary traveler with *aqua fortis*.”—*Dr. F. L. Oswald.*

“By physiological inquiries, it has been established that alcohol is a poison.”—*Dr. Willard Parker, New York.*

“It (alcohol) is a poison of the nervous centers.” “Its direct action is to lessen nervous force.”—*Dr. E. Smith.*

“A stimulant is that which gets strength out of a man.” “Alcohol is a poison.”—*Dr. Edmunds, England.*

“Alcoholic liquors, as medicines, are wholly unnecessary.”—*Dr. Johnson, England.*

“I have never known a disease cured by alcohol.”—*Dr. Higginbottom, Brit. Med. Society.*

“Alcohol cures nothing.”—*Dr. Miller, Scotland.*

“On man, the local effects of alcohol are those of a powerful irritant, and caustic poison.”—*Periera.*

“Alcohol is primarily and essentially a lessener of the power of the nervous system.”—*Dr. T. K. Chambers.*

“The temporary warmth produced by spirituous liquors, is always succeeded by chilliness, rendering the body still more liable to be affected by cold.”—*Dr. Rush.*

The length of this article compels me to pass over many excellent authorities, not only in this country, but in Great Britain and Germany. I will close with a single quotation from the late R. T. Trall, M. D., New York: “The source of this great delusion (alcoholic medication) in respect to its supposed usefulness, consists in mistaking stimulation, which is fever disease, for strength; morbid action, for normal function; inflammation for nutrition;

fever, for food ; waste, for supply ; strength used up in expelling the poison, for strength imparted by the poison."

Were I allowed to express an opinion on this subject, I should say, with Dr. Trall, that the " relation which alcohol sustains to the living organism is always disease-producing, and therefore anti-vital."

SUSANNA W. DODDS, M. D.

Among the educational institutions we can heartily commend is the Hygienic College of Physicians and Surgeons at St. Louis. One of the great obstacles in the way of temperance reform are physicians so poorly informed that they can find no substitutes for alcohol and dangerous drugs. This college ranks the laws of health above pathology, and Nature's own curative processes above drugs. We have watched its work since its organization and know that its graduates are thoroughly prepared to help, not hinder Nature in curing their patients, and that there is no danger of their making drunkards or opium slaves by prescribing alcohol or other narcotics.

THE NATIONAL TEMPERANCE HOSPITAL.

July, 1891.

For hundreds and thousands of years the doctrine has been advanced that alcoholic beverages were useful as food and medicine. Owing to this teaching it is evident to every intelligent mind that the final and decisive battle against intemperance must be fought in the medical profession.

Acknowledging the beneficial results following the various efforts now being made to suppress the use of alcohol, it is believed that a still greater advance may be made by actual demonstration in the sick-room, proving that alcohol is not a food, and that its use as an active medicinal agent is not essential. Looking to the demonstration of this fact, the National Temperance Hospital has been organized and established in the city of Chicago.

The following may be recognized as the basic principles upon which the institution is established, and upon which it expects to rest and win fame through the coming years.

1. Alcohol is a poison.
2. When taken into the system, the greater portion of it is not combusted, but eliminated in its normal condition through the various organs of excretion.

3. In its passage through the system, it destroys the tissues of various organs, by coagulating the albumen and absorbing the water.

4. It lowers the temperature by disturbing the physiological and chemical processes of the body.

5. It lessens the amount of carbon di-oxide excreted by the lungs, thereby loading the system with this poison and giving rise to various pathological processes.

6. It diminishes the power to withstand extreme heat or cold.

7. It weakens the power of the heart and paralyzes the entire vaso-motor nervous system.

8. By its interference with the normal functions of the various organs, it lessens the power of the human body to withstand disease.

9. It does not strengthen or stimulate, but depresses and diminishes the capacity for mental and physical exertion.

10. There is no disease afflicting the human body but what may be more successfully treated without the use of alcohol than with it.

Through daily observations made at the bedside, it is being satisfactorily demonstrated that all of the various diseases for which alcohol has been considered for many years the most important therapeutic agent, recover more readily without it. In typhoid fever, typhus fever, diphtheria, and many other diseases in which the action of the heart grows feeble, we find the circulation strengthened by such remedies as carbonate of ammonia, aromatic spirits of ammonia, digitalis, caffeine, cactus grandiflora, and other remedies, far more efficiently than by using alcohol.

The object of the National Temperance Hospital is to elucidate these principles, and demonstrate to the world the scientific fact that alcohol is not necessary as food or medicine.

CHARLES G. DAVIS, M. D.,
Chairman Staff of Allopathic Physicians.

With the recurrence of la grippe comes the old prescription of whiskey. Dr. George F. Shady, General Grant's physician, on being asked if whiskey was a good preventative of the disease answered: "Whiskey is never good to ward off anything. Good

food is the best means with which to ward off disease. To dose with whiskey is like adding shavings to the fire. There is no physical, mental or moral excuse for a man's drinking whiskey as a preventative of disease."

There is a singular unanimity of opinion among the physicians with regard to the destructive power of alcohol upon the human brains. Dr. Kate Mitchell says, "the brain—the most important organ of the body, the passions, the intelligence, of all human desires and feelings, of the highest as well as of the basest of our propensities, is the organ the earliest and the most profoundly attacked by alcohol."

Professor Lehmann, in his "Physiological Chemistry," says:

When once the fact is admitted, that the first thing in many diseases is to furnish a copious supply of oxygen to the blood, which has been loaded with imperfectly decomposed substances, and to remove, as quickly as possible, the carbonic acid that has accumulated in it, these observations will have afforded us true remedial agencies which exceed almost every other in the certainty of their action. We should forbid the use of spirituous drinks, and not even prescribe tinctures, which hinder the necessary excretion of carbonic acid.

This gives the philosophy of non-alcoholic medication; no one disputes that the action of alcohol in the system is to interfere with those molecular changes upon which the excretion of worn-out, effete matter depends; especially does it interfere with the proper oxygenization of the blood; to give it, then, is simply to increase the amount of "imperfectly decomposed substances" with which the blood is already loaded, and which is the cause of the disease. With Dr. Richardson we hold that alcohol is not only totally unnecessary, but absolutely injurious for every normal condition of the human system.

Dr. N. S. Davis, of Chicago, President of the International Medical Congress held in Washington, 1886, says:

"The effects of alcohol are *simply those of an anæsthetic and organic sedative*. Like ether or chloroform, its presence diminishes the sensibility of the nervous system and brain thereby rendering the individual less conscious of all outward and exterior impressions."

In the *Medical Temperance Journal* of April, 1882, Dr. J. J. Ridge, after a full description of elaborate experiments, says :

“Alcohol has clearly no right to be called a stimulant. It is a narcotic from first to last, as Dr. Wilks and others have heretofore asserted, and the symptoms of stimulation are only the result of a peculiar balanced condition of many functions, between accelerating and checking nerves ; the narcotizing of a checking nerve producing for the time being the same visible effect as the stimulation of an accelerating nerve.”

I have treated nearly seven thousand cases of inebriety, and eight-tenths of that number originated from wine and malt liquors.—*Albert Day, M. D., Superintendent of Washingtonian Home at Boston.*

I have prescribed no form of alcohol drink, fermented or distilled, for forty years, and find no need for any.—*Dr. N. S. Davis.*

Alcohol, whether given in the form of beer, wine, or whiskey, has in every case the same destructive tendency.

The British Medical Association is composed of 300 distinguished physicians, all devoted to the promotion of total abstinence.

Sir E. Saunders, F. R. C. S., Surgeon-Dentist to the Queen, and to their Royal Highnesses, the Prince and Princess of Wales, says :

“The latest scientific experiments have confirmed the teaching of Dr. Richardson and other leading medical men, as to the great value of total abstinence in the preservation and promotion of health.”

Dr. G. B. Clark, M. P., says :

“The facts clearly show that total abstinence lessens disease and extends life.”

Dr. B. W. Richardson, Consulting Physician, Marylebone General Dispensary, says :

“I can conscientiously and fairly say that I know of no scientific experiments which have in any way controverted the view of the great value of total abstinence in the preservation and promotion of health.”

Dr. Alfred Carpenter, M. R. C. P., Vice President of the British Medical Association, says :

“Disease is more efficiently combated, and its effects removed more satisfactorily without alcohol than with it.”

ALCOHOL NOT A FOOD OR MEDICINE.

It is now known that alcohol is not food, and from daily observation and practice for more than half a century, I do not consider it a medicine. What *is* a medicine? It is a term derived from *medear*—to cure. During my long and extensive practice, I have not known or seen a single disease cured by alcohol ; on the contrary, it is the most fertile producer of disease, and it may truly be considered the bane of medicine, and the seed of disease.—*John Higginbottom, M. D., F. R. S.*

Lucy Stone made her first public speech for the rights of women in 1847.

FIFTY YEARS OF CO-EDUCATION.

On July 4, 1883, Oberlin College will celebrate its semi-centennial. It began with the broad principle that neither sex nor color should exclude from any department of the institution. Women and colored people were admitted on equal terms with white men. It was a great innovation, but the wisdom of it appeared from the very beginning. The conduct which disgraces other colleges was never known at Oberlin. The men wished to command the respect of the women students, and were on their good behavior. The faculty and the citizens supported each other in keeping the sale of liquor out of the place, and they succeeded. The sentiment of the college was against the use of tobacco. It was not used by the faculty and very rarely by a student. With rum and tobacco absent, parents felt that such a college where they could send both sons and daughters, was the safest place. The number of students steadily increased, until now it is one of the largest if not the largest college in the country. After half a hundred years of successful co-education, it invites its graduates to return and celebrate the occasion, on the nation's holiday.

Meantime, Columbia College shuts its eyes, and wrapping itself in the mantle of the past, says “the women must go.” L. S.

Feb. 1885.

A WOMAN SUFFRAGE CATECHISM IN PART.

At the woman suffrage hearing before the Committee of the Massachusetts Legislature, on the 17th inst., Lucy Stone said :

Gentlemen of the Committee:—We have come up to this room for many years, vainly asking for equal rights with yourselves. We have quoted the great principles on which our government is based: the Declaration of Independence and the Bill of Rights. We have found those principles are not respected in their application to women. We have answered over and over all the objections that have ever been offered against the ballot for woman. We have quoted the successful working of woman suffrage wherever it has been tried, in England, Scotland, Ontario, and in our own Western Territories, without avail. I propose now, by a few questions and answers, to show the historic record Massachusetts legislators are making for themselves, by the following questions and answers :

Question—Shall the men and women who are to obey the laws have a right to make them?

Answer—No. Only the men shall have that right.

Q.—But there must be laws that especially concern women. Who shall make those laws?

A.—Only men shall make them.

Q.—May not mothers help make the laws that settle their legal relation to their children?

A.—They shall not. The men shall have the sole right to make such laws.

Q.—May not married women help make the laws that decide what share of the property acquired by a husband and wife during marriage shall belong to the wife?

A.—No. Only men shall have that right.

Q.—May not a married woman help make the laws that decide how much of her property acquired before her marriage shall belong to her husband after her death?

A.—No. The men shall decide it.

Q.—Who shall make the laws that decide how much of the property of the husband shall go to the wife?

A.—The men shall make them.

Q.—Who shall make the laws that decide how, and how much, a wife may will of her own property?

A.—The men.

Q.—Who shall make the laws that decide the rights of married partners in case of marriage and divorce and alimony?

A.—The men.

Q.—By the laws the men have made, do the father and mother have an equal legal right to their children?

A.—No. The right of the father shall be supreme so long as he lives with his wife.

Q.—What share shall a husband have in the real estate of his wife?

A.—He shall have the use of the whole of it as long as he lives, if his wife has ever had a living child.

Q.—What is the right to that property called?

A.—“The estate by the courtesy.”

Q.—What share shall a wife have in the real estate of her husband?

A.—She shall have the use of one-third after her husband's death.

Q.—What is the right to that property called?

A.—It is commonly called “the widow's incumbrance,” “dower,” or “widows' thirds.”

Q.—If the wife die before her husband, what share of the property earned by herself and by her husband during their marriage may she have to will to her children, or to anybody?

A.—Not a cent's worth.

Q.—Who made the law?

A.—The men.

Q.—If women were milk-cans, would they be promptly protected?

A.—They would.

Q.—How long since Massachusetts women asked for the only power that will protect them, viz. : the ballot?

A.—Thirty-two years.

Q.—When was application first made to protect milk-cans?

A.—Last year.

Q.—What was done about it?

A. By House Bill No. 184, it was enacted that “Whoever, without the consent of the owner thereof, takes, uses, sells, disposes of, buys, or traffics in, any milk-can or cans, marked or stamped with the name, initial or device of any dealer or dealers in milk, or wilfully mars, erases, or covers over said name, initial

or device of any such dealer or dealers in milk, so marked or stamped on said can or cans, shall be punished by a fine not exceeding one hundred dollars, or by imprisonment in the jail not exceeding one year."

Q.—Have the Legislature the same right and power to secure municipal suffrage for women that they have to secure protection, and safety for milk-cans?

A.—They have.

Q.—What makes the difference in the legislative action about milk-cans and about women?

A.—The owners of milk-cans have votes and can protect their interests. Women have no votes; hence their interests are not protected.

Q.—Do men claim for themselves every right they deny to women?

A.—They do.

LUCY STONE IN 1887 AT THE ANNUAL MEETING OF THE
MASSACHUSETTS STATE SUFFRAGE ASSOCIATION.

About 1837 came the first attempts of women to speak in public. An earthquake could scarcely have produced a greater shock. The pulpit and the press poured their rebuke on the three Quaker women, the sisters Grimke, and Abby Kelley, whose remarkable life has just closed, because they remembered those in bonds as bound with them. The Anti-Slavery Society divided on the question, whether a woman, Abby Kelley, should serve on a committee. The clerical portion left the Association and founded a new organization with women left out. Behold the change! Women welcomed on every platform!

In 1840 a World's Anti-Slavery Convention was held in London. Among other delegates were Lucretia Mott, Wendell Phillips, Mary Grew, Sarah Pugh, Abby Kimber, Elizabeth Neall and Emily Winslow. They were all women of great personal worth and ability. But the World's Convention would not receive them, because they were women.

In 1853 there was a World's Temperance Convention in New York. Rev. Antoinette L. Brown, who was pastor of a church in South Butler, N. Y., was appointed a delegate. Her credentials

were received. Miss Brown rose to thank the Convention, inasmuch as proclamation had been made at a previous meeting that women would not be received. Thereupon pandemonium ensued. Wm. Lloyd Garrison, who was present, said: "I have seen many tumultuous meetings in my day. But I think on no occasion have I seen anything more disgraceful to our common humanity than when Miss Brown attempted to speak upon the platform of the World's Temperance Convention in aid of the glorious cause which had brought that convention together. It was an outbreak of passion, contempt, indignation, and every vile emotion of the soul, throwing into the shade almost everything coming from the vilest of the vile that I have ever seen. Venerable men, claiming to be holy men, the ambassadors of Jesus, losing all self-respect, and transforming themselves into the most unmannerly and violent spirits, merely on account of the sex of the person who wished to address the assembly." The New York *Tribune* reported the convention thus: "The first day, crowding a woman from the platform; second day, gagging her; third day, voting that she should stay gagged." That was 1853. Behold now the temperance cause in the hands of women. Frances Willard gathering the hearts of all friends of temperance in her hand as the great leader of the temperance cause!

WOMEN IN MEDICINE.

DR. ANNA M. FULLERTON.

The following paper was read before the Alumnae of the Philadelphia Girls' High and Normal School, on March 14, by Dr. Anna M. Fullerton, physician-in-chief of the Woman's Medical College of Philadelphia:

How true is it, however, that "prejudices are not amenable to reason!" Even in this day, when about 2,500 women in the United States hold diplomas from medical colleges, we find those who quibble over how and when and where opportunities are to be afforded which shall enable a woman to fit herself for the highest attainments in the profession. In a recent issue of a medical journal, *The Hospital*, appears an article taking exception to the action of the trustees of the Johns Hopkins University in opening

the course in medicine of that institution to women on the same terms as to men—an incident which more clearly marks the progress of public sentiment in the matter than any other occurrence of modern times. There is something pitiful in the irony with which the writer of this article attempts to justify his position. "The present writer is bound to admit," he says, "that he has the misfortune to belong to the inferior, that is, to the masculine order of sex. That he cannot help! If he gave vent merely to his feelings, he would say that he hated and abominated the idea of women sitting side by side with men in the anatomy and physiology class-rooms, and working in the same dissecting-room, perhaps at the same table, in the dissecting of human bodies of both sexes. But," he goes on to say, "who gives way to feeling and impulse when addressing women in these days of scientific advancement? Reason, severe and stern, and logic, perfect and unassailable as chain armor—these are the only weapons and accoutrements with which woman can now be approached by man. Talk not to her of sex! If in the beginning God created them male and female, it is clear that He never contemplated the scientific American woman of the present period. If He had He would have created them neither male nor female, but flint figures, hollowed out as to head, and with eyes coldly illuminated by electric light." Thus does the deluded brother ramble on concerning an over-powering consciousness of sex, which, in his opinion, imposes an impossible barrier to co-education. He forgets that the right of a woman to be a nurse has never been contested by man, although "the relationship between nurse and physician, and nurse and patient, must of necessity bring a woman into as close associations with a man as any which could exist between men and women as colleagues in the practice of medicine." The inherent motherliness of woman's nature appears to have been regarded as sufficient title to the propriety of her attendance upon the sick, and the performance of the many menial and often delicate offices which devolve upon the nurse. It is only the exercise of intellectual independence in such work that appears to have endangered her womanliness, and the eager reaching out of her mind for the knowledge which was to give her more power in the sick-room, was regarded as a wretched craving after "unnaturalness and impossibilities!" Very low indeed must be this writer's estimate of morality in this enlightened age.

The prayer, "Lead us not into temptation," must mean to him, as to the primitive man, the incarceration of evil propensities behind prison-walls, rather than their control by the wise exercise of the God-given powers of reason and conscience. Does the possession of hands or of feet interfere with the use of the head? Does not an uncomfortable consciousness of sex, such as to interfere with the exercise of the intellect, betray some abnormality, either physical or mental, in its possessor? The child, the savage, the mentally or physically diseased, may be the victims of passion. The reasonable being lives in a calmer atmosphere, possesses finer qualities, purer instincts, loftier desires, and attains higher ends. Love, with such a being, is not a fitful passion—a house founded upon the sands—the sands of time—and at the mercy of rude natural forces; but, like the house founded upon a rock, it endures because its foundations are sure. It may be likened to a plant whose seed is mutual respect, whose flower is mutual esteem, whose fruit is mutual interest. With spirits thus blended it is not difficult to understand how man and woman may be as one flesh, and such unions productive of good to the race.

JOHN B. GOUGH. (1886.)

The world will never be the better for us, if we trim our sails to the breeze of public opinion.

I desire nothing better for this great country than that a barrier high as heaven should be raised between the unpolluted lips of the children and the intoxicating cup.

All the talent, intellect, or genius that man ever possessed will not compensate for the want of fixed moral principle.

Oh, it is grand to see a man confronting the crowd for their own good . . . seizing a truth, standing by it, and, if need be, dying for it; becoming a pioneer of humanity in some new, rough path.

No man ever drank a glass of liquor while he was praying to God to keep him from it.

John B. Gough said, a few days before his death, "Is it not a blunder that such a trade (the Liquor Traffic) is permitted to exist—not only permitted but protected, patronized and defended as no other trade in our land?"

In a recent letter to *The Voice*, Mr. Gough wrote as follows: "I have, for two years, voted with the Third Party, for I do believe in prohibiting and annihilating the Liquor Traffic.

I believe this: That you might as well undertake to storm Gibraltar with a pop-gun, dam Niagara with a bundle of straw, or do any other impossible thing, as to move a man by moral suasion who has no moral principle. Go to these men (the liquor sellers,) with moral suasion, and they will bow and smile and assent to all you say, and when your back is turned, cry out, "what a contemptible pack of fools these men are!"

ELIZABETH CADY STANTON.

EXTRACTS FROM A SPEECH DELIVERED AT THE INTERNATIONAL COUNCIL OF WOMEN AT WASHINGTON, D. C., IN MARCH, 1888.

It is hardly possible to give you in detail all that we did from year to year, and all that we met in persecution and ridicule. Ridicule was the chief weapon of the press. We were caricatured until really the majority of people supposed that the women on the suffrage platform had horns and hoofs. And now, as we sit here in this Convention, how changed is the scene? Although at our first convention we were in a small Methodist church, and held many of them in the open air, in barns, in depots, in the dining-rooms of hotels, here today at the end of forty years, we have the most beautiful building in the Capital, with magnificent audiences and most complimentary notices by the press from one end of the country to the other. This is a great encouragement to the women who are present, and I want to give you a word to take to your homes. As soon as you see a grand truth, utter the grand truth; and though you may be ridiculed at the start, as the years go by it will be received.

In this long struggle I have never felt that we stood alone, for we have with us the great and good, all those reformers, those laborers, who have fought in every country and clime. I have felt that they were all with us, and when we are in the path of right, when we are fighting for truth, we know that we are always with the good and great of all ages, and God himself is with us also.

The opportunity of equal education for women began when Oberlin College was founded in 1832. The charter pledged the college to give "to the misjudged and neglected sex all the instructive privileges which have hitherto unreasonably distinguished the leading sex from theirs."

This was the gray dawn of our morning.

Its sure day came when the sisters Sarah and Angelina Grimke, and Abby Kelley began to speak publicly in behalf of the slaves. Public speaking by women was regarded as something monstrous. All the cyclones and blizzards which prejudice, bigotry and custom could raise, were let loose upon these three peerless women. But they held fast to the eternal justice. Above the howling of mobs, the din of the press, and the thunders of the pulpit, they heard the wail of the slave and the cry of the mothers sold from their children. Literally taking their lives in their hands they went out to labor, "remembering those in bonds as bound with them." In 1837, Independence Hall in Philadelphia was set on fire and torn down while Angelina Grimke was speaking. In 1838, she spoke in the Hall of the House of Representatives in Massachusetts. It was packed as it probably never was before or since. The great crowd had gathered, some from interest in the slavery question, more from curiosity to hear a woman, and some intent upon making an uproar. Then this quiet Quaker woman arose, utterly forgetful of herself, and with anointed lips, and eloquence rare and wonderful, she pleaded for the slave. The curious forgot their curiosity, the mobocrat dropped his brickbat before the solemn earnestness of this woman who, for the slave's sake, had braved the mob and the faggot, who could neither heed the uplifted finger that cried shame, nor cease for the texts and sermons, or for the odium of the newspapers. To herself she was not flying in the face of Providence. It was no hunger for personal notoriety that had brought her there, but a great, earnest purpose that must find expression. How great a debt the woman's rights movement owes to her! But one such speech or many, could not kill the hoary prejudice of centuries. Circumstances soon compelled the sisters Grimke to leave the public field. Abby Kelley remained to bear alone the opprobrium that was still heaped upon the woman who so far departed from her sphere as to speak in public.

Whatever of tribulation any of us have known in the advocacy of this reform, it has been play in comparison with the long,

unrelieved torture endured by Abby Kelley in the thick of the battle which finally secured the right of free speech for all women. A sharp onset with shot and shell is no trifle, but to stand year after year, as Abby Kelley stood, in the thick of the fight, while pulpit and press, editors and clergy poured out upon her vials of bitterness and wrath, required the courage of a martyr, and the faith of a saint.

Think what it would be to live in the midst of perpetual scorn and reproach; to go to church and find the sermon directed at you from the text: "This Jezebel has come among us also," and then, with no chance to reply, to sit and hear all manner of lies told to the congregation about you; at another time to meet such insults under the roof where you sought shelter, that you fled from it fasting, after thirty-six hours. These things were actual incidents and only a small part of what she endured. If she had been a weak woman, one less noble or more self-seeking, she would have abandoned that terrible pioneer's post and taken an easier way. She could endure anything for the slave, but she found foes in the anti-slavery household, men whose love for the cause of freedom was less than their prejudice against a woman's speaking in public. They tried to silence her. For a woman to serve on a committee was thought as shocking as for her to speak. When Abby Kelley was appointed a member of the Business Committee of the Anti-Slavery Society she was asked to resign. She said: "Is it because I am not thought to be competent? If so, I will resign." "Oh, no, we know you are competent." "Then," said she, "if it is because I am a woman, I will not resign."

We can have some conception of the situation when we remember that the anti-slavery society divided on the matter, and thereafter there were two anti-slavery societies; one that permitted women to speak, and one that did not. The great service that Abby Kelley rendered to the slave is less than that which she rendered to women, when, at such a price, she earned for all of us the right of free speech. Long after this right was conceded, the effects of the old odium lingered, and she was regarded by those who did not know her as a pestilent person, no better than she should be. Even as late as the Worcester Convention, in 1850, the managers of the meeting conferred together beforehand as to whether it was best to invite her to speak, "she was so

odious." She was allowed to be present, and in her brief speech said: "Sisters, bloody feet have worn smooth the path by which you came up here." It was her own bleeding feet that had worn the way, and yet some of that convention feared her for the "odium" she would bring. So much for the three peerless pioneers, Sarah and Angelina Grimke, and Abby Kelley.

IS MARRIAGE A SUCCESS?

Yes, as much of a success as any other human institution. Like government and religion it is an outgrowth of ourselves, imperfect in our present state of development, but improving as individual men and women grow in knowledge and wisdom. Emerson says, "We cannot have unions until we first have units." Before we shall have happy marriages, we must educate men and women into a clear idea of individual right, the exact limit of their own, and the vital point where they begin to infringe on the rights of another. Our troubles do not arise so much from marriage in itself, for that seems to be the natural state of the human family, and there is no doubt more happiness in marriage than out of it. The chief block in the relation at this stage, is that law, religion and custom make it an unequal contract between the parties, placing undue power in the hands of the husband, and giving him a feeling of ownership in his wife, just as he has in his house, his horse, his dog.

—*Elizabeth Cady Stanton.*

NEAL DOW'S SPEECH.

The Hon. Neal Dow of Maine, said: "Years ago the men of Maine concluded that the suppression of the liquor traffic could alone remedy the evil of intemperance. They addressed themselves to the people, and showed that the traffic was injurious to their interests. We went to the State Legislature with the bill on Friday, the day before adjournment. We desired certain members to be appointed on a committee to report immediately the bill. It was done. They were afraid to do otherwise than obey. When we had gone there the year before, they had laughed us to scorn as lunatics. Through popular sentiment and the ballot-box, we turned out all the men who voted against us. Now the

Legislature was only too happy to be of service. The packed committee reported the bill unanimously. We had it printed that night, and it was enacted by both Houses the next day. The Governor approved it on the following Monday, June 2, 1851. The bill which entirely outlawed liquor went into force. What has been the result? It has been successful. Liquor has absolutely vanished from three-fourths of the State, in the country districts. It lingers a little in the dark places of the city among the foreign population. Maine, before the law, consumed annually \$13,000,000 worth of liquor. It now expends less than \$1,000,000 a year for liquor. The sixty-eight distillers no longer exist. The effects can be seen in better homes, better farms, and better living.

The eminent Dr. Clark of London, physician in ordinary to the Queen, having an engagement to speak at a temperance meeting in Exeter Hall in that city, said that in preparation for it he had made a personal examination of the hospitals, and found that eighty-five persons in every hundred were there because of drink, directly or indirectly.

Two thousand million dollars spent, lost, and wasted in this country every year in intoxicating drink and because of drink!

The grog-shops cannot be resolved down, prayed down, or sung down; there is only one way upon earth by which they can be suppressed, and that is by votes in the ballot-box.

JUDGE ROBERT C. PITMAN.

THE CLOSING REMARKS OF JUDGE PITMAN'S ADDRESS BEFORE THE
STATE PROHIBITORY CONVENTION AT WORCESTER IN 1888.

A man whose sole object is to do his duty can never be defeated. I do not pretend to look into the future. I do not know the course of providence or the changes and combinations of parties that may arise. But this one thing I do know, that the votes for Clinton B. Fisk, which will be cast in November in every state in this Union, whether there are 70,000 or 700,000, will be a power—not unlikely a decisive power—in the battle of civilization against its deadliest foe. And so let us rest content. The future is ours.

Let us take to heart the faith of a great English Liberal, John Morley: "In social things we may be sure that undying hope is the secret of vision," and rejoice in the glad assurance which one of our own religious teachers expresses, that "he who knows what *ought* to be, knows what *will* be."

I cannot close without a word of appeal to the women of Massachusetts. You are an integral part of the prohibition party. This is your cause as well as ours; nay, more so, for it touches the home most closely and the home which is the solace of man, is the world of woman.

But what concerns us still more nearly, is the statement made by Mr. Schreiner, on the authority of Mr. Walton, the director of the Cape Mission, that "one firm in Boston, U. S. A., had contracted to send rum at the rate of six thousand gallons a day to the natives of Africa." With the earnestness of speech which comes of actual contact with this deadly influence, he says: "This drink and the vices which follow in its train, are turning South Africa into a hell." The words are strong, but the terrible reality is beyond the power of words to depict.

What do our Christian people think of this contribution to the forces of the devil in this contest for the possession of Africa from the United States? Do the mass of them think of it at all? If they do, their inaction is the more inexcusable; but whether they do or not they cannot escape responsibility. (1889.)

INDIVIDUAL INFLUENCE.

The power of individual influence for good or bad can scarcely be over-estimated. If we trace the history of great reforms, we find that progress has been made in the right, not by great numbers but by the earnest few; the individual not the mob, has been the power that has led humanity to its present estate. This is especially true of the temperance reform.

HELEN M. GOUGAR.

Men have long conceded the fact that the voice of Pugilist Sullivan in government is more trustworthy than that of Frances Willard. This is a cause for mild enthusiasm compared to that

of Susan B. Anthony at the feet of Sitting Bull, in war paint and feathers, imploring him for her ballot! In my imagination I can see, in the near future, Elizabeth Cady Stanton making one of her masterful addresses for just divorce laws before Hole-In-The-Day, and Lucy Stone pleading for equal property rights before Cane-In-The-Winds, while Mary H. Hunt humbly pleads with Tail-Of-Black-Horse for the scientific instruction law, and Esther Pugh beseeches Git-Up-And-Git-Over-The-Ranch for her pet anti-tobacco statute, while Mary Allen West evolves wise editorials to be read in the electric light of the tepee by Heap-Squaw.

Chicago, Cincinnati, New York, indeed, all our large and small cities which license liquor selling, are in open rebellion against such prohibitive laws as non-selling on the Sabbath, election days and holidays, to minors, confirmed drunkards, etc. The proper officers to enforce these laws take the oath of office and then openly perjure themselves by making no effort to make good "the enforcement of the laws" as they find them. If any rise above this reign of anarchy they are treated as indicated by the following, which I find in the press despatches:

WINNIPEG, MAN., June 6.—Thursday, Rev. Mr. Mordy, a well-known Winnipeg divine, went to Portage to conduct the prosecution of a half-dozen hotel-keepers who had violated the liquor laws. Mordy secured a conviction, and when leaving the court-room, was mobbed. He escaped with slight injuries, taking refuge in the Methodist parsonage. Later in the day, when he arrived at the depot to take the train for Winnipeg, he met a warm reception, the liquor men first covering his clothes with rotten eggs, and then assaulting him. He was badly injured. Rev. Mr. Duncan, who went to his assistance, had his nose broken, and was otherwise badly handled. Winnipeg liquor men threaten to renew the attack."

AN EVIDENCE OF WOMAN'S ADVANCEMENT.

NEW YORK, Thursday, June 20, 1878.

Mrs. M. McClellan Brown, M. L. A., is to make the annual address at the Pittsburg Female College and Musical Conservatory. This is the first time in the history of Colleges that a lady has been elected to the honor of annual address, this honor being usually conferred on some Bishop or Doctor of Law or Divinity.

Mrs. Mattie McClellan Brown, Vice-President of the Woman's College at Cincinnati, was one of the secretaries of the Indianapolis Convention, and as such did credit, as she always does in every position she occupies, to womanhood. Mrs. Brown is one of the founders of the Prohibition party, and as a leader among the Good Templars helped sow the seed of the present movement, when most of those who are now engaged in the W. C. T. U. were not temperance workers. The book by Rev. Dr. Brown, "Gunethic," is one of the bravest, strongest utterances on the woman question ever published, and shows that the Doctor and his gifted and distinguished wife see eye to eye on this greatest of reforms.

TUESDAY EVENING.

The Cincinnati *Commercial Gazette* says: "A large audience assembled in the evening and completely filled the Cathedral. The exercises were opened by an eloquent address of welcome by Mrs. McClellan Brown. Mrs. Brown indorsed in glowing language the work of the Association, and advocated individual liberty, untrammelled by sex. She said the question of government had never been properly answered, and would never be answered, until the best-trained powers of women were employed in promoting the general welfare. God will inspire woman as soon as she steps out and takes up the righteous work in this direction which she will find to do.—*At Twentieth Annual Meeting of American Women's Association.*

THE POWER OF THE CHURCH.

BY M. MCCLELLAN BROWN.

The fulfilment of many a prophetic rhapsody awaits the awakening of the Church at large to the heroic duties of the Temperance Reform. "The heathen" of our own, nor any other country, through our instruction, "shall be given to the son for an heritage," while the barbarism of social murder by alcohol is tolerated by the Church. We say tolerated by the Church, because the Church holds both the moral and political power to abolish this barbarous custom. A mere "position towards temperance" will not absolve the liability of the Church, any more than a "position toward union" would have saved our government from disruption by

internal rebellion. . . We crave the benediction of a more faithful stewardship for the Church of Christ. We covet a faith that is demonstrated by works. We demand a trust in the divinity of the power that is making for righteousness on the earth, through the agency of the Church—a power that ought to reach down through the Church to the press, to the state, and to every substratum of political dictation, for the overthrow of the murderous drink customs and drink commerce.

MRS. McCLELLAN BROWN'S REPLY TO MRS. LIVERMORE'S
RECENT LETTER.

Mrs. Mary A. Livermore:—As a friend and admirer of your public and private life, I was pained to read your “Word to Women” on the political situation. I was surprised that you should step down from your high and noble altitude of principles previously avowed, apparently stifled by superstitious alarm. I am pained at your misrepresentation of the Prohibition party. Is manhood a farce, and womanhood a fiction? Are principles marketable? “Is God dead?” Otherwise, how are women to follow your advice? If women may not adhere to noble principles, regardless of political emoluments, where shall we find a public conscience?

I verily thought, years ago, when in the heart of an ever-victorious pro-slavery party I read “Uncle Tom’s Cabin,” I truly thought “God had forgotten.” But ever since I discovered by the course of events that He lives and loves humanity, I have ceased to be scared about the temporary ascendancy of evil. I know you will tell me that intelligent beings, like the women of this country, must use our best judgment to prevent evil. To which I assent; but our best judgment will never ally itself to a crime-protecting party in order to prevent imaginary or superstitious evil. We are not to choose between two evils, but to choose the right only.

There are many contingencies, circumstantial, if not providential, between us and the “counting in” of a president from either of the old parties, even if all the women in the land should exert “large political influence” in favor of one.

I do not care to discuss the merits or demerits of candidates. They ought always to be "above suspicion" or reproach in private morality. The demand for this must come from the people in nominating conventions, not after nominations.

Conventions, platforms, and administrations have to do with principles, and to these we subscribe, or against these we protest, according to our sense of right or wrong. In all the long cruise of the Republican platform, to capture every thinkable measure for winning, there is not a point or step where you, my dear Mrs. Livermore, or any other intelligent woman, can plant her foot in security against the wrongs of her sex. Why, therefore, should she fall in with its pitiless crusade of license, crushing the homes and happiness of the people? The personal influence which a president might exert adversely to woman's interests would scarcely compare with the administrative power for evil. What anomaly could place you in support of a party whose administration is protective of the drink trade, a business which you have so long and heroically antagonized? That the archives of State should register your "influence" for the insupportable evils and crimes of the legalized tyranny of alcohol seems incredible.

What has this party ever done for woman? It has snubbed her at every approach and rejected every petition. And once, when you went to a convention fully accredited as a delegate, that convention contravened you, and infracted the law of common courtesy. It is not man's province to reject. Afterward, with presumption unprecedented, they sought to avail themselves of your platform power, offering large remuneration, when, true to the noble instincts of womanhood, you answered: "Is thy servant a dog, that she should do this thing?" It is woman's province to reject. Is the party better today than then? Is Mr. Blaine's record purer than Mr. George D. Robinson's? If a clear-cut, radical policy of reform was good for the state then why not for the nation now?

You charge the Prohibition party with being willing to use the Woman's Christian Temperance Union as a stepping-stone to help it climb into national prominence. What are the facts? The National Prohibition party has carried a full universal suffrage plank in its platform from its origin—some time before the Woman's Christian Temperance Union was formed. I know whereof I affirm, having been in the founding of both organiza-

tions. The Woman's Union never was represented in a National Prohibition Convention—except by a few individual members—until this year. On the contrary, the Union not only ignored the party, which was always extending equal privilege and power, but ignored also the women who adhered to that party for conscience sake, through these thirteen years of thankless education. In the late Chicago Convention, Miss Willard, the noble president of the National Union, presented the woman's claim for justice and was rejected. Then for the first time she came over to the Prohibition party, and, with her plea for the women, was received most cordially. She it was who wrote the suffrage plank in the present platform, which, though not up to the former standard of the party, was accepted by general consent, as the expression of the women of the Union, through their national president, Miss Willard. These are the women of whom you speak in your letter, and who have already openly and frankly, through their representative, committed their "influence" in favor of St. John and the Prohibition party.

It is certainly unjust to charge the party with sinister motives in the face of these facts. That party has borne the opposition of men, and the contumely of leaders of the suffrage movement in the eastern states, who have uniformly slighted their high position on the suffrage question, and their continuous offer of dual privilege and power. It is a well-sustained principle among the great leaders of the party.

And now comes Mrs. Mary A. Livermore to depose—even now, when for the first time Hon. Henry H. Faxon, John B. Gough, Hon. Chauncy Shaffer, Miss Frances Willard, Colonel George W. Bain, John B. Finch, Hon. William Daniell and ex-Governor John P. St. John, are coming to support this irrepressible party. How shall we account for your demurrer? True, this young party has no emoluments to offer this year save the reward of a clear conscience and pure ballot, which will be counted in the make up of history. It has no "large" moneys to disburse in campaign work. But it has the eternal rocks of truth and right upon which to stand. It has a mighty singleness of purpose to crush out "the crime of crimes." It has a holy mission to elevate the standard of the people's homes and purify the status of government. It has, also, clean standard-bearers, to whom no Christian citizen can object. We predict that this party will live and grow, in-

creasing in power until it conquers. Happy will be the women who wear any laurels of honor in its temporary defeat, or final victory. "It is grander to be right than to be president."

Faithfully yours for the best interests of women,

M. McCLELLAN BROWN.

Boston, August 20, 1884.

WENDELL PHILLIPS.

At the Woman's Rights Convention held in Worcester, Mass., October 15 and 16, 1851, Wendell Phillips offered the following:

Resolved, That while we would not undervalue other methods, the Right of Suffrage for Women is, in our opinion, the cornerstone of this enterprise, since we do not seek to protect woman, but rather to place her in a position to protect herself.

AN EXTRACT FROM HIS SPEECH.

I rejoice to see so large an audience gathered to consider this momentous subject. It was well described as the most magnificent reform that has yet been launched upon the world. It is the first organized protest against the injustice which has brooded over the character and the destiny of one-half of the human race. Nowhere else, under any circumstances, has a demand ever yet been made for the liberties of one whole half of our race. It is fitting that we should pause and consider so remarkable and significant a circumstance; that we should discuss the question involved with the seriousness and deliberation suitable to such an enterprise. It strikes, indeed, a great and vital blow at the whole social fabric of every nation; but this, to my mind, is no argument against it. Government began in tyranny and force, began in the feudalism of the soldier and bigotry of the priest; and the ideas of justice and humanity have been fighting their way like a thunderstorm, against the organized selfishness of human nature. And this is the last great protest against the wrong of ages. It is no argument to my mind, therefore, that the old social fabric of the past is against us.

Throw open the doors of Congress, throw open those court-houses, throw wide open the doors of your colleges, and give to the sisters of the De Staels and Martineaus the same opportunities

for culture that men have, and let the result prove what their capacity and intellect really are. When, I say, woman has enjoyed, for as many centuries as we have, the aid of books, the discipline of life, and the stimulus of fame, it will be time to begin discussion of these questions, "What is the intellect of woman?"—"Is it equal to that of man?" Till then, all such discussion is mere beating of the air.

The following is by Wendell Phillips, except the second paragraph, which refers to him :

In reply to the common remark that liquor laws cannot be enforced, I will repeat what I have often said in the past, viz., that it only required three men to do it. When you have a mayor, chief of police and district attorney all thoroughly in earnest in the work, determined to enforce the law in letter and spirit, then the work will be done. A "triangle" of this kind the temperance party endorses. [Applause.] But says some doubting Thomas, how about the police? Mr. Chairman, the police are all right, they will do their duty just exactly as it is required of them, and they don't need to be told the wants of the administration. A policeman is a peculiar being. He will scent the wishes of the mayor just as naturally as a cat will scent a mouse.

A great public meeting was held in Faneuil Hall to denounce the action of the mob. One speaker, the attorney general of Massachusetts, was more than half inclined to sympathize with the mob, declaring that Lovejoy had "died as the fool dieth." The young man's heart burned within him and he pressed forward to the platform. With a sweeping gesture, indicating the portraits which still adorn the walls of that venerable structure, he said, with scorching emphasis :—

"When the gentleman uttered those words I thought those pictured lips would speak, to rebuke the recreant American, the slanderer of the dead."

Before another day dawned all Boston knew that Wendell Phillips had joined the ranks of the detested abolitionists.

I love inexpressibly these streets of Boston, over which my mother led my baby feet, and if God grants me time enough I will make them too pure for the footsteps of a slave.

I believe in the same sort of tactics that distinguished the operations of the abolitionists. Temperance men should be induced to carry their principles to the ballot-box with the same remorseless energy and persistence.

While woman is admitted to the gallows, the jail and the tax-list, we have no right to debar her from the ballot-box.

No reform moral or intellectual, ever came from the upper classes of society, each and all came from the protest of martyr and victim. The emancipation comes by the working people themselves.

FRANCES E. WILLARD.

THE MOST COMPREHENSIVE SKETCH OF HER EVER PUBLISHED.

That "Literary Pantheon," Great Britain's Standard Biographical Record, "*The Men and Women of Our Times*," Tries Its Hand Most Successfully in Sketching the Life Work of Our Favored Sister—Remarkably Concise and Absolutely Correct.

The evidence of the wide and favorable reputation attained abroad by Miss Frances E. Willard, president of the National Woman's Christian Temperance Union, is well shown by a sketch of her being incorporated in a "literary pantheon" now in press in Great Britain, entitled "*The Men and Women of Our Times*,"—a standard biographical record. The sketch here produced is said to be the most comprehensive ever published of this talented woman. It will be observed that the work is confined exclusively to the narration of facts, and in its entirety shows what one woman can accomplish whose life is wholly consecrated to the amelioration of the condition of the world's people:

Willard, Miss Frances Elizabeth, was born September 28, 1839, at Churchville, near Rochester, New York, and is the daughter of the Hon. Josiah F. and Mary Thompson Hill Willard. She is a graduate of the Northwestern University, Evanston, Ill., and took the degree of A. M. from Syracuse University. In 1862 she was professor of natural science at the Northwestern Female College, Evanston, Ill., 1866-'67 she was Preceptress in the Genessee Wesleyan Seminary, Lima, New York; 1868 to 1870 (about two years and a half) traveled abroad—studying French, German, Italian and the history of the fine arts; visited nearly

every European Capital; went to Greece, Egypt and Palestine; 1871, was president of the woman's college of Northwestern University, and professor of Æsthetics in the University; 1874, corresponding secretary of the National Woman's Christian Temperance Union; 1877, was associated with D. L. Moody in revival work in Boston; 1878, president of the Woman's Christian Temperance Union of Ill., and editor of the *Chicago Daily Post*; 1879, president of the National Woman's Christian Union, the largest society ever organized, conducted and controlled exclusively by women. In 1880 she was president of the American commission which placed the portrait of Mrs. President Hayes in the White House as a testimonial to her example as a total abstainer. She made a tour of the Southern states in 1883, and founded and everywhere introduced, the Woman's Christian Temperance Union, for the cause of gospel temperance, total abstinence, and the prohibition of the sale of alcoholic drinks. She travelled 80,000 miles that year in the United States, visiting every state and territory, accompanied by her private secretary, Miss Anna A. Gordon, of Boston, Mass. Miss Willard gave to the National Woman's Christian Temperance Union its motto: "For God and home and native land," and classified its forty departments of work under the heads of Preventitive, Educational, Evangelistic, Social, Legal and Organizing. In 1884 she helped to establish the Prohibition (of intoxicating drinks) party and was a member of its executive committee, which nominated Governor John P. St. John of Kansas, for President of the United States at the National Prohibitory Convention, Pittsburg, Pa. In 1888 Miss Willard was elected President of the Woman's Council of the United States, formed from confederated societies of women; and in the same year she was elected to the general conference of the Methodist Episcopal Church, which represents one hundred annual conferences and two million church members; and in 1889 she was elected to the Ecumenical conference of the same church, but as women are not yet admitted her name was in both instances ruled out. She is the originator of the great petition against the alcohol and opium trade (two million names being secured), which is to be presented to all governments by a commission of women. In 1888 she was elected President of the World's W. C. T. U. of which she is the founder. She is likewise the author of the "Home Protection Movement," to give women in America the

ballot on all temperance questions and of the following works: "Nineteen Beautiful Years," 1863; "Hints and Helps in Temperance Work," 1875; "Women and Temperance, 1883; "How to Win," 1886; "Women in the Pulpit," 1888; "Glimpses of Fifty Years; "The Autobiography of an American Woman," 1889. The first edition of this work consisted of fifty thousand copies. Miss Willard is one of the directors of the Woman's Temperance Publishing House, Chicago; this house printed one hundred and twenty million pages of temperance literature in 1889; employs five editors one hundred and fifty hands, and is conducted solely by women. She is the chief contributor to *The Union Signal*, Chicago, the official organ of the National Woman's Christian Union. She is associated with Joseph Cook, as editor of *Our Day*, Boston. She is one of the board of directors of the Woman's National Temperance Hospital, Chicago; and the Woman's Temperance Temple, Chicago; which latter cost over one million dollars, and the chief room in which is called Willard Hall. Her birthday (September 28) is celebrated by Children's Temperance Societies throughout the United States as a "Harvest Home." Miss Willard is also the head of the Social Purity (White Cross) work of the World's and National Woman's Christian Temperance Union, which has secured from the national and state legislatures laws for the better protection of women, and works for the scientific education of the people in habits of personal purity.

Glad am I that the world is to have the autobiography of Miss Frances E. Willard, for many years the queen of the American platform. More entertaining than any romance is this story of her life. She is the glory of womankind, and though her book is written in this century, the coming centuries will read it. If I had the power I would put it in every school girl's desk, on every parlor table, and in every library. T. DEWITT TALMAGE.

"In the beauty of the lilies
 Christ was born across the sea,
 With a glory on His bosom
 That transfigures you and me.
 As He died to make men holy.
 Let us live to make men free,
 While God is marching on."

FRANCES E. WILLARD, *Supt.*

Evanston, Ill., Jan. 1, 1889.

THE GREAT QUESTION.

Frances Willard, in the *National Prohibitionist*, says:—"The Christian moral Temperance elements are sufficiently powerful to suppress the liquor traffic, were it possible to weld them together and make them effective at the ballot-box. The great question that is developing more and more each day, is, "How to induce the Christian to be a Christian at the polls?" How to convince him that it is blasphemy to pray "Thy will be done," and then go from his knees to defeat God's will at the polls, and sustain, upbuild and perpetuate parties that are hostile to the Gospel of the Lord Jesus, and fill the land with murder, theft and uncleanness."

For one, I denounce the advocates of High License, in the name of childhood bewildered and manhood betrayed; in the name of womanhood tortured, and home violated and destroyed. They are self-blinded to moral distinctions; they have sold themselves to the demon of expediency, and set their grinding heels upon the pure face of righteousness and truth.

 THE LEADING HISTORIC SOUVENIR.

BY F. E. WILLARD.

"Our Leaders" will be the leading historic souvenir of the prohibition epoch. "Gospel politics" here lifts the curtain upon the first wonderful scene, viz., men and women in convention assembled, praying and planning as to how they may concentrate the most ballots for "God and Home and Native Land." Every face and every attitude seems to say, "the saloon must go." They are a kingly crowd, and "Prohibition first, last, and all the time" is the motto of every one of them.

Of the 54,000 persons in the penitentiaries of the republic, only about 5,000 are women—a fact that gleams like an electric light upon the problem, "Should women vote?"

If prayer and womanly influence are doing so much for God by indirect methods, how shall it be when that electric force is brought to bear through the battery of the ballot-box?

Sink or swim, live or die, survive or perish, the W. C. T. U. will never be content to stand in relations of equal fellowship with a party that ignores, another that opposes, and a third which has the courage to espouse the cause of Prohibition. (1886.)

THE N. W. C. T. U. IN NEW YORK CITY IN 1888.

Here is what the *World* said of it, in summing up the work of the convention :

“Miss Willard’s opening address was a masterpiece of its kind. Neither Beecher nor Talmage ever held an audience more completely or played on its finer feelings with more effect. Her facts were like red hot shot, her statistics were appalling, and her appeal to the women of the country to assist in hunting the devil from our American homes was—measured by the standard of art as represented on the platform—a pungent and marvelously effective bit of oratory.”

MISS WILLARD AT ST. LOUIS.

Were I asked to define, in a sentence, the thought and purpose of the Woman’s Christian Temperance Union, I would reply: “It is to make the whole world homelike.” Some one has said that “temperament is the climate of the individual,” but home is woman’s climate, her vital breath, her native air. A true woman carries home with her everywhere. Its atmosphere surrounds her; its mirror is her face; its music attunes her gentle voice; its longitude may be reckoned from wherever you happen to find her. But “Home’s not merely four square walls.”

Light is thrown upon the temptation to crime in great cities by the fact that in Chicago we have women who make twelve shirts for seventy-five cents and furnish their own thread, women who “finish off” a costly cloak for four cents; children that work twelve hours a day for a dollar a week. “Alas that gold should be so dear and flesh and blood so cheap.”

Dear sisters, let us not speak harshly of those who have not seen so clearly as ourselves the heavenly vision, but to all aspersions and reproaches because we will not worship at the shrine of high license, this deceitful Diana of an hour, let us make brave Luther’s answer :

“*Here I stand—I can do no other—God help me—Amen!*”

CHICAGO IN 1889.

The convention had a curious *finale*. Just as all seemed ready for the closing exercises, Mrs. J. Ellen Foster arose, read the perennial protest of Iowa, and in a very dramatic manner announced that the Iowa union felt it to be its duty to withdraw from the National, closing with her favorite legal oath, "So help me God." She then marched out followed by twelve women. Miss Willard remarked that she was sorry to have our sisters go, yet felt that the long-suffering forbearance of the National W. C. T. U. toward them was equalled only by that of the minority in Iowa. She added that the W. C. T. U., like nature, abhorred a vacuum, the sight of those empty seats was painful, would the Iowa white-ribboners who had been in attendance on the convention as visitors come forward and occupy them? They did come, till soon the word was "The seats are full, and still they come." Mrs. Forbes, whose delegation sat next, called out, "Let Connecticut and Maine make way for them." When the count was made, there were thirty-three women, all of whom were earnest temperance workers, to take the place of the eleven who had left. There was Mrs. Carhart, Iowa's president during her magnificent prohibitory campaign; Mother Benedict, the real mother of Benedict Home, from which she had been ousted; Mrs. Marriage, the devoted Quaker evangelist, and many others. The convention voted that this delegation should elect a chairman, who should represent them and Iowa in the Executive Committee. This was done, and the work of reorganizing the state goes on without a break. Thus the dramatic outgoing of those thirteen from Battery D, does not take Iowa out of the union, it simply substitutes a resident of Iowa, who has for years been one of its leaders, for a resident of New York or Washington, who "stays with her dear Iowa women" only at convention times, as leader of their party, and gives to the loyal women there a chance to do good work unhindered by the persecutions they have so long and patiently endured.

JUST ABOVE THE ANKLES.

EVANSTON, ILL., Sept. 22, 1891.

Editors Woman's Journal:—Your correspondent, Emily Beaman Wooden, in her article entitled "Practical Dress Reform," states exactly the exigency of the present situation.

We must, as women of common sense, agree to stand by each other in wearing street skirts that do not fall below the ankles. To do less is uncleanly, and costs us the respect of every thinking person who sees us shuffling along on our street-mopping expeditions.

Let us insist on this reform for simple decency's sake, to say nothing of health or wholesomeness. This is the first step, this is the hour's demand; all else that health, modesty, and good taste derived from a study of universally accepted art standards indicate, will follow in due order, if only we women will move according to systematized and associated plans in our efforts to secure dress reform.

FRANCES E. WILLARD.

MISS WILLARD AT THE WOMAN'S NATIONAL COUNCIL AT WASHINGTON, D. C., IN 1891.—(*Extract.*)

If only we could remember this and so cherish that charity, one toward another, which can alone warm and embellish human life, that would be a long stride forward in all that relates to every-day Christianity.

For myself, I am a firm believer that the Way, the Truth, and the Life are shown to us in Christianity, and that God was manifest in the flesh. But the differences come in when we would apply this transcendent declaration, not to the facts of every-day life, but to the theories.

In all this discord about religious theory there has been very little controversy about religious living. Cardinal Newman and General Booth, Terence V. Powderly, the master workman, and William Morris, the poet; Frances Power Cobbe and Margaret Bottome; Lady Henry Somerset and Susan B. Anthony, are all bent upon one beautiful result—they would bring in the brotherhood and sisterhood of humanity; they would hasten the coming upon earth of the kingdom of heaven.

The following extract from an editorial in the *Boston Traveller* shows the deep impression Miss Willard made:

“One of humanity's heroines has been in Boston for a few days past—a woman in whom greatness of character and greatness of achievement meet, Frances E. Willard. Words are weak to tell

the story of Miss Willard's work. Infinitely strong and infinitely loving is its quality. Her tolerance, using the term in that true significance given it by Phillips Brooks, is infinite, her vision is extended, her wise comprehension of varied and seemingly incompatible forces is always equal to the emergencies. The woman who might have been especially great in pure literature, whose fine culture gives her pre-eminence in the most cultured circles, has chosen to give her life to a work which is the moral revolution in America."

EXTRACT FROM THE ANNUAL ADDRESS BY FRANCES E. WILLARD,
PRESIDENT OF THE WORLD'S AND N. W. C. T. UNION, ASSEMBLED
IN TREMONT TEMPLE, BOSTON, NOV. 13, 1891 :

If these women had their way, and they intend to have it, the taint of alcohol and nicotine would not be on any lip or in any atmosphere of city, town or village on this globe. If they had their way, and they intend to have it, no gambler could with impunity pursue his vile vocation. If they could have their way, the haunts of shame that are the zero marks of degradation would be crusaded out of existence before sundown, and the industrial status of woman would be so independent that these recruiting offices of perdition would seek in vain for victims.—*Daily Signal*.

Mrs. MARY CLEMENT LEAVITT'S MISSION FROM 1883 to 1891.

In eight years of constant journeying, this devoted woman expended but eight thousand dollars, of which all but \$1,600 was contributed by those for whom she labored. For though in response to our appeal the local unions raised \$3,000, Mrs. Leavitt drew on our treasurer for but about one-half of that sum, and has practised an economy as unusual as her missionary exploits are unexampled. She has travelled one hundred thousand miles in forty-three different countries; crossed the equator eight times; held over 1,600 meetings; had the services of 229 different interpreters in 47 languages, and formed 130 temperance societies, eighty-six of them W. C. T. Unions, and twenty-three branches of the White Cross. For seven years she never saw a face that she had seen before and she went everywhere alone. For days she was attended only by uncivilized men with whom she could not communicate except by signs.

The following address was given by Mrs. Mary H. Hunt at the reception tendered Mrs. Mary Clement Leavitt, in Boston, June 24, upon her return from her round-the-world journey of eight years.

Madam President and Friends:—We are gathered here tonight to welcome the return of the distinguished guest of the evening, Mrs. Leavitt, to Boston, her old home, the scene of her former labors in the temperance cause. She comes back to us crowned with the glory of great achievements. We are proud and glad that, because of previous residence, she belongs especially to us of Boston and its environments. It counts for something to have known, to have lived in the same neighborhood, with the woman who has been round the world as the ambassador of a great truth to all lands, to all zones. Inasmuch as the people of these lands were in perishing need of her message, her mission was the nobler, the more beneficent.

Mrs. Leavitt will attend the Sarotoga Temperance Convention, July 15 and 16, and will be the "bright, particular star" of the World's and the National W. C. T. U. Convention at Boston in November. After that is over she will complete her reconnoissance of the world by going to South America. Never before was any woman permitted to do so grand a work, and never did any one have a richer experience.

"I have travelled nearly 94,000 miles, sometimes in a chair borne for days by men who could not understand a word I spoke; in Zululand I travelled alone with the natives; in Bombay I travelled alone in a hammock; in China I sailed day after day on the rivers among utter strangers, yet I found always some touch of nature and of kinship."—*Mrs. Leavitt.*

RUM AND RELIGION.

GEN. CLINTON B. FISK.

There is leaven enough of the right sort in Massachusetts to have put her on the right side. Grand old Massachusetts of Lexington, Concord and Bunker Hill—the old Bay State—changes its title now to the old Rum State. [Great laughter.] Ninety per cent. of the rum manufactured in this country is made within

sight of the capitol building of Massachusetts. That is one of the factors in this problem worthy of consideration. 12,000,000 of gallons the last six years. 2,000,000 of gallons a year of that awful stuff containing fifty per cent. and more of alcohol—10,500,000 gallons made under the shadow of Bunker Hill, and 4,250,000 gallons of that rum have been exported to Africa alone, to the Congo. One of the largest dealers in Boston today has a contract for delivering 3,000 gallons per day for the next seven years, Sundays included, to be shipped to Africa, the most of it to the banks of the Congo. What a spectacle is that! The good ship "David Livingstone", for instance, anchors in Boston harbor to receive its cargo. While preparations are made for weighing the anchor, we behold upon its deck a group of godly people, young men and women consecrated to the cross of Christ, missionaries going to Africa to preach the gospel. We hear the voice of song on the deck—it is the voice of Mrs. Deacon Giles sweetly singing the old missionary melody rippling across the waters:—

"Where Afric's sunny fountains
Roll down their golden sand."

Now why isn't Deacon Giles on deck also? Why isn't he rolling down the golden sand? Oh, Deacon Giles is busy rolling the last cart-load of rum into the hold of that vessel of the thousand barrels to be shipped to the traders of the Congo in the same ship that Mrs. Giles is sending out her missionaries on. What a spectacle is that, my friends! [Voices: Shame.] Then at the monthly missionary meeting that night, Deacon Giles gets up to speak and thanks God for the missionaries that have gone out to Africa, not saying anything, however, about his consignment in the hold of the same ship as it ripples over the blue waters across the sea. He tells the brethren they ought to be grateful to God and to give more liberally to the cause of missions, and he sings:

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

Now then this is a true picture. We cannot paint it dark enough. We never can have victory while bishops and brewers, ministers and malsters, deacons and distillers, rectors and rectifiers, vote the same temperance ticket.—*General Clinton B. Fisk at the National Temperance Society Anniversary.*

AN AWFUL LIST.

Alas how true and terrible is this indictment of the saloon. Oh, that from every hill-top and valley, from mountain and prairie, from city and hamlet, from lake to gulf, and from sea to sea, there might this day arise the united voice of our sixty millions of people in most solemn declaration of independence of this cruel king, whose injuries and usurpations threaten the destruction of our free government.

He sits supreme in the national congress, and makes laws in the country's capital.

He governs courts of justice, and makes ministers of the law and legislatures his lackeys.

He silences the preacher in his pulpit, and muzzles the editor at his desk.

He wastes, directly or indirectly, in his revels more than a thousand million of our dollars annually, and marshals in his staggering procession to death and hell a half-million of our people.

He is a cold, heartless, cruel murderer, and assassin of the deepest dye.

 COURTESY EXEMPLIFIED.

MARY A. LIVERMORE.

While at Providence, R. I., says a writer in the *Springfield Republican*, I met Mrs. Mary A. Livermore at the house of a friend. At table the conversation fell upon the subject of politeness. The hostess told of a friend of hers a little antique in her manners, for whom a reception was given by one of the Beacon street aristocracy of Boston. At dinner the guest poured out her tea in her saucer to cool it—a method of refrigeration which was quite *au fait* thirty years ago. The guests looked surprised, and some were inclined to smile at her simplicity and ignorance of high-toned propriety, but the lady of the house poured some tea into her saucer and drank it therefrom. This was considered a hint to all, and the guest was immediately placed at her ease.

Mrs. Livermore said: "I was once the recipient of a very marked politeness of a similar sort. When I was in London my husband and I received a verbal invitation from Lady Vilas, whom

I had met once or twice pleasantly, to come to her house next evening and meet a few friends of hers. We accepted and went. But I was deceived by the informality of the invitation, and supposed it was merely to meet half a dozen neighbors or intimate friends. So we went out riding in the afternoon, stopping their on our way back to the hotel. Judge of my amazement to find the house illuminated and a very large and brilliant party assembled in full dress in my honor. There I was in a plain carriage-dress, bonnet, black gloves!"

"What in the world did you do?" inquired a young girl.

"Why I went right into the house and to the ladies' dressing-room, whence I sent a note to the hostess saying that I had misapprehended her invitation and was not in appropriate costume. She ran up and reassured me by telling me they had come to see me and didn't care for the dress, and carried me right down with her. All in full dress and the ladies without hats, and hair elaborately dressed; I with brown dress, bare hands, bonnet on. I recovered the self-possession which the *faux pas* somewhat disturbed, and was greeted with splendid cordiality. In a few minutes Mr. Livermore edged around behind me and whispered, 'Don't you think, Mary, that all these ladies had on white kids when you came in?' I looked around and they were all bare-handed? Moreover, I observed that a half-dozen had bonnets on. This half a dozen rapidly increased, till we were in a majority; and I soon discovered that no lady who arrived after I did had removed her hat. Now that is what I called politeness!"

ANTI TOBACCO.

If tobacco in all its forms is an injury—and especially a terrible injury to the young, have professing Christians a right to sell it?

Is it an excuse to say that if they do not sell some one else will? The same excuse applies to selling the various forms of alcohol, as well, and public sentiment everywhere condemns the rumseller we know, and why not condemn the tobacco seller as well?

Let our everyday lives be in harmony with our religious professions. In no other way can the world be saved.

The General Assembly of Cumberland Presbyterians at Kansas City by an overwhelming vote adopted the following resolution:

Resolved, That the Board of Education are hereby instructed to give no aid to any candidate for the ministry in securing an education, who uses tobacco, and that it is the duty of the Board of Education to know, before aiding any student, that he does not use tobacco.

Edward Beecher denounces the use of tobacco as an unqualified sin.

Newman Hall, the great friend and teacher of the London workingmen, gives his opinion of the weed, and his experience with it in his own quaint style:

I began to smoke at eight years of age and left off the same day. The cane cut from the hedge made me sick, and all my experience since has made me more sick of what I regard a dirty, costly, tyrannical and unhealthy habit. The practice should be especially avoided by ministers. There are in every church some who will be pained by such an example, some who may be injured by following it. It often leads to drinking, wastes time and costs money which is needed for better objects.

Lyman Abbott's reply is argumentative and exhaustive, we can only quote it fragmentarily, at its strongest points as they appear to us:

The physical evils that result from the tobacco habit are notorious. The moral evils appear to me also serious.

Where can a dirtier, sickening, more demoralizing place be found than a modern "smoking-car?" It is a blot on the last quarter of the nineteenth century. What sort of apology can be made for its existence? A lady of my acquaintance, who was called to visit a court room, came back with misery and disgust pictured on every feature, and remarked that she had found out now what lawyers were made for, viz., "To chew tobacco and expectorate." Ex-Governor St. John, of Kansas, told me that he was approached by a tobacco-user not long since, who wished to give a Bible text to show that the book upheld its use, Quick as a flash St. John answered, "Oh, yes, I know what it is: 'He that is filthy, let him be filthy still.'" It was a "home thrust," and the defendant could frame no suitable reply.

But worse than this, that a minister of the New Testament can be found who will apologize for it, much less use it! Among the "slain in the high places" are ministers taken out of their pulpits by this curse. Alas! for their health, their usefulness, and their influence. Says Talmage, "I could name three eminent clergymen who died of cancer in the mouth, and in every case the physicians said it was tobacco.

A few days ago a youth of 18 who had lost his head, died in a lunatic asylum in this city, says the *New York Sun*, and it was alleged in the report of the attending physician that his insanity and death had been brought about by the excessive smoking of cigarettes.

THE TOBACCO FIEND.

Chicago Herald.—One of the most pernicious evils of civilization is one that is doing infinite harm, and yet which attracts comparatively little attention except now and then from an occasional physician, or some other expert, each of whom is regarded as a crank.

According to the testimony of that eminent physician, Dr. Shrady, General Grant's disease was the result of tobacco using. General Grant was scarcely 68 years old when he died.

Now as to the effects of constant cigarette smoking. First, as is sufficiently established, it creates a thirst for what has been called "the indiscriminate and useless consumption of liquors."

Next, all cigarettes contain, according to Professor Laffin, five distinct and separate poisons. Three of these poisons are oils, one in the paper wrapper, another in the nicotine of the tobacco itself, and a third in the flavoring material. The other poisons are saltpeter and opium.

THE TOBACCO HABIT AND ITS EFFECTS UPON SCHOOL WORK.

H. H. SEERLEY, Principal of Iowa State Normal School.

[This article is issued by the W. T. P. A. as Signal Light No. 24, and is a capital summing up of evidence against tobacco, from high authority.—ED.]

So far as my observations have extended, not a single boy has passed the examination required for admission to the high school

after he had acquired the habit, and not one has graduated from the high school who began the habit after beginning his course in the high school.

But the moral results are also as serious. Pupils under the influence of the weed are constant subjects of discipline, are not truthful, practice deception, and cannot be depended upon.

Matthew Bird, a boy eleven years old, died Friday, from smoking cigarettes.—*Union Signal*, 1887.

No devotee of tobacco ever graduated at the head of his class at Harvard.

The brandy cigarette is the latest device of the devil for ruining the youth. It is made of tobacco that has been soaked in brandy, and the smoker is enabled to keep mildly intoxicated without touching a drop of liquor.

Out of 600 convicts in Auburn State's prison, 500 confessed being led astray first by tobacco; then to liquor; then to crime; then to prison! Tobacco, alcohol, and opium are a trio of devils in the work of benumbing, deadening and destroying the moral sensibilities.—*George W. Clark, in Christian Cynosure*.

Excessive smoking caused the partial stroke of paralysis received by Edwin Booth. So say his physicians.

One tobacco factory in Cuba employs 7,000 females.

The *Denver Challenge* states that fifteen thousand lunatics in American asylums, owe their condition to the use of tobacco.

Society is abused in no other social manner so grossly and so persistently as by the users of tobacco who in heartless and unmanly selfishness compel clean people to breathe their stench.

A zealous preacher, who loved smoking, in a heated discourse exclaimed, aiming his rifle at some of his hearers, "Brethren, there is no sleeping-car on the train to glory." One of the party whom he aimed to hit responded, "No, brother; nor smoking-car, either."

The use of tobacco is absolutely prohibited in all the government schools of France.

In the October number of *The Young Man*, in answering the question, "Shall we smoke?" Dr. Oliver Wendell Holmes replies, "Certainly not. Smoking is liable to injure the sight, to render the nerves unsteady, to enfeeble the will, and enslave the nature to an imperious habit, likely to stand in the way of duty to be performed."

A MANIAC FROM CIGARETTE SMOKING.

John Powers, 11 years of age, living with his widowed mother in Middletown, N. Y., has long been permitted to indulge in a passion for smoking cigarettes, with the result that he has become a raving maniac, and, was taken yesterday to the Orange County Insane Asylum for restraint and treatment.

THE SINS OF THE FATHERS.

A London physician of eminence gives it as his opinion that "in no instance is the sin of the father more strikingly visited upon his children than in the matter of tobacco smoking. By this a man injures his own health and that of his children. Ought not this consideration to restrain every wise and good man from contracting or continuing such a senseless and destructive habit of self-indulgence?"

THE CIGARETTE HABIT.

Dr. Scott F. Hershey, pointing out, in an article in the *Christian Intelligencer*, the danger of cigarette smoking, says:

"If I was to say that this terrible habit was likely, in the near future, to prove more hurtful to the American race than the drinking habit, it would be thought exceedingly extravagant. Yet this is what I believe; am fully convinced of it, from my scientific studies and experiments and my observations. Every scientific expert opinion confirms mine.

FALL INTO LINE.

By R. W. BRAINERD, in *The Woman's Magazine*.

"I'm 'stonished at you, Mabel Sieman," called out Jack, rushing into the cozy sitting-room, where Mabel was busy dressing a doll for little sister Jennie, "so I am 'stonished!"

“Why, Jack, how you clip your words, and what a bluster you are making. What is it all about?”

“All about!—guess you’d clip your words and bluster, too, if a feller’d tell you it was wrong to do this, and hurtful to do that, and wicked to do t’other thing your father and your school teacher, and your Sunday-school teacher do every day!”

Mabel looked puzzled, and Jack continued: “Fred and the other fellows have been telling about a pledge their teacher wants them to sign, never to use tobacco in any form, and she says all the girls are pledged, and are going to try to make us boys throw away our cigarettes and sign the pledge, too,—just as if boys were going to sign a lot of girls’ pledges?”

“Do you think it will hurt you to throw away cigarettes, and promise never to use tobacco, Jack!”

“Hurt! I guess it will hurt. How’d you like to make Jennie throw away her dolls, and promise never to play with dolls again? There’s lots of fun in smoking, anyhow, and I guess ’twould hurt you to give up such fun as we boys have.”

“Well, what if that kind of fun hurts more than it is all worth?—dolls are not poisonous like tobacco; if they were, do you think I would dress them and give them to Jennie?”

“Humph! if there was so much hurt in it father wouldn’t smoke, and mother says he has smoked ever since I was ‘knee high to a grasshopper.’”

“But, Jack,” said Mabel, “father wouldn’t like you to smoke.”

“Guess if he cared much he’d be careful to set a good example,” persisted Jack. “Guess if smoking was such an awful thing, Mr. Hawley wouldn’t smoke cigars, nor Mr. Murfrees, either.”

“Not our Bible teacher and our superintendent, Jack!”

“Yes, just our Bible teacher and our Sunday-school superintendent. I’ve seen them smoking lots of times when they didn’t know us boys were within gunshot, and ever so many of your good folks smoke cigars and cigarettes, and it don’t hurt them. I’d like to know why its such an awful thing for us boys to smoke a cigarette now and then? Guess you can’t answer that,” said Jack triumphantly.

“No, Jack, I cannot answer now,” said Mabel, her eyes and voice full of tears, “but if you will talk with Mr. Hawley about smoking, I will be contented to see you do as he advises you about tobacco.”

"All right, Mabel, I'll do it the first time I see him, and tell you all about it—there goes Fred."

Jack disappeared in a twinkling, leaving Mabel to her thoughts. Her hands dropped despairingly as she sobbed aloud: "What can we girls do when the fathers and Sunday-school teachers will neither help nor teach by their example?"

Mr. Sieman sat reading his evening paper and smoking a cigar, when something in the tone of Jack's voice coming through the door attracted his attention.

"Tell you what 'tis, Mabel, don't know but you'll get all the good folks on your side, yet. I told Mr. Hawley we boys thought there was lots of fun in smoking, and asked him if he didn't, and if he thought there was any harm in it. You just ought to see how he stared at me. I almost laughed to see him. At last he said, 'I hope you don't smoke, Jack.'

"Of course I do, now and then, why not?" I said. "Father and ever so many of the teachers smoke cigars, and if smoking is good for you, why will it hurt us boys, I'd like to know."

"Mr. Hawley just looked at me as solemn as the grave and said, 'I wouldn't smoke if I were you, Jack. I don't smoke much, and wish I had never learned to touch tobacco.'

"I told him I didn't mean to smoke much, no more than he and Mr. Murfrees did, and I didn't suppose they would do what they knew was wrong."

"Well, Jack," said he, "it is not right, and I'll promise you that I never will use tobacco again."

"Are you going to sign the pledge?" said I.

"What pledge?" said he.

"Why, the pledge Miss May wants all the boys to sign, never to use tobacco in any form."

"Yes, Jack, I'll sign it," said he, "let's go right over and see Miss May now," and so we went to Miss May's house, and Mr. Hawley told her he had come to sign the anti-tobacco pledge. And Mabel, you ought to see Miss May's eyes shine! They fairly sparkled when she said that was the best New Year's gift she ever had, and then she looked at me, and do you believe I just put my name right down under Mr. Hawley's, and I never knew how well Jack Sieman looked written out as an anti-tobacco name."

"O Jack, I'm so glad, and now the other boys will fall into line."

Mr. Sieman still held the paper before his eyes, but all he saw on the page looked like this: "Fall into line, fall into line."

Not only in a physical way, but also in an intellectual way, the Yale smokers are inferior to the non-smokers. The smoking habit is disadvantageous to scholarship. Of those students who, within a given time, have received junior appointments above dissertations, only five per cent. were smokers, and very few smokers received appointments of any kind. It would seem, therefore, that the brain power and the scholarship of the smokers at Yale are far inferior to those of the non-smokers.

The demonstrations of Dr. Seaver appear to be influencing the Yale mind. He is able to report that seventy per cent. of the senior class in the college do not smoke, that the leading athletes do not smoke and that not a single candidate for the rowing crew is a smoker. (1891.)

HOW TOBACCO IS PREPARED.

A letter came to me which shows that grown folks read your part of the paper as well as their own. A lady wrote; "I read to my husband what Captain Mary says of the way tobacco is prepared, and he did not believe it. He bet me a twenty-five dollar dress that I could not prove it." I said I would rather have him quit using tobacco if I proved it.

To prove it I wrote to one of the ladies who told me about the process, and asked her to tell me more about it. She was born in North Carolina and has lived in the tobacco region all her life, so knows all about how it is prepared. She is a lovely Christian lady, a school teacher, and tells the exact truth about things. Here is what she writes me. I think it proves the fact I stated. Do you not think so?

Dear Captain Mary:—The tobacco factories of Winston and Durham, the largest in the state, I have visited personally, and have seen the negroes trampling the sprinkled tobacco leaves with their naked feet, and as the temperature has to be kept high to work the tobacco successfully, of course perspiration is profuse. I inquired of a prominent manufacturer who was showing me through his factory, if no machine could do the work, and he said the bare-footed negro was the best pressure on the leaves that had had ever yet found. It is no secret process, and all visitors are allowed to see it who wish to. . . . While in Durham in July, attending the W. C. T. U. state convention, I had to pass, going

to and from my boarding place, a large warehouse, and smelling rum very strongly every time I passed this house I inquired of my host what was kept in it, and he said, "Oh, it is only a tobacco warehouse, where they are soaking the leaves in rum."

ZOLLIE MONTAGUE.

I hope this gentleman will conclude to give up his tobacco; if he needs any stronger proof of how it is prepared, let him visit the great factories at Durham, North Carolina.

CAPTAIN MARY.

CIGARETTES.

Do you care to know how they are made? I think I can enlighten you. An Italian boy only eight years old was brought before a justice in New York City as a vagrant, or, in other words, a young tramp. But what did the officer charge him with doing? Only with picking up cigar-stumps from the streets and gutters. To prove this he showed the boy's basket, half full of stumps, water-soaked and covered with mud.

"What do you do with these?" asked his Honor. "What do you think?" was his answer. "I sell them to a man for ten cents a pound, to be used in making cigarettes." Not a particularly agreeable piece of information, is it, boys?

In our large cities there are a great many cigar-butt grubbers, as they are called. It certainly is not a pretty name, though very appropriate; for it is applied to boys and girls who scour the streets in search of half-burnt cigars and stumps, which are dried and then sold to be used in making cigarettes.

But this isn't all, nor even the worst of it. These cigarettes have been analyzed, and physicians and chemists were surprised to find how much opium is put into them. A tobacconist himself says that "the extent to which drugs are in cigarettes is appalling." "Havana flavoring" for the same purpose is sold everywhere. This flavoring is made from the tonka-bean, which contains a deadly poison. The wrapper, warranted to be rice paper, are sometimes made of common paper, and sometimes of the filthy scrapings of rag-pickers bleached white with arsenic. What a cheat to be practiced on people!

THE WOMAN'S TEMPERANCE TEMPLE.

All money orders and checks for the Temple should be made out in the name of Miss Esther Pugh, 161 La Salle street, Chicago, National treasurer, and treasurer of the Temple fund. All information in regard to the Temperance Temple should be addressed to Mrs. Matilda B. Carse, Pres. Woman's Temperance Building Association.—145 Ashland Boulevard, Chicago, Ill.

It must be remembered that one hundred dollars is the minimum amount which will entitle any to have their name engraved on a tablet in the Hall proper.

EXTRACTS FROM ADDRESS AT LAYING OF CORNER-STONE,
Nov. 1, 1890.

BY FRANCES E. WILLARD.

This Temple means the temperance question; it means the woman question; it means the labor question; for in the Temple that shall be reared on these foundations all great ideas embodying the fatherhood of God and the brotherhood of man shall have a home.

"*Rise, Temple, rise,*" is the prayer of all our hearts. And not of ours only, but if that great company in the World's W. C. T. U. whose eyes converge upon Chicago, knowing of this hour. For the card of invitation bearing a picture of the Temple has gone to three thousand names among our local unions in Africa, Asia, Australia, Scandinavia and the Islands of the Sea. Lady Henry Somerset, of England, is thinking of us; so is Pundita Ramabai in her Bombay school; so is the Queen of Madagascar; so is Mary Clement Leavitt, now at work in Finland, Mary B. Willard, in Berlin, Hannah Whitall Smith, in London, Jessie Ackerman, in Australia, Mrs. Youmans, in Canada, and Mrs. Whitney, in Honolulu. There is not another building in Chicago so widely known, so widely loved, so cursed by bad, so blessed by good people.

A building thirteen stories high, nearly two hundred feet in length by one hundred in depth, and two hundred and sixty feet

in extreme height, enclosing two million five hundred thousand feet of space, and costing eleven hundred thousand dollars, standing within stone's throw of the Board of Trade, and yielding two hundred and fifty thousand dollars annual rental, is such a body for the prohibition soul and Crusade spirit as bows me to the dust. Like Sheba's Queen before the Temple of Solomon, I "have no more spirit in me." But Mrs. Carse has enough for two—nay, for a regiment!

"Your courage rise with danger,
And strength to strength oppose."

has been her motto from the beginning.

Two women have been the Aaron and Hur of a prophetic trio—Esther Pugh, our National W. C. T. U. treasurer, who is custodian of the building fund, and Helen L. Hood, secretary of the Building Association.

"Rise, Temple, rise!"

The Chicago *Tribune* has been investigating the habit of many Chicago contractors of paying off their men in saloons. The results of their investigation is quite a revelation. The *Tribune* says: "Of all the abuses of capitalistic power none is worse than the practice of paying laborers in saloons. This is not done so much by reputable contractors, members of reputable contractors' and carpenters' associations and unions, as by the small contractors in the foreign quarters of the city whose workmen are foreigners who have not the power of throwing off their yokes. Not only are workmen compelled to go to distant saloons for their wages, but they spend a large portion of their earnings over the bar in treats to their employer and fellow employes.

These small contractors are either saloon-keepers themselves or they receive a percentage from the saloon in which they pay off their men. For this reason they not only compel their workmen to walk long distances to the pay office saloon, but give them to understand that unless they spend money liberally while there they will no longer be employed. To aggravate the evil and place additional temptations in the way of their workmen they establish a credit system by which all their workmen can get all they wish to drink, to be taken from their next pay envelope, which will be given to them in that saloon and nowhere else."

POETRY.

"GO, AND SIN NO MORE."

BY M. B. PLATT.

In the judgment hall at Jerusalem,
 They brought Him the woman of sin,
 Her partner in guilt had escaped them,
 But the woman must die for her sin.
 And there in her guilt and contrition,
 With downcast, but pleading air,
 In that gentle and holy Presence,
 Stood the woman so guilty and fair.

Then clamored her haughty accusers
 For the life of that daughter of sin.
 But were hushed by the loving Savior
 Who came a world to win.
 For this is the answer He gave them,
 To Pharisees all make it known:
 "He that is sinless among you
 Let him first cast a stone."

Then, stooping, He wrote in the sand at his feet
 Awaiting what now might betide;
 But soon they had all forsook Him,
 Save that stricken one at His side.
 Then with voice more sad and tender
 Than is heard on Time's cold shore
 Spake — "Neither do I condemn thee;
 Go, and sin no more."

Oh, kind and compassionate Savior,
 Oh, pitying love divine,
 No love in this world of sorrow
 Will forgive like that love of Thine.
 Oh, Thou who on Calvary's mountain
 Thy life did gladly give,
 That vile but repentant sinners
 Might come to Thee and live —

Oh! the footsteps as they echo through the years gone by,
Sixty thousand doomed from drunkenness to die!
 Slow and heavy comes the answer, as the end draws near,
Sixty thousand in the siege to perish every year!

Not alone the solemn tread of sixty thousand slain,
 Echoes through the years o'er and o'er again,
 But each year the demon, in his mustering beat,
 Mortgages the footsteps of sixty thousand little feet!

And the patter of the children, the tread of manly boys,
 Dearer to our mother-hearts than all of earthly joys —
 Fill our souls with shuddering terror, for the way they tread,
 Follow fast the footsteps of the sixty thousand dead.

THE PRODIGAL DAUGHTER.

To the home of his father returning
 The Prodigal, weary and worn,
 Is greeted with joy and thanksgiving,
 As when on his first natal morn;
 A "robe" and a "ring" are his portion,
 The servants as suppliants bow,
 He is clad in fine linen and purple,
 In return for his penitent vow.

But ah! for the Prodigal Daughter,
 Who has wandered away from her home—
 Her feet must still press the dark valley
 And through the wild wilderness roam;
 Alone, on the bleak, barren mountains—
 The mountains so dreary and cold—
 No hand is outstretched in fond pity
 To welcome her back to the fold.

But thanks to the Shepherd, whose mercy
 Still follows His sheep, tho' they stray;
 The weakest, and e'en the forsaken,
 He bears in His bosom alway;
 And in the bright mansions of glory,
 Which the blood of His sacrifice won,
 There is room for the Prodigal Daughter
 As well as the Prodigal Son!

Oh, the wrongs that might be righted
 If we would but see the way,
 Oh, the pains that might be lightened,
 Every hour and every day,
 If we could but hear the pleadings
 Of the hearts that go astray.

O. J. PICKARD.

Think gently of the erring one;
 Oh, let us not forget,
 However darkly stained by sin,
 He is our brother yet!

"Is it nothing to you, all ye that pass by?"
 Nothing to you, that your sisters fall
 Through the pressure of want, into Satan's thrall
 Stricken and sorrowful, lost and wan,
 Shunned of woman and scorned of man—
 Say, is this *naught*, that ye pass it by?

"Is it nothing to you, all ye that pass by?"
 Nothing to you, that they toil and slave
 For a scanty wage, and an early grave?
 Weary their life, and dull and gray,
 Never a pause or a holiday;
 Say, is this *naught*, that ye pass it by?

E. I. A.

Now, Farmer Brown, just list to me.
 You'll find before I'm through
 What Prohibition is, and what
 The people mean to do.

We mean to make poorhouses less ;
 We mean to make more schools ;
 We then will need more carpenters
 And they will need more tools.

We mean to give employment
 To men who work in stills ;
 We mean to put them all to work
 To turn the gills to mills.

And then we'll need their help again
 To grind your corn and rye,
 And make them into bread for which
 Poor, hungry children cry.

Brave East so old ! New West so brave !
 Join hands your aid to lend
 That Stars and Stripes no more may wave
 The rum-shop to defend.

Be patient, who the Right defend ;
 Wrong comes at last to bitter end ;
 Let no faint heart this fact forget
 God never lost a battle yet.

“ Pain's furnace heat within me quivers,
 God's breath upon the fire doth blow,
 And all my heart in anguish shivers,
 And trembles at the fiery glow ;
 And yet I whisper, ' As God will '
 And in his hottest fire, hold still.

He comes and, and lays my heart, all heated,
 On His hard anvil, minded so
 Into His own fair shape to beat it,
 With His great hammer, blow on blow,
 And yet I whisper, ' As God will, '
 And at his heaviest blows, stand still.

He takes my softened heart and beats it,
 The sparks fly off at every blow ;
 He turns it o'er and o'er, and heats it,
 And lets it cool and makes it glow ;
 And yet I whisper, ' As God will ! '
 And in his mighty hand, hold still.

Why should I murmur ? for the sorrow
 Thus only longer lived would be ;
 The end may come, and will, tomorrow,
 When God has done his work in me.
 So I say, trusting, ' As God will ! '
 And — trusting to the end — hold still.”

Oh! thoughtless words, so small, so little meaning,
 How subtle are thy stings;
 How baneful is thy harvest in its gleaning
 When time that harvest brings!
 Ah! not alone in gloomy prisons languish
 Those whom repentance seeks;
 To purest souls; her touch at times gives anguish;
 To noblest minds she speaks.

Where is home?
 'Tis where the heart's best treasure is,
 For perfect love is perfect bliss.
 Deny me wealth, but give me this;
 Love is home!

Love is home!
 And when our earthly loves are o'er,
 And earthly mansions are no more,
 Forever, on the other shore,
 Heaven is home!

Come back, erring child, to a fond mother's heart;
 Come back, now, and wander no longer apart;
 For it matters but little how far you may roam,
 Christ and your mother will welcome you home.

"They talk about a woman's sphere,
 As though it had a limit.
 There's not a place in earth or heaven,
 There's not a task to mankind given,
 Without a woman in it."

I honor the man who is ready to sink
 Half his present repute for the freedom to think;
 And when he has thought, be his cause strong or weak,
 Will risk t'other half for the freedom to speak,
 Caring not for what vengeance the mob has in store,
 Let that mob be the upper ten thousand or lower.
 JAMES RUSSELL LOWELL.

The bravest battle that ever was fought!
 Shall I tell you where and when?
 On the maps of the world you will find it not;
 'Twas fought by the mothers of men.

A partnership with God is motherhood.
 What strength, what purity, what self-control,
 What love, what wisdom should belong to her
 Who helps God fashion an immortal soul!

VOTING AS WE PRAY.

Tune — "Hold the Fort."

Ere the Master hence departed,
 This command He gave :
 "Bind ye up the broken-hearted,
 And the lost ones save."
 Not unto our brother only
 Did He speak that day ;
 We would save the lost and lonely,
 Voting as we pray.

We would follow still that mission
 With a faith sincere,
 Undeterred by old tradition
 Of a woman's "sphere."
 Daughters, sisters, wives and mothers,
 Right shall win the day,
 When we join our sons and brothers,
 Voting as we pray.

To tax one who's not represented
 Is tyranny — tell if you can
 Why woman should not have the ballot?
 She's taxed, just the same as a man.
 King George, you remember, denied us
 The ballot, but sent us the tea,
 An we, without asking a question,
 Just tumbled it into the sea.

Chorus :- Then to justice lets ever be true,
 To each citizen render his due,
 Equal Rights and Protection forever
 To all 'neath the Red, White and Blue.

That one man shall not rule another,
 Unless by that other's consent,
 Is the principle deep underlying
 The framework of this government.
 So, as a woman is punished for breaking
 The laws which she cannot gainsay,
 Let us give her a voice in the making,
 Or ask her no more to obey.— *Chorus*.

"New occasions teach new duties,
 Time makes ancient good uncouth;
 They must upward still and onward
 Who would keep abreast of truth."

We need just now these noble traits,
 The souls of youth adorning,
 In thought exalted, plain in life,
 All self-indulgence scorning.

CANON FARRAR,

TRUST.

BY ELIZABETH FRENCH.

If thou shalt trust to friends who treachery plan,
 Fall not thou out of faith with every man;
 For honor liveth; and thou yet shalt bless
 The power that lies in a friend's faithfulness.

There is no evil that can thee befall,
 If thou shalt save thy spirit from the thrall
 Of bitterness, suspicion and despair,
 And dwell above, in higher, purer air.

O man! forgive thy mortal foe,
 Nor ever strike him blow for blow;
 For all the souls on earth that live,
 To be forgiven must forgive.
 Forgive him seventy times and seven;
 For all the blessed souls in Heaven
 Are both forgivers and forgiven!

—TENNYSON.

Let light on water shine,—
 The light of love and truth,
 Then shall that drink divine
 Be quaffed by age and youth.

JOHN PIERPONT.

“Our fathers to their graves have gone;
 Their strife is past, their triumph won;
 But sterner trials wait the race
 Which rises in their honored place,
 A moral warfare with the crime
 And folly of an evil time.

So let it be, — in God's own might
 We gird us for the coming fight
 And, strong in Him whose cause is ours,
 In conflict with unholy powers,
 We grasp the weapons he has given.
 The Light, and Truth, and Law of heaven.

— WHITTIER.

‘Oh, for a faith that will not shrink
 Tho' pressed by every foe,
 That will not tremble on the brink
 Of any earthly woe.’

THE WOMAN'S CAUSE.

BY MRS. L. ORMISTON CHANT.

Every Christ-cause hath its Judas
 Who betrays it with a kiss,
 And its Peter, whose denial
 Scarce the traitor's crime doth miss.

Every cause its crucifixion
 By the powers that he must brave,
 And be laid, as though defeated,
 Buried in a three days' grave.

But, forever and forever,
 All the faithful who remain
 Losing, watching, praying, hoping,
 Shall behold it rise again

To new strength and beauty, bursting
 From the silence of the shroud
 To the welcome God saved for it
 When rejected by the crowd.

Through the Via Doloroso
 Is the road that Calvary made,
 And man's Easter must be groaned for
 In Gethsemane's sad shade,

Yet Christ's kingdom comes, though Herod
 Hold the hour as Caesar's friend;
 Right and truth in God eternal
 Outlive Pilate in the end.

Say, did you ever try to calmly think—
 If think you could, of such a monstrous thing
 As "legal-licensed" wrong—not only drink
 Alone, whose fiery, venomed, fatal sting
 Has pierced the heart with untold suffering;
 But other wrongs, of foul, satanic hue,
 Allied to drink? It is enough to bring
 A thrill of horror, e'en in thought to view
 The hideous case; and "legal-licensed," too.

"*Legal-Licensed!*" Aye, think sanely, if you can,
 For sheer amazements! What a serpent's den
 Of deadly, earth-accursing demon plan
 Their hellish work beneath the guise that man
 Term law. Absurd! It cannot be! Those ten
 Grand Laws, the "*Magna Charta*" of the race,
 Indited by Jehovah's righteous pen
 Ne'er give such laws of infamy a place —
 Such, to a different source we plainly trace.

WOMAN.

She stands with the prophets and sages ;
 She speaks, and her tongue is a flame,
 Leaping forth from fires which for ages
 Have smouldered in silence and shame.

He feet have come up from the valleys :
 They are climbing the mountains of light ;
 At her call the world rouses and rallies,
 Bearing arms in the battle of right.

She treads on the serpent, that struggles
 And grinds out its life 'neath her heel ;
 She grapples with sorrows that wrong her.
 Converting her woe into weal.

We are gath'ring now a " Party "
 That shall frankly, boldly say,
 That this curse of all past ages
 Must at length be put away ;
 That no man shall have a " License "
 His own brother man to slay,
 Or, to keep him out of heaven
 By his soul-destroying way.

Oh ! Brothers, Freemen, Patriots,
 Why will ye longer stay
 In the parties that are dying,
 And " throw your votes away ?"
 Here is a living party,
 Its issue nobly grand,
 Then vote for Prohibition,
 God, Home and Native Land.

" Better than grandeur, better than gold,
 Than rank and titles a thousand fold,
 Is a healthy body and a mind at ease,
 And simple pleasures that always please ;
 A heart that can feel for other woe,
 Quick to feel and quick to know,
 With sympathies large enough to enfold
 All men as brothers, is better than gold."

It is folly to fight with the infinite
 And go under at last in the wrestle ;
 The wiser man shapes into God's plan
 As the water shapes into the vessel.

Every day is a fresh beginning ;
 Listen, my soul, to the glad refrain,
 And spite of old sorrow and older sinning,
 And puzzles forecasted and possible pain,
 Take heart with the day, and begin again.
 —SUSAN COOLIDGE.

Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time.
 — HENRY W. LONGFELLOW.

Who gives the world a noble thought,
 And writes it out in prose or rhyme,
 May furnish for some lowly soul!
 A stepping-stone on which to climb.

For I believe each child of earth,
 However darkly stained by sin,
 Still holds the hope that higher worth
 Somehow, somewhere, he yet may win.

Then send your noblest thoughts abroad,
 Nor idly wait some higher call;
 Give to humanity and God
 Your best; nor deem the gift too small.
 — *Youth's Companion*.

The blossom divinest in beauty
 Unfolds on a thorn-branch of duty.

Would you wait till the Right is stronger, my brother?
 Right always is strongest, and soon it must win.
 You're a coward to wait until vict'ry is certain,
 And think, the last moment, to come stumbling in.

And remember, midst all your cautious conclusions,
 A time for accounts there most surely will come,
 When principle only can stand the ordeal;
 What, then, will you do with your party and—*rum*?

Not myself, but the truth that in life I have spoken,
 Not myself, but the seed that in life I have sown,
 Shall pass on to the ages—all about me forgotten,
 Save the truth I have spoken, the things I have done.

Sons, will you longer see
 Mothers, on bended knee,
 For justice pray?
 Rise now in manhood's might,
 With earth's true souls unite
 To speed the dawning light
 Of freedom's day!

WASHINGTON.

In battle brave, in council wise
 He ever lead in danger's van —
 His light descended from the skies;
 The Christian's spirit blessed the man.
 In vain you seek from page to page,
 In vain through history swiftly run
 From clime to clime, from age to age,
 To find another Washington.

Farewell, oh "grand old party,"
 A long and last adieu;
 And as you now depart we
 Have just a word for you.
 At length defeat you've tasted;
 Appearances denote
 That you, not we, have wasted
 Your money and your vote.

Whence come the father-heart in man,
 The mother heart in woman?
 The love throughout the cosmic plan
 Which makes God's children human?

These never *came*: what we control
 Is good because 'tis given,
 And all made better to man's soul
 By the sweet touch of Heaven.

—*N. Y. Independent.*

O Love that was before all worlds,
 O Love that like a sea,
 Sweeps all the circling bonds of time
 And vast eternity;

O Love that spoke to breathing life
 The countless forms we see,
 And gavest of thine own a breath
 To quicken even me.

As falls the rain drop in the main,
 From whence it had its birth,
 So would I lose my life in Thine,
 To give it nobler worth.

I cry to Thee to make me one
 With Thee in purpose pure,
 To nerve my will for braver work,
 To help me to endure.

—ADA C. BOWLES.

Death is but an opening portal
 Out of life to life on high ;
 Man is vital, more than mortal,
 Meant to live but doomed to die.

And ever near us, though unseen,
 The dear, immortal spirits tread ;
 For all the boundless universe
 Is life—there are no dead.

—MARY SEYMOUR HOWELL.

Oh ! never yet upon the scroll
 Of the sin-stained, but priceless soul,
 Hath Heaven inscribéd "DESPAIR !"

—WHITTIER, in *Temperance Annals*, 1887.

It is easy enough to be pleasant
 When life flows by like a song,
 But the man worth while is one who will smile
 When everything goes dead wrong.
 For the test of the heart is trouble,
 And it always comes with the years,
 And the smile that is worth the praise of earth
 Is the smile that shines through tears.

ELLA WHEELER WILCOX.

What is a gentleman? Is it not one
 Honestly eating the bread he has won ;
 Walking in uprightness, fearing his God,
 Leaving no stain on the path he has trod.

Seek out the man who has God for his guide,
 Nothing to tremble at, nothing to hide ;
 Be he a noble, or be he in trade,
 He is the gentleman Nature has made.

THE FACE.

BY F. H. BARR.

The face is a page that is printed
 All over, and legibly, too,
 With inward feelings and inward thoughts
 That we fain would hide from view.

The face is a tablet, engraven
 And chiselled with symbol and sign ;
 But never a shade or a stroke too deep,
 Nor false or meaningless line.

The face is a mirror reflecting
 With more than precision of art ;
 And the beautiful face is that which reveals
 The beauty of soul and heart.

From Hebrew wit, the maxim sprung,
 "Though feet should slip, ne'er let the tongue."
 The sacred writer crowns the whole,
 "Who keeps his tongue doth keep his soul."

"The tongue can speak a word whose speed,"
 Says the Chinese, "outstrips the steed."
 While Arab sages this impart,
 "The tongue's great storehouse is the heart."

Give fools their gold, and knaves their power;
 Let fortune's bubbles rise and fall;
 Who sows a field, or trains a flower,
 Or plants a tree, is more than all.

—J. G. WHITTIER.

Try it well in every way,
 Still you'll find it true;
 In a fight without a foe,
 Pray, what could you do?
 If the wrath is yours alone,
 Soon you will expend it;
 Two it takes to make a quarrel—
 One can always end it.

Art hath not of tone or cadence
 That can work with such a spell
 In the soul's mysterious fountains,
 Whence the tears of rapture, well,

As that melody of Nature,
 That subdued subduing strain
 Which is played upon the shingles
 By the patter of the rain.

They say she should not govern,
 For man was made the head;
 First strength, and beauty after—
 And thus the two were wed.
 And all along the ages
 He in the master role,
 Has lifted o'er his consort
 The scepter of control;
 But what of the beginning,
 When God gave this command,
 "And let them have dominion—"
 Not him with single hand?

—DWIGHT WILLIAMS.

From *Union Signal*, June 9, 1892.

There is no king by right divine
 To rule and reign and a' that;
 No princely rank, nor lordly line—
 Equality, for a' that!
 For a' that, and a' that,
 Dynastic power, and a' that;
 A common birthright crowns us all
 With liberty, for a' that.

Let fools and upstarts boast they find
 In ancestry, and a' that,
 A higher place to them assigned—
 Mankind are one, for a' that!
 For a that, and a' that,
 A pompous air, and a' that;
 It matters not how born or bred,
 We're of one blood, for a' that!

Though woman never can be man,
 By change of sex, and a' that
 To equal rights, 'gainst class or clan,
 Her claim is just, for 'a that;
 For a' that, and a' that,
 Her Eden slip, and a' that,
 In all that makes a living soul
 She matches man, for a' that!

Down with all barriers that prevent
 Her culture, growth, and a' that—
 Her rightful share in government,
 In Church and State, and a' that!
 For a' that and a' that,
 "Her proper sphere," and a' that:
 Whatever right a man may claim,
 Belongs to her, for a' that!

She asks no favors at his hands,
 On bended knee, and a' that;
 She is his peer where'er he stands,
 In spite of sex, and a' that.
 For a' that, and a' that,
 Fair play for her, and a' that,
 In all the grave concerns of life—
 This is her due for a' that.

—WILLIAM LLOYD GARRISON.

HUMOROUS.

Bobby: "What are the wages of sin, pa?" Father: "Depends on the locality. In Washington they'll average about five thousand a year."

A pastor some time since sought financial help for an important charity. Among those whom he asked to give something was a lady who, unfortunately, bore a vinegary face. She declined to give money, but promised to "lend her countenance" to the cause. He retired in dismay.—*Christian Inquirer*.

"Did you carry that prescription to old Mrs. Smith last night?" said a doctor to his office boy. "Yes, sir." "Did she take it?" "Yes, sir." "How do you know?" "Crape on the door this morning."

The open opposition movement is no go. Even the daily paper started in Kansas to aid resubmission lived just twenty-one days. It reminds one of an epitaph on a Massachusetts tombstone:

"Beneath this stone our darling lies,
He no more cries nor hollers;
He lived just one and twenty days,
And cost us forty dollars."

Mamma: "Who dwelt in the garden of Eden, Freddie?"
Freddie: "Oh, I know; the Adamses!"

"What were you about to remark?" "Nothing at all, I assure you," replied Willie Washington. "But you looked as if you had something to say." "Ya-as; I'm verwy deceptive that way. I've often thought myself that I had something to say, and dis-covahed aftah I said it that I hadn't." — *Washington Post*.

Bragg (pompously): "Sir, I am a self-made man!" Flagg: I dare say; you look like the kind of a man you'd be apt to make. — *Life*.

A Brooklyn woman said to her servant girl, a fresh arrival on the latest boat from Cork: "Bridget, go out and see if Mr. Block, the butcher on the corner, has pig's feet." The dutiful servant went out and returned. "Well, what did he say?" asked the mistress. "Sure, he said nuthin', mum." "Has he got pig's feet?" "Faith, I couldn't see, mum; he had his boots on."

Mamma: "Why, Johnny, what are you trampling on those pretty cards for? What are they?" Johnny: "They're the rewards of merit teacher gave me." Mamma: "Well, I should think you'd be proud enough of them to keep them nicely; not trample on them in that way." Johnny: "Oh, that's all right, mamma. Teacher said I might be promoted next term, but I would have to stand on my merits."

"Well, Harry, what are you doing nowadays?" "Writing for the press." "Thankless sort o' work, ain't it?" "Bless your heart, no. 'Bout everything I write is 'returned with thanks.'"

Young father: "Blamed if I know what's the matter with the baby, doctor, but she cries all the time." Doctor: "Perhaps she has been cutting her teeth." Young father: "I don't believe it, doc; she hasn't had a knife or anything sharp to play with since she was born."

"Now," said the teacher, "what is memory?" The little girl answered, after a moment's reflection, "It is the thing you forget with."

An undertaker in Bradford County, Pa., says he will fight the prohibition amendment because he thinks it would hurt his business.

He: "My dear, I really believe my rheumatism has wholly disappeared." She: "Oh, I am sorry! Now we shall never know when the weather is going to change."

Some sixty or seventy years ago a kind of tobacco known as pig's tail was in common use. Because of it the following was written: Why is a man who chews tobacco unlike the pig? Because the man puts the pig's tail into his mouth and chews it, rolling it as a sweet morsel under his tongue, while the pig never consents to use it except as a necessary appendage to his extreme stern.

"What is the outward and visible sign in baptism?" asked a lady of her Sunday school class. There was silence for some seconds, and then a girl broke in triumphantly with: "The baby, please, ma'am."

“Do you believe that it is a sign of death when a dog howls under your window at night?” “Yes, if I can find my gun before the dog gets away.” — *Nebraska State Journal*.

“Have you Browning?” she inquired at the village store. “No,” replied the clerk; “we have blacking and whiting, but no browning.”

A story is now current in London that when Mr. Joseph Chamberlain was asked how many it takes to make a caucus, he replied, “One, madame, if he is unanimous.”

“Edward, why do I hear that you have disobeyed your grandmother, who told you just now not to jump down these steps?” “Grandma didn’t tell me not to, papa; she only came to the door and said, ‘I wouldn’t jump down these steps, boys.’ And I shouldn’t think she would, an old lady like her.”

“Bessie, I hear your sister is sick; what ails her?” “I don’t know, ma’am. Maybe it’s the diploma.” “The what, child?” “The diploma. I heard mother say she got it at school.”

Old Lady: “Conductor, I hope there ain’t going to be a collision.” Conductor: “I guess not. Old Lady: I want you to be very keerful. I’ve got two dozen eggs in this basket.”

“My husband is so poetic,” said one lady to another in a Seventh Street car the other day. “Have you ever tried rubbin’ his jints with hartshorn liniment, mum?” interrupted a beefy-looking woman with a market basket at her feet, who was sitting at her elbow and overheard the remark. “That’ll straighten him out as quick as anything I know of, if he ain’t got it too bad.” — *Washington Republic*.

“How many birthdays do you think I have had?” one person was heard to say to another in the horse car. “Oh, about forty-seven,” hazarded the person addressed. “Only one birthday; the rest have been anniversaries,” was the explanation, and the car suddenly stopped.

“Mamma,” said a little boy, “do you remember that Sunday when it rained *two days*?”

Lawyer: “I have my opinion of you.” Citizen: “Well, you can keep it. The last opinion I got from you cost me \$150.”

The young man on the lookout for a "soft place," through a dislike for honest hard work, can find one under his hat.

An old lady on a train in Alabama the other day, who was evidently taking her first ride in the cars, was greatly alarmed while the train was passing over a high trestle. She grasped the seat and held her breath until the opposite side of the chasm was reached, when she gave a deep sigh of relief and exclaimed: "Thank God! she's lit!"

"How is this, my son; you write and tell me that you're up and dressed every morning in time to see the sun rise, while the president of your college informs me that you lie in bed till nine o'clock and after?" "Well, you see, father, the sun rises till noon in Cambridge."

"The single scull race," exclaimed an excited old lady, as she laid the paper. "My gracious! I didn't know there was a race of men with double skulls."

A town child, wandering over a farm-yard with his father, was greatly frightened at the sight of a good-sized gobbler. "Why, my boy, you don't mean to say that you are afraid of a turkey when you ate one only yesterday!" "Yes, pa, but this one isn't cooked."

"Mamma, where do the cows get milk?" asked Willie, looking up from the foaming pan of milk which he had been intently regarding. "Where do you get your tears?" was the answer. After a thoughtful silence he again broke out: "Mamma, do cows have to be spanked?"

"What does a *post mortem* examination mean?" asked a young wife of her better half. "A *post mortem* examination, my dear, is intended to allow the victim to state, verbally, his own testimony against his assailant, and is taken down in writing." "Thanks, darling; and you won't look down on me, will you, because I haven't your education?" He said he wouldn't.—*Medical World*.

"Why, Pat, what's the matter?" "Well, sorr, I swallied a pertater bug, an' although I tuck some Paris green widin foive minutes after ter kill th' baste, sthills he's just raisin' th' divil inside o' me, sorr."—*Life*.

An Eastern paper asks: "Why call a man a crank, when no one can turn him?"

Ethel: "Was there a donkey on our steps when you came in, Mr. Featherly?" Mr. Featherly: "Why, no, Ethel! What would a donkey be doing there?" Ethel: "I don't know; but Clara said just before you rang the bell, 'There's that donkey coming in here again.'"

"My dear, why are the eggs always hard at breakfast now?" asked Mr. Snaggs. "They must be eggs of the new hens," replied Mrs. Snaggs, thoughtfully. "The new hens! Why should their eggs be hard?" "They are Plymouth Rocks, you know."

Some one asked an old lady about a sermon. "Could you remember it?" "Remember it? La, no! The Minister couldn't remember it himself; he had it written down."

A good Baptist minister was disturbed very late one night by the violent ringing of his door-bell. Putting his head out of the window, he shouted: "Who's there?" "Pat Murphy, yer honor." "What's wanted?" asked the minister. "I want to be married to Kate O'Leary, and she's here wid me." "Why didn't you go to the priest?" questioned the minister. "An' sure, yer honor, an' didn't we go to the priest, an' didn't he tell us to go to the devil, and then we came here."

CIRCUMSTANCES ALTER CASES.

Freeman: "Don't you think this doctrine of infant damnation a horrible one?"

Sours (slowly): "Well, I don't know. I used to think that way, but since the Howler family and their new baby moved next door to me, I am kind of wavering, kind of wavering."—*Lowell Citizen.*

A "fast" man undertook to tease a clergyman, and asked him, "Was it a male or a female calf that was killed for the prodigal son?" "A female," promptly replied the divine. "How do you know that?" "Because"—looking the interrogator steadily in the face—"I see that the male is alive now."

"Boy, can I go through this gate to the river?" politely inquired a fashionably dressed, but rather stout, lady. "Yes'm; a load of hay went through this morning," was the urchin's horrid reply. —*Marblehead Messenger*.

People who think a license can be made high enough to shut up the saloons, are like the Irishman who, while boat-riding, noticed that the water was a few inches from coming over, said: "Thank goodness, if the river wuz six inches higher we would be shwamped."—*Southern Journal*.

Mamma: "Why did you tell me a lie, Johnnie?" Johnnie: "Because, mamma, you didn't give me time to think of a truth that would fit."

The organ grinder, accompanied by the inevitable monkey, was performing to the delight of the children. A father asked his son of five years how he liked the music. "I like it very much," he replied, "but I pity the man's little brother."

Precocious boy: "Mamma, was Ananias killed for telling just one lie?" Mamma: "He was, my son." Boy (thoughtfully): "There has been a change in the administration since Ananias time, hasn't there, mamma?"

"In what condition was the patriarch Job at the end of his life?" asked the Sunday school teacher. "Dead," calmly responded the American boy.

Prudent mother: "Don't look at Professor Von Bungs so, Dora, dear, or people will think you are in love with him." Dora (who is inconsolable for the loss of her pet poodle): "I can't help it, ma; he is the exact image of poor Mobsy!"

"So Jack is married, eh? Do you think he'll get along well with his wife?" "I'm quite sure he will. They sang in the same choir for two years without quarrelling."—*Chatter*.

"John, did you take the note to Mr. Jones?" "Yes, but I don't think he can read it, sir." "Why not John?" "Because he is blind, sir. While I wur in the room, he axed me twice where my hat was, sir, and it wur on my head all the time."

The treasury department uses eighteen thousand towels a month, and yet the surplus is not wiped out.

“And didn’t ye say that yez could carry water in a sieve?”
 “An’ so I kin. But I waits till it freezes.”

Can a man marry his deceased wife’s sister in any part of America? Englishman: “Not unless the sister is willing, and as a general thing she isn’t. She knows him too well.”—*Philadelphia News*.

Teacher: “Suppose that you have two sticks of candy and your big brother gave you two more, how many have you got then?”
 Little Boy (shaking his head): “You don’t know him; he ain’t that kind of a boy.”

“A reputashun,” says Josh Billings, “once broken may possibly be repaired, but the world will always keep their eyes on the spot where the crack was.”

Fanny bit her tongue one day, and came in crying bitterly. “What is it?” asked her mother. “O mamma,” she said, “my teeth stepped on my tongue.”

“What have you against Gray? Everybody says he’s a good fellow.” That may be, but for all that he’s a mercenary wretch.”
 “Mercenary?” “Yes, mercenary. He actually asked me for the five dollars I owed him. You can’t respect a man like that now can you?”

“What made the mule kick you?” they asked of the gentleman who had been seen flying through the roof of a barn. And he answered: “Do you think I was fool enough to go back and ask him?”

A Vassar College graduate out in the country went into the barn near a farm-house. “Dear me,” she exclaimed, “how close the poor cows are crowded together.” “Yes, mum, but we have to do it.” “Why so?” “To get condensed milk.”

Hastings Hall, ’91: “Do you know why Harvard’s getting to be such a great institution of learning?” Jack Go Easy, ’89: “No; why?” Hastings Hall: “’Cause every freshman brings in some knowledge, and no senior ever takes any out. It’s bound to grow.”

—*Harvard Lampoon*.

Countryman (coming into town and gazing at the network of overhead wires): “Just see how nothing is any good in these cities. Even the houses have to be tied together to keep them from falling.”

Edith: "It's little things that tell in this life." Alice: "Well you'd think so if you had two small brothers, as I have."—*Jestor*.

Years ago I heard a story, and it ran as follows:—When Lincoln and Douglas of Illinois were discussing the merits of the two great political parties, the former being quite tall and the latter quite short, they were sometimes referred to as long legs and short legs, and some one, by way of a joke, asked Lincoln his opinion in regard to the proper length of a man's legs, and Lincoln paused a moment and then said: "I have not given the matter much thought, but my first impression is, that they should be of sufficient length to reach from his body to the ground.—*Lewis Ford*.

An Ohio lady is the mother of a large family of children, all rather diminutive. A few days after the birth of the youngest, a little niece of the lady called to see the baby. After looking at the tiny specimen a few minutes, the child remarked: "Aunt Maria, don't you think it would be better to have less of them and have 'em bigger?"

Clara: "What a terrible noise that wagon makes!" George: "Yes, it's dreadful, isn't it?" Clara: "What makes it groan so?" George: "Why, it is filled with green apples."—*Yonkers Statesman*.

Mother (to meddlesome child): "Edwin if you don't stop putting your fingers in that oxalic acid, the first thing you know you will be on your way to heaven." Elder sister: (solemnly) "Yes, and if you do go, just think you would never see your dear mother again!"

Customer (getting his hair cut): "Didn't you clip off a piece of my ear then?" Barber (reassuringly): "Yes, sah, a small piece but not 'nough to affect the hearin', sah."

A Sunday school teacher asked a little girl of her class if she had been baptized. "Yes," said the little girl; "two times." "Two times! Why, how could that be?" "It didn't take the first time," said the little girl.—*Wide Awake*.

"Mamma," said a little five-year-old, as his mother was giving him a bath, "be sure and wipe me dry, so I won't rust."

A little boy seeing a man prostrate before a grogery, opened the door, and said to the proprietor, "see here sir, your sign has fallen down."

“Here Alfred, is an apple; divide it politely with your sister.”
 “How shall I divide it politely, mamma?” “Give the larger half to the other person, my child.” Alfred handed the apple to his little sister saying, “Here, sis, you divide it yourself.”

“My dear,” said the caller, with a winning smile, to a little girl who occupied the study while her father, the eminent literary man, was at dinner, “I suppose you assist your father in entertaining bores?” “Yes sir,” replied the little girl gravely, “please be seated.”

“Sara Cheesebrow’s boy’s got back. He’s been in the standin’ army fur five years.” “In the standin’ army fur five years? Waal, I reckon he’ll be glad enough to set down a spell now.”
 —*Harper’s Bazar*.

“What’s that?” asked a startled old lady at Manhattan Beach, as the report of a pistol rang out. “Sundown,” was the reply. “Well, gracious me,” she exclaimed “I never heered the sun go down like that afore!”

“Please, I want to buy a shilling’s worth of hay.” “Is it for your father?” “Oh, no, it’s for the horse: father doesn’t eat hay!”

One night at a meeting a negro prayed earnestly that he and his brethren might be preserved from what he called their “upsettin’ sins.” “Brudder,” one of his friends said, “you ain’t got the hang ob dat ar word. It’s ‘besettin’, not ‘upsetin’.” “Brudder,” replied he, if that’s so, it’s so; but I was prayin’ the Lord to save us from de sin ob ‘toxication, an’ if dat ain’t a upsettin’ sin, I dunno what am.”

Burly Party: “Are you aware, sir, that you deliberately placed your umbrella in my ear last evening?” Little Bifferton: “Very careless of me, I’m sure. I wondered what became of it, and—would it be too much trouble to ask you to return it?”

The best way to kill a falsehood is to let it lie.

A SELF-MADE MAN.

A half-drunken Congressman once staggered up to Horace Greeley and exclaimed, “I am a self-made man.” Horace replied that he was glad to hear it, “for,” said he, “that relieves God of a great responsibility.”

“When I drink much I can’t work, so I let it alone.” “The drinking?” “No; the working.”—*Mida’s Criterion*.

Tom Tucker: “Why is a kiss like a sermon?” Jack Horner: “Because it requires two heads and an application.”—*Boston Herald*.

A Scotchman said that he did not leave his country for want; he had enough of that there.

A “cranky” Prohibitionist hit the nail pretty squarely on the head when he said: “The United States has three of the greatest liars in the world: the *Indianapolis Journal* is one of them and the *Cincinnati Commercial Gazette* is the other two.”—*Southern Journal*.

Minister: “Have you ever cast your bread upon the waters?” Mrs. R. (proudly): “Never, since my first batch.”

Sunday school teacher: “Don’t you think it very strange that the lions didn’t eat Daniel?” Scholar: “No, sir; not since I saw that picture of him in my Sunday school book.”

Weary mother: “You little imp! Look at yourself! You’re as dirty as a pig.” Willie (appealingly): “Papa, mamma says I’m as dirty as a pig!” “What do you think of that?” Papa (calmly): “I think mamma’s pretty harsh on the pig.”—*Pittsburg Bulletin*.

When little Phillip first heard the braying of a mule, he was frightened. Thinking the matter over, however, he laughed at his fears, and remarked in tones of pity, “Mamma just hear that poor horse with the whooping cough!”

A point usually overlooked.—A small boy heard a Sunday school address on the “Prodigal Son.” His father said to him that night at supper: “My son, which of the characters in that parable do you most sympathize with?” “Well papa” replied the cherub, with perfect nonchalance, “I think I sympathize most with the calf.”

A lady of this city, who is summering in a quaint backwoods village, met a native one day, and in the course of a little talk asked him why all the village children went barefoot. “Why,” he exclaimed in surprise, “that’s the way they were born.”—*New York Tribune*.

“What kind of boys go to heaven?” asked the Sunday school superintendent. “Dead boys,” yelled the youngest member of the infant class.

Sitting at his desk in the pleasant parlors of the *Woman's Journal* which look out on Boston Common, Mr. Blackwell received a call from Mrs. Anna Garlin Spencer, who was accompanied by her little daughter. The small woman of five years gazed admiringly at Mr. Blackwell, poised her head critically to survey him from all points, walked round him and round him, and finally exclaimed in enthusiastic tones, “Well, this is the first time I ever saw Santa Claus in the day time before!” When Mr. Blackwell put on his hat and coat and walked out, her disappointment was great because he did not disappear up the chimney.

Judge: “Guilty or not guilty?” Prisoner (dazed): “I thought I was guilty, your honor; but my lawyer says I ain't, and he's proved it and I believe it; and when you hear him talk, your honor, you'll believe it, too.”

The following conversation reported by a friend was recently overheard between two brothers, aged four and six years old. “Say Winny, what is the difference, anyway, between a bicycle and a tricycle?” Elder (with patronizing air): “Why, Ray, don't you know that? If a man takes the thing home to see how he likes it, it is a tricycle; but, if he buys it outright, it is a bicycle.” This etymology is not more fantastic than some proposed by older children.—*Christian Register*.

Trying to abolish or diminish the evils of the liquor traffic by making the whiskey seller pay a high license, is like muzzling a mad dog's tail, to prevent hydrophobia. The bite is on the other end. The only sure remedy is to kill the dog.—*Christian Statesman*.

An Irishman, in speaking of a spell of sickness he had, said, “I laid spachless six weeks in the month of August, and all my cry was, ‘Wather, wather.’”

An Irishman, upon seeing a squirrel shot from a tree, said, “Faith, and that's a waste of powder; the fall itself would have killed the squirrel.”

Little Millie's papa and grandpapa were Republicans, and as election drew near they spoke of their opponents with ever increasing warmth, never heeding Millie's attentive ears and wondering eyes. One night, however, as the little maid was preparing for bed, she cast a fearful glance across the room, and whispered in a frightened little voice, "Oh, mamma I'm afraid to go to bed: I'm afraid there's a Democrat in the closet."—*Organizer*.

"Hello, old man, have any luck shooting?" "I should say I did! Shot seventeen ducks in one day!" "Were they wild?" "Well—no—not exactly; but the farmer who owned them was."—*Harper's Bazar*.

AN EXPRESSION OF OPINION BY PERSONS OF EMINENCE, IN REGARD TO GREAT REFORMS, MORAL AND POLITICAL, PERTAINING TO THE PAST, PRESENT AND FUTURE.

The best kind of a picnic is a pick at Old Nick, and if he sticks up his head in the shape of a rum cask I go for a crack at it.
—*E. H. Chapin*.

I want to see the grave of Intemperance dug and a stone rolled upon it as big as Jupiter.—*Father Taylor*.

"The morality of no people can be maintained above the morality of their laws." A good law—taking the side of virtue and sobriety—improves public sentiment and educates the people upward. But a bad law—winking at vice and sanctioning crime—debauches the public conscience and drags the people to a lower level. A prohibitory law is an elevator; but a license law is a demoralizer.—*Judge Sprague*.

The ballot opens the door for every true and needed reform for women, because the ballot is the great educating power.—*Edward Eggleston, D. D.*

EQUAL SUFFRAGE OPINIONS.

In the progress of civilization woman suffrage is sure to come.

—*Charles Sumner.*

Woman's suffrage is undoubtedly coming, and I for one expect a great deal of good to result from it.—*Henry Wadsworth Longfellow.*

O Lord! grant that we may not despise our rulers; and grant that they may not act so that we can't help it.—*Dr. Lyman Beecher, in a public prayer.*

There need be no fear of women's getting out of their sphere till they have first got into it.—*Mrs. May Wright Sewall.*

John Stuart Mills says: "One person with a belief is a social power equal to ninety-nine who have only interests."

Of all vices, drinking is the most incompatible with greatness.

—*Sir Walter Scott.*

Bishop Hurst announces that he will vote the prohibition ticket. "If I had a thousand votes," says he, "they should every one go for the prohibition ticket this fall. My cordial support of the prohibition party has become so much a matter of conviction that I don't care who knows it. If anybody's boy can only be saved from death by the curse of rum through any word or example of mine, he shall have them both with all my heart."

Art thou yet to thy own soul so blind,
That thou wilt war with God?

—*Shakespeare.*

Prohibition is a fundamental principle underlying all society and all government.—*Clara Hoffman.*

Greater calamities are inflicted on mankind by intemperance than by the three great historical scourges,—war, pestilence and famine.—*Gladstone.*

General Grant, in a note written a few days before his death, said: "Alcoholic drinks are not good for me, they simply heat me, and leave me weak for a time.

Be not among wine-bibbers, among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man in rags.—*Solomon.*

They that license the sale of strong drink, license gambling houses, license libertinism, license disease, license death, license all suffering, all crimes, all spoiliations, all disaster, all murders, all woe. It is the courts and legislatures that are swinging wide open this grinding, creaking, stupendous gate of the lost.—*Rev. Dr. Talmage.*

Lord Chief-Justice Coleridge is of the opinion that two-thirds of the jails could be shut up if the country could be kept sober. We are working for this.

Vote for principle, vote for right and you need not fear the consequences. A vote given in accordance with the dictates of conscience is not lost; its salutary influence, a noble testimony for truth and freedom will be felt, whether the candidates for whom it is given are elected or not. Those votes only are lost which are given for unfit men in violation of principle.—*Salmon P. Chase.*

The liquor dealers of England murder Her Majesty's subjects by wholesale; neither doth their eye pity, nor spare. They drive them to hell like sheep.—*John Wesley.*

The sound conversion to God of a man who uses intoxicating drinks is well nigh hopeless.—*Dr. Albert Barnes.*

Lord Brougham called drink selling an "infernal traffic."

THINGS WORTH THINKING OF.

The liquor traffic is one of the most criminal methods of assassination for money hitherto adopted by bravos of any age or country.—*John Ruskin.*

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, competence.
But health consists with temperance alone,
And peace, O Virtue! peace is all thine own.

—*Alexander Pope.*

I am in favor of woman suffrage.—*Rev. Phillips Brooks.*
(*Protestant Episcopal.*)

I most thoroughly and heartily back the woman suffrage movement; always did, and hope I always shall.—*Rev. Robert Collyer,*
(*Unitarian.*)

This movement seems to me to be right, not so much for what it is in itself as for what it effects; it is in the line of the general elevation of the race; it represents a higher civilization; it increases the power of those things that makes for righteousness.—*Rev. Charles F. Thwing, (Congregational.)*

Womanhood and motherhood will yet be arguments for voting, as manhood and fatherhood are today; and the scorn will be for those whose "refinement" shirks the duty, and for the manishness which would bar out a woman, as a "woman," from the right.
—*Rev. Wm. C. Gannett.*

James Madison said: "Under every view of the subject, it seems indispensable that the mass of the citizens should not be without a voice in making the laws which they are to obey, and in choosing the magistrates who are to administer them."

I go for all sharing the privileges of the government with those who assist in bearing its burdens, by no means excluding the women.—*Abraham Lincoln.*

I think there will be no end to the good that will come by woman's suffrage, on the elected, on elections, on government and on woman herself.—*Chief Justice Chase.*

Those who are ruled by law should have the power to say what shall be the laws, and who the law-makers. Women are as much interested in legislation as men, and are entitled to representation.
—*William Lloyd Garrison.*

To have a voice in choosing those by whom one is governed, is a means of self-protection due to every one. Under whatever conditions, and within whatever limits, men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same.—*John Stuart Mill.*

SPEECH OF HON. GEORGE F. HOAR.

Senator Hoar, who was received with enthusiastic applause, said: "I have come to report myself tonight at the command of our excellent captain, only to take my place in the ranks and salute the colors."

I cannot hope to contribute more to this cause than an expression of hearty allegiance. My life is crowded with other duties.

But I am glad to say that whatever of study, of reflection, of experience, of observation of men and of women, and of the practical conduct of government, the last twenty-five years has brought to me, has served to confirm the opinion which I formed twenty-five years ago. I agree with Chief Justice Chase, one of the greatest and wisest of the practical statesmen of modern times, who declared, "I think there will be no end of the good that will come by woman suffrage, on the elected, on elections, on government, and on woman herself."

Who is responsible for the murder of Haddock, Gambrell, Northup, and many others—good and true men?

I think women are bound to seek the suffrage as a very great means of doing good.—*Frances Power Cobbe.*

If prayer and womanly influence are doing so much for God by indirect methods, how shall it be when that electric force is brought to bear through the battery of the ballot-box?—*Frances E. Willard.*

When you were weak and I was strong, I toiled for you. Now you are strong and I am weak. Because of my work for you I ask your aid. I ask the ballot for myself and my sex. As I stood by you, I pray you to stand by me and mine.—*Clara Barton to the Soldiers.*

If the principle on which we founded our government is true, that taxation must not be without representation, and if women hold property and are taxed, it follows that women should be represented in the state by their votes. . . . I think the state can no more afford to dispense with the votes of women in its affairs than the family.—*Harriet Beecher Stowe.*

In quite early life I formed the opinion that women ought to vote, because it is right, and for the best interests of the country. Years of observation and thought have strengthened the opinion.—*Bishop Bowman.*

I fully believe that the time has come when the ballot should be given to women. Both her intelligence and conscience would lead her to vote on the side of justice and pure morals.—*Bishop Hurst.*

All I have done for negro suffrage I will do for woman suffrage.—*Henry Wilson.*

I believe that the great vices in our large cities will never be conquered until the ballot is put in the hands of women.—*Bishop Simpson*.

In view of the terrible corruption of our politics, people ask, "Can we maintain universal suffrage?" I say no, not without the aid of women.—*Bishop Gilbert Haven*.

The correct principle is that women are not only justified, but exhibit the most exalted virtue, when they enter on the concerns of their country, of humanity, and of their God.—*John Quincy Adams*.

I am highly gratified with the late demonstration in the Senate, on the question of female suffrage.—*Hon. George W. Julian*.

Justice is on the side of woman suffrage.—*William H. Seward*.

My opinion has always been that woman's rights are just the same as man's.—*Theodore D. Weld*.

It is very cheap wit that finds it so droll that a woman should vote. . . . If she wants, the passions, the vices, are allowed a full vote, through the hands of a half-brutal, intemperate population, I think it but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the purest of the people.—*Ralph Waldo Emerson*.

Voting would increase the intelligence of women, and be a powerful stimulus to female education. It would enable women to protect their own industrial, social, moral, and educational rights. . . . Woman's vote would be to the vices in our great cities what the lightning is to the oak. . . . I believe that this reform is coming, and that it will come to stay.—*Joseph Cook*.

Every benevolent institution utters this same complaint. Strong drink—by whatever name the demon is styled, in whatsoever way it presents itself—this, this prevents our success. Remove this one obstacle and our cause will be onward, and our labors will be blessed.—*John Bright*.

You who are young are now at the sowing end of the harvest field. Scatter only pure seed, and when you reach the reaping end you may find no tares, but only the golden grain.—*Henry Ward Beecher*.

It is the struggle and not the attainment that measures character.

However much the giving of political power to women may disagree with our notions of propriety, we conclude that, being required by that first pre-requisite to greater happiness, the law of equal freedom, such a concession is unquestionably right and good.—*Herbert Spencer*.

Any influence I may happen to have is gladly extended in favor of woman suffrage.—*Lydia Maria Child*.

Every day's experience tends more and more to confirm me in the opinion that the temperance cause lies at the foundation of all social and political reform.—*Richard Cobden*.

Surely it is a characteristic trait, of a great and liberal mind, that it recognizes humanity in all forms and conditions.—*Henry W. Longfellow*.

If alcohol were unknown half the sin, and three parts of the poverty and unhappiness in this world would disappear.—*Prof. Parkes, M. D.*

I exceedingly regret my inability to be present at the hearing, Monday next, before the Committee on Woman Suffrage at the State House. I see no good reason why your petition should not be granted, and why women should not have a voice in the rule of our city. I am heartily in sympathy with your movement for securing your rights, and wish you full and immediate success.

Sincerely,

DAVID GREGG, *Pastor of Park Street Church.*

In the administration of a State, neither a woman as a woman nor a man as a man has any special functions, but the gifts are equally diffused in both sexes.—*Plato*.

Chief Justice Taney in rendering his decision says: "I see nothing in the constitution of the United States to prevent it from regulating or restraining the traffic, or from prohibiting it altogether if it should think proper."

Chief Justice McLean in his decision says, "If the article be injurious to the health and morals of the community, a state may prohibit the sale of it."

Chief Justice Grier in giving his decision made use of the following language: "The police power, which is exclusively in the state, is competent to the correction of these great evils (evils of the liquor traffic) and all measures of restraint or prohibition necessary to affect that purpose, are within the scope of that authority."

These judicial decisions have never been put aside, and they establish the legality and constitutionality of prohibitory laws beyond the possibility of denial or refutation.

The following names of persons of note, (except the Presidents, Frederick Douglass, and some four, or six women,) are names not hereinbefore mentioned :

WM. E. GLADSTONE,	Born 1809.	
GEORGE WASHINGTON,	" Feb. 22, 1732.	
JOHN WESLEY,		Died 1791
JOHN ADAMS,		
JOHN STEWART MILL,		
DANIEL WEBSTER,	" Jan. 18, 1782,	Died Oct. 24, 1852
L. ALFRED TENNYSON,		
FATHER MATTHEW,	" Oct. 10, 1799.	
GEORGE BANCROFT,	" 1801.	
SIR WALTER SCOTT,		Died 1832
HENRY WARD BEECHER,		
OLIVER WENDALL HOLMES,	" Aug. 29, 1809.	
JOHN B. GOUGH,	" 1820,	Died 1891
MARTIN LUTHER,		
EDWARD EVERETT,		
JOHN A. ANDREWS,		
JOHN BRIGHT,	" 1814,	Died 1889
JEFFERSON DAVIS,	" 1808,	" Dec. 6, 1881
NEAL DOW,	" Mar. 20, 1804.	
ROBERT C. PITMAN,	" 1825,	Died Mar. 4, 1891
RUFUS CHOATE,		
SALMON P. CHASE,		
CANON WILBERFORCE,		
JOHN Q. ADAMS,		Died Feb. 29, 1848

- FRANCES E. WILLARD, Born Sept. 28, 1839.
 MURIAH MITCHELL, LL. D., Born Aug. 1, 1818.
 HANNAH WHITEHALL SMITH,
 MARGARET BRIGHT LUCAS,
 LAURA BRIDGMAN, Died May 25, 1889
 ELIZABETH BARRETT BROWNING,
 MARGARET FULLER,
 HELEN M. GOUGAR,
 JOSEPHINE E. BUTLER,
 MARY A. LIVERMORE, Born Dec. 19, 1821.
 FLORENCE NIGHTINGALE,
 MARY LOW DICKENSON,
 ELIZABETH WHEELER ANDREWS,
 ZERELDA G. WALLACE,
 PRUDENCE CRANDALL,
 EMILY BLACKWELL, M. D.
 ELIZABETH FRY,
 MARTHA MCCLELLAN BROWN,
 MATILDA B. CARSE,
 ANTOINETTE BROWN BLACKWELL,
 MARY G. C. LEAVITT, Birthday Sept. 22.
 SALLIE JOY WHITE,
 ABIGAIL ADAMS,
 LADY HENRY SOMERSET,
 W. T. STEAD,
 GEN. BOOTH,
 JOHN P. HALE,
 RALPH WALDO EMERSON,
 HERBERT SPENCER,
 GILBERT HAVEN,
 JOHN P. ST. JOHN,
 HENRY H. FAXON,
 DR. LYMAN BECKER,
 HORACE MANN,
 BENJ. F. BUTLER,
 GEN. WM. T. SHERMAN, Born 1821, Died Feb. 15, 1891
 JAMES CLEMENT AMBROSE,
 GEO. W. BAIN,
 BISHOP HURST,
 JOHN B. FINCH, Born Mar. 17, 1852, Died Oct. 3, 1887

Gen. U. S. GRANT,
 FREDERICK DOUGLASS,
 BISHOP SIMSON,
 Rev. JOSEPH COOK,
 JAMES BLACK,
 JOSEPH P. NEWMAN,
 SIR WILFRED LAWSON,
 Mrs. JUDGE THOMPSON,
 Mrs. LUCY WEBB HAYES,
 ELIZABETH STEWART PHELPS WARD,
 ABBA GOULD WOOLSON,
 ELIZABETH OAKES SMITH,
 MARY T. LATHROP,
 MARY ALLEN WEST,
 JULIA WARD HOWE,
 ALICE FREEMAN PALMER,
 ANNIE JENNESS MILLER,
 ELIZABETH BOYNTON HERBERT,
 GRACE H. DODGE,
 FRANCES POWER COBB,
 HARRIET HOSMER,
 Miss ESTHER PUGH,
 Mrs. CAROLINE B. BUELL,
 MARY CARPENTER,
 Mrs. L. M. N. STEVENS,
 Mrs. LELIA ROBINSON SAWTELLE, Born 1850, Died Aug. 10, 1891
 HARRIET PRESCOTT SPOFFORD, Born Apr. 3, 1835.
 ANNA E. DICKENSON, " Oct. 28, 1842.
 ROSE TERRY COOKE, " 1827.
 Gen. CLINTON B. FISK, Born Dec. 28, 1828, Died July 9, 1890
 PHILIP H. SHERIDAN, " Aug. 15, 1788
 WASHINGTON IRVING,
 Rev. JACOB MANNING, (suffrage)
 A. A. HOPKINS,
 Rev. J. G. EVANS,
 Rev. Dr. BUSHNELL,
 Hon. SAMUEL DICKIE,
 Rev. A. J. JUDKINS,
 HORACE WATERS,
 SALMON P. CHASE,

Rev. A. A. MINER,
 Rev. A. J. GORDON,
 Rev. O. P. GIFFORD,
 Rev. J. W. HAMILTON,
 CHARLES ALMY,
 D. L. MOODY,
 W. JENNINGS DEMOREST,
 JOHN G. WOOLLEY,
 MRS. ADA M. BITTENBENDER,
 ELIZA TOWNSEND, Born 1789.
 HARRIET H. ROBINSON,
 MRS. SUSAN B. ANTHONY.
 MRS. E. CADY STANTON.
 ISABELLA BEECHER HOOKER,
 ABIGAIL DODGE (Gale Hamilton),
 MRS. RACHEL FOSTER AVERY,
 MRS. JANE H. SPOFFORD,
 MAY WRIGHT SEWELL,
 MARY PUTNAM JACOBI,
 ETTA DIETZ CLYMER,
 Prof. EUGENIA MORGAN,
 MARY SOMERVILLE,
 MARY READ GOODALE,
 Miss ELIZABETH SCOVEL,
 MARTHA E. WRIGHT,
 FRANCES D. GAGE,
 Mrs. ORMISTON CHANT,
 Mrs. CLARA HOFFMAN,
 MARY T. LATHROP,
 MARY L. BOOTH,
 Miss LOTTIE A. CAMPBELL,
 MARIETTA HOLLEY (Josiah Allen's wife),
 PRUDENCE CRANDALL,
 ELIZABETH FRY,
 Mrs. IDA MERRIWEATHER,
 Rev. THOMAS WENTWORTH HIGGINSON,
 JOHN M. EARLE,
 Bishop PHILLIPS BROOKS,
 Rev. CHARLES H. SPURGEON, Died Jan. 31, 1892
 Canon BUTLER,

Mrs. MARY T. HILL WILLARD,	Died Aug. 7, 1892
GEO. WILLIAM CURTIS,	“ “ 31, 1892
JOHN G. WHITTIER,	Died Sept. 7, 1892
Mr. C. I. H. NICHOLS,	Born Jan. 1810.
EDNA DEAN PROCTOR,	
MARY CLEMMER,	
Miss JULIA A. AMES,	Born Oct. 14, 1861, Died Dec. 12, 1891
Dr. KATE MITCHELL,	
Rev. ANNA H. SHAW,	
MARY E. HAGGART,	
Mrs. LOUISE S. ROUNDS,	
Mrs. CATHERINE LENT STEVENSON,	
MARY H. HUNT,	
Mrs. A. J. GORDON,	
MOTHER STEWART,	
Miss ELIZABETH GREENWOOD,	
FLORENCE BALLYANNIE,	

Miss Anne Whitney, the sculptor, has completed the bust of Mrs. Lucy Stone, and has sent it on to Italy to have it perfected in marble. It will be placed in the Woman's Department of the World's Fair in Chicago.

COTTAGE CITY, ON MARTHA'S VINEYARD, AND ITS ATTRACTIONS.

As a summer resort and watering place, I think it without a rival in New England. The Episcopal Methodist camp-meetings, with their society tents, have been the leading cause of the town's present notoriety. The spacious Methodist Tabernacle of today, with its iron frame and covering, and her Methodist and Baptist camp-meetings, and the meetings, at Union Chapel, and the great variety of lectures and entertainments at these several places of worship, are still among the attractions of the place. And while the post-office and printing arrangements are ample, and the hotel accommodations are equal to any emergency, and lodging-houses, cottages, bakeries, markets (with milk, butter, and eggs direct from the farm and every variety of goods in store) the place will draw and visitors abound. And in connection with the Old Colony railroad—her steamboat facilities are unsurpassed, and her steamboat and railroad excursions are most notable, and her sail-boat

riding for pleasure, and blue-fishing is enjoyed by thousands, and the place is visited by people from nearly every state in the Union and is honored by representatives from every large city that dots the four quarters of the United States; and the bowling alley, the flying horses, lawn tennis and croquet playing, her steam and horse railroads, and electric lights, are all attractions worthy of note; and her Casino also, where the youth are taught the art of riding the bicycle; and the Agassiz School or Institute making an annual draft upon five or six hundred teachers and professors is worthy of all praise; and her concrete streets and walks make it one of the most desirable places for the Wheelmen's Annual Parade or Tournament in all New England, and hundreds are attracted to participate therein; and the band at Oak Bluffs Wharf, and in the band-stand in Ocean Park, discoursing music, is an attraction of daily occurrence. But her bathing advantages, with 370 bath-houses at Oak Bluffs (not forgetting the large number at the Highlands Landing) and often times more than four hundred men women and children taking their baths at the same time, furnishing a very amusing and attractive spectacle for the lookers-on, from the four-story tower on the shore; and the attractions, taken as a whole, are seldom if ever equalled at any other place on the Atlantic coast.

LEWIS FORD.

July 18, 1892.

Cottage City, Mass., July 28, 1892.

It is quite surprising to notice the number of street-sweepers there are in this place at this time—persons who seldom use anything but the best of dress-goods in the prosecution of their work.

LEWIS FORD.

PROHIBITION PARTY.

The following article was cut from the August, (twentieth number) of the *Woman's Journal*, Boston:

The election returns of the last four years give some interesting information as to the strength of the Prohibition party and its distribution. In 1888, at the last presidential election, the party cast 240,907 votes, which was a little more than 2.1 per cent. of the total vote. In the congressional elections two years later, 1890, the vote was lighter, being 198,880, but the percentage remained very nearly the same, being a little over two per cent.

But while this was the proportion, of the total National vote, the power of the party in the several states is by no means indicated by it. In 1888, there were electors named in every state but one—South Carolina—and the vote ran from 41 in Nevada to 30,231 in New York. In Wisconsin it was 14,277; in Minnesota, 15,311; in Pennsylvania, 20,947; in Michigan, 20,942; in Illinois, 21,595; in Ohio, 24,350. In some of the states the proportion was nearly 6 per cent., in several it was between 4 and 5 per cent. This is not a vote that can elect a president, but it may easily defeat one, and in state politics it may be very important. As it is in state legislation that the principle of prohibition must be carried out, these figures are significant.—*Harper's Weekly*.

Christ honored woman as she had never been honored by prophet, reformer, or law giver before. The sisters of Lazarus, with Joanna and the wife of Cleopas, Salome, and Mary Magdalene, not to mention his blessed mother, were as intimate with his most sacred soul as were his favorite apostles. And well did they prove their worthiness of his trust, for when one apostle had betrayed and another had denied him, and all the rest were fled away in fear, these women, brave where men were cowards, and heartsure where men were doubting, lingered by his cross and kept watch over against his tomb, and in whose dark vault, when the third day broke, though Peter's anxious eye could see nothing but a folded napkin, they beheld the angels of the resurrection.

And from that daybreak until now women have been the foremost heralds of the life that rises out of death.

WHAT THE GOSPEL OF CHRIST HAS DONE.

James Russell Lowell, some years ago in an after dinner speech in London, thus replied to a sneer at religion:

“When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet where a man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored and human life held in due regard, when skeptics can find such a place ten miles square in this globe

where the Gospel of Christ has not gone and cleared the way, and laid the foundation, and made the decency and security possible, it will then be in order for the skeptical *literati* to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may as well hesitate a little longer before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes this life tolerable and society possible, which robs death of its terror and the grave of its gloom."

The above appeared in *Union Signal* of July 21, 1892, and in an article by Frances E. Willard.

Phillips Brooks has these great exhortations which readers should pray over and ponder :

"Or turn your thoughts to another sort of abundance—the abundance of friendship and acquaintances. 'Happy the man of many friends,' we say; but hardly have we said it when we stop ourselves. So many of the men of many friends whom we have known have run to waste. So many of the popular men of many friends have been tyrannized over and ruined by their popularity. Their principles have crumbled; their selfhood has melted away; they have become mere stocks and stones for foolish men to hang garlands on, not real men, real utterances of divine life, leading their fellowmen, rebuking sins, inspiring struggles, saving souls. Ah, yes; not merely to make men love you and honor you, but to know how to be loved and honored without losing yourself and growing weak,—that is the problem of many of the sweetest, richest, most attractive lives; and there is only one solution for it, which blessed indeed is he who has discovered. To stiffen yourself against the praise and honor of your fellowmen, to make yourself insensible, to be a stoic and insist you will not care what men think of you, that is the base way of escape; that is as if a rich man escaped avarice by throwing his money in the sea, or as if a scholar escaped pedantry by laboriously forgetting all he knew.

But if the much-loved man can look up and demand the love of God; if, catching sight of that, he can crave it and covet it infinitely above all other loves; if laying hold of its great freedom he can make it his, and know that he loves God, and know that God loves him, then he is free. Then let him come back and take into

a glowing heart the warmest admiration and affection of his brethren; let him walk the earth with hosts of friends, the heaven that he carries in his heart preserves him. They cannot make him conceited, for he who lives with God must be humble. They cannot drown his selfhood, for the God he loves and serves is always laying upon him his own personal duties, and bringing his soul before his own judgment seat every day. He who knows that God loves and honors him may freely take all other love and honor, however abundant they may be, and he will get no harm. All that is weak and foolish and unworthy he will cast aside; all that is worthy he will take worthily." FRANCIS E. WILLARD.

From the *Union Signal*, June '80, 1892.

VARIETY.

Do right, and God's recompense to you will be the power of doing right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven, love is God within you.—*F. W. Robertson.*

London has 8,315 miles of streets and a population of 5,847,000—more than the whole of Scotland or of Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 paupers, one-third of whom are children. London has over 36,000 registered, habitual criminals. There are over 14,000 policemen, which cost the city over \$7,000,000 a year. London has also 14,000 grog-shops. How much these cost nobody can figure up. Never will there be any way out of "darkest" London, or the bottomless miseries and degradation of any other city, so long as the grog-shop curse is tolerated.—*Advance.*

The free church of Scotland has six hundred and thirty two ministers, all of whom are abstainers, and a total membership of nearly sixty-four thousand teetotalers.

Premier Abbott, of Canada, has recently said in reply to ladies who represented the women of Canada, coming to him with a petition for enfranchisement, that he was, personally, in favor of admitting women to vote. He said he had studied the question for years, and the more he pondered over it the more he was confident

that not only should women vote, but the necessity of the country and the times was close at hand when it might be granted. He could not promise that the government, at the present session, would introduce a bill, but the near future would certainly bring about the results that they desire.

LOUISA ALCOTT'S CHILDHOOD.

At twelve years old, she "got religion" alone in the woods on a sunny morning. She thus described the event in her journal at the time :

"I had an early run in the woods before the dew was off the grass. The moss was like velvet, and as I ran under the arches of yellow and red leaves, I sang for joy, my heart was so bright and the world so beautiful. I stopped at the end of the walk and saw the sunshine out over the wide 'Virginia meadows.' It seemed like going through a dark life or grave into heaven beyond. A very strange and solemn feeling came over me as I stood there, with no sound but the rustle of the pines, no one near me, and the sun so glorious as for me alone. It seemed as if I *felt* God as I never did before, and I prayed in my heart that I might keep that happy sense of nearness all my life."

I buried a son in 1839 and a daughter in 1840, but I did not put on mourning. Mourning at this date was popular, but for many reasons I felt it to be unworthy a Christian and therefore discarded it as a custom belonging to darker ages.

LEWIS FORD.

HEREDITY.

God is forever with man in the creative office, but the fulness of power can only dwell with and operate through perfect conformity to the laws of nature, physical, mental and moral.

Through all stages of individual and social growth, the process of development depends on new births, on reaching a higher grade of life; an advancement which vitalizes inwardly and unfolds the germs of the Divine image, the higher nature of man.

Undisturbed gestation is a natural law, nowhere violated except by human ignorance and folly.

No reasonable excuse can justify the sin of parental transgression against the unborn child.

The first condition of human improvement in heredity, is to leave maternity undisturbed by any selfish claims, and left free to the full influx of vital forces, and the celestial harmonies of which the mother may be receptive.

Is it not time in the growth of humanity to actualize this law for the benefit of coming generations.

FLO'S LETTER.

A sweet little baby brother
 Had come to live with Flo,
 And she wanted it brought to the table,
 That it might eat and grow.
 "It must wait for awhile," said grandma,
 In answer to her plea,
 "For a little thing that hasn't teeth
 Can't eat like you and me."

"Why hasn't it got teeth, grandma?"
 Asked Flo, in great surprise;
 "O my, but isn't it funny?—
 No teeth, but nose an' eyes,
 I guess," after thinking gravely,
 "They must have been forgot.
 Can't we buy him some like grandpa's?
 I'd like to know why not."

That afternoon to the corner
 With paper and pen and ink
 Went Flo, saying, "Don't talk to me;
 If you do, it will disturb my think.
 I'm writing a letter, grandma,
 To send away tonight,
 An', 'cause its very 'portant,
 I want to get it right."

At last the letter was finished,
 A wonderful thing to see,
 And directed to "God, in Heaven."
 "Please read it over to me,"
 Said little Flo to her grandma,
 "To see if it's right, you know."
 And here is the letter written
 To God by little Flo.

"Dear God: The baby you brought us
 Is awful nice and sweet,
 But 'cause you forgot his toofles
 The poor little thing can't eat.
 That's why I'm writing this letter,
 A purpose to let you know.
 Please come and finish the baby,
 That's all. From LITTLE FLO."

—*Ladies' Home Journal.*

Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone.*

This idea of getting prohibition by working in a whiskey party is so enormously preposterous that we are astonished at ourself for trying it so long. We might as well try to make ice in a boiling caldron, or scald a hog in a glacier. Imagine a man is Mammoth Cave trying to manufacture daylight with a tallow candle. The job is as reasonable and as easy as it is for Prohibitionists to try to secure prohibition inside of a whiskey party.

Temperance is the moderate use of good things only. Intemperance is the excessive use of good things or any use of harmful things. There can be no moderation in robbery, murder or poisoning.

Can that kind of non-partisan temperance sentiment which leads one to vote for a partisan license candidate and for a partisan license party be very non-partisan, or effective in closing the saloon?

Should not the principle of prohibition be held superior to party ties?

If "drunkards cannot inherit the kingdom of heaven," with what consistency can Christians vote to establish places where drunkards are made?

The prayer that tells, is the prayer of the man whose every act, moral, social and political, is an endeavor to answer it.

The six thousand saloons of Chicago are sending ten times as many young men to hell as the churches are saving. Does this statement seem startling?

A man can be a rumseller, or he can be a good citizen, but he cannot be both.

FOR THREE DOLLARS.

A RANGELEY REPROBATE CONTRACTS TO POISON AN ENTIRE FAMILY.

Farmington, Me., Aug. 22.

The *Chronicle's* special says that great excitement prevails in the northern part of the county over the arrest this morning, by

Officer J. F. Toothacher of Phillips, of Abner Searles of Rangeley for attempting to poison the family of one Locklin with Paris green. The prisoner admits his guilt and says he was hired by one Dunham to put poison in the food and given three dollars for it. So much poison was put in, however, that it was discovered before any one had eaten the food.

Any man who will vote contrary to the dictates of his conscience is a moral coward, and dishonors his conscience, his manhood, his country, and his God.

AN OBSTACLE.

I was climbing up a mountain path
 With many things to do,
 Important business of my own
 And other people's too,
 When I ran against a Prejudice
 That quite cut off the view.

Then I reasoned very quietly
 With that colossal mule;
 No other road—my time was short—
 The mountain winds were cool;
 I argued like a Solomon—
 He sat there like a fool.

So I sat before him helpless,
 In an ecstasy of woe;
 The evening mists were rising fast,
 The sun was sinking slow;
 When a sudden inspiration came,
 As sudden winds do blow.

I took my hat, I took my stick,
 My load I settled fair,
 I approached that awful incubus
 With an absent minded air,
 And I walked directly through him,
 As if he wasn't there.

—CHARLOTTE PERKINS STETSON.

A saloon can no more be run without using up boys, than a flour mill without wheat, or a saw mill without logs.

A certain mechanic once put up a sign on the front end of his shop which read as follows: "All sorts of turning and twisting done here."

The same sign would be truthful over the office doors of many of the political office seekers of this age. LEWIS FORD.

When a man begins to go down hill, the whole world seems greased for the occasion.

Mayor Robinson of Gloucester, Mass., has refused to sign the liquor licenses granted by the board of aldermen, and says that before he will be the instrument of legalizing such an infamous business he will resign his office. Brave man! O! that such mayors may be multiplied and passed around until every city in the nation shall have one at its head!

When you tell a man that because he acts in a primary meeting he must vote for the candidates nominated, you strike a deadly blow at good government. A free country, and you say to men: "You cannot act in a caucus except you support the men nominated, although they may be unworthy of your respect and confidence!"

Have you a moral right to uphold a party that upholds a trade that is crowding hell with lost spirits?

Is it right to preach salvation to men and vote damnation to them?

Can you conscientiously use your political self—your ballot—to serve a sinful system and then plead "my party" before God as an excuse for the wrong it does?

When God called you into his service did he tell you to use your tongue to praise him and your ballot to crucify him?

THE POLITICAL MORALS OF CHOOSING BETWEEN EVILS.

No more fallacious and pernicious doctrine was ever taught for casuistry than that when two evils are presented it is necessary and right to choose the least.

When two wrong courses are presented for choice, no matter how great the difference in the magnitude of the evils, the only right course is to choose neither, the fact that one evil is less than the other, presents no binding claim for accepting even the less.

Resolved, That the bold and manly sentiments expressed by the honorable Secretary of the Treasury in his letters to the inspectors of steam vessels in regard to their duties in acting on an application of Mary A. Miller for a license as master of a steam vessel,

meets with our hearty approval, and entitles him to the thanks of the women of the United States.

Governor Irwin of Idaho, has returned a check for his quarter's salary, to the U. S. Treasury, with the statement that he has been unable to attend to the duties of his office since July on account of sickness, and cannot conscientiously accept the money. There shows an honest man.

A Florida railroad has a lady conductor. (1890.)

SLAVERY.

I would have dress a servant of the wearer, not a ruler.

LUCRETIA MOTT.

"WHO WOULD BE FREE THEMSELVES MUST STRIKE THE BLOW."

There is no one thing that would do so much to emancipate women as the adoption of short, simple skirts.

New York City.

JENNIE JUNE.

DISEASE? TOO TOUGH TO DIE.

Six new diseases, we are told, have come into existence with the styles of dress which require the wearing of multitudinous and heavy skirts. Indeed, I wonder that there are not sixty. No doctrine but the doctrine of the "survival of the fittest" will touch the problem. We are of tougher stuff than our brothers, or we should have sunk in our shackles long ago.

ELIZABETH STUART PHELPS WARD.

Newton, Mass.

CULMINATING FOLLY.

Bad as stays and high heels and low dresses and all the other follies of dress are, I am of the opinion that the culminating folly of fashion, which has most widespread and durable consequences, is the mode in which for ages back women have contrived that their skirts should act as swaddling clothes, weighing down their hips and obstructing the natural motion of the legs.

London, England.

FRANCES POWER COBBE.

On the ferry boats running between Philadelphia and Camden, smoking is prohibited, not only in the ladies' cabin, but everywhere on the boat, and this prohibition is *strictly enforced*. That this is no small matter will be appreciated when it is remembered that these boats, besides their local traffic, carry hundreds of thousands of passengers on their way to the seaside, New York and other points. The ferry company deserves the thanks and support of all who believe that tobacco users do not hold by inherent right sole possession of the world, but that those to whom tobacco is offensive also have some rights on this mundane sphere.

Miss Octavia Bates, of Detroit, is a prominent member of the dress reform committee of the woman's council. Miss Bates is a graduate of Michigan University, a noble and thoroughly cultured lady. No one on the street has a more unexceptional appearance. She was recently interviewed and spoke to the following purport: "The Austrian government, by advice of its sanitary commissioners, has adopted a police regulation which forbids the trailing of anybody's garments on the ground, because of the unhealthfulness of such a custom. No law would have a right to say what anybody shall wear so far as it affects the wearer, but only as it affects the interests of others. It has, however, been clearly shown that long skirts dragging on the streets stir up the dust which contains dry, unhealthy sputum, and this dust is breathed into the nostrils and so people following in the wake of the long skirts are apt to become infected. Then they carry home with them the seeds of disease and they are spread throughout the community. It is on behalf of the public health that we believe the courts will ere long legislate against long skirts."

A writer in *The Voice* urges that we first secure prohibition, "and then attend to such household affairs as woman's suffrage, tariff reform, etc." This is just what we women set out to do originally, but we had not worked long before the great majority of us became convinced that the short cut if not the only "cut" to prohibition was by way of woman's suffrage.

SUFFRAGE A RIGHT OF CITIZENSHIP.

Editor Woman's Journal: A resolution asking "that the question of woman suffrage be submitted to the State and Territorial Legislatures for favorable action" was presented at the recent Industrial Conference at St. Louis. This resolution invited failure.

Alexander Hamilton said: "The mode and manner in which the people shall take part in the government of their creation, may be prescribed by the constitution, but the right itself is antecedent to all constitutions. It is inalienable, and can neither be bought nor sold nor given away."

Elder Knapp was a man of ready wit and a wonderful preacher. A person arose in one of his meetings, and, in mock solemnity, asked prayers for the devil. Elder Knapp quickly replied: "Brethren, this young man has asked you to pray for his father."

—*The Christian at Work.*

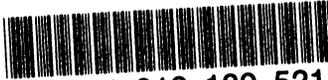
Some persons who did not live in old anti-slavery times, may view some of my letters in the first part of this book with surprise, but they are simply the truthful outcome or result of my convictions and experience at the time, giving the condition of things when they were written.

LEWIS FORD.

Sept. 7, 1892.

On and after October 10th, 1892, this book may be found on sale at the Woman's Journal Office, No. 3 Park street, Boston.





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