

Eighty Years And More; Reminiscences 1815-1897

Elizabeth Cady Stanton

The Project Gutenberg EBook of Eighty Years And More; Reminiscences
1815-1897, by Elizabeth Cady Stanton

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

Title: Eighty Years And More; Reminiscences 1815-1897

Author: Elizabeth Cady Stanton

Release Date: April 10, 2004 [EBook #11982]

Language: English

Character set encoding: ASCII

***** START OF THIS PROJECT GUTENBERG EBOOK EIGHTY YEARS AND MORE *****

The Project Gutenberg EBook of The World's Great Sermons, Volume I,
Edited by Grenville Kleiser

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

Title: The World's Great Sermons, Volume I
Basil to Calvin

Author: Various
Edited by Grenville Kleiser

Release Date: April 10, 2004 [EBook #11981]

Language: English

Character set encoding: ASCII

***** START OF THIS PROJECT GUTENBERG EBOOK THE WORLD'S GREAT SERMONS V.1 *****

Produced by MBP and the Online Distributed Proofreading Team

The World's Great Sermons

Livros Grátis

<http://www.livrosgratis.com.br>

Milhares de livros grátis para download.

VOLUME I

BASIL TO CALVIN

By Grenville Kleiser

* * * * *

POWER & PERSONALITY IN SPEAKING

_ \$1.25, net; by mail, \$1.40 _

HOW TO SPEAK IN PUBLIC

_ \$1.25, net; by mail, \$1.40 _

HUMOROUS HITS, &C.

_ \$1.00, net; by mail, \$1.11 _

* * * * *

FUNK & WAGNALLS COMPANY NEW YORK AND LONDON

THE WORLD'S GREAT SERMONS

Compiled By

GRENVILLE KLEISER

Formerly of Yale Divinity School Faculty;
Author of "How to Speak in Public," Etc.

With Assistance from Many of the Foremost Living Preachers and Other
Theologians

INTRODUCTION BY LEWIS O. BRASTOW, D.D.
Professor Emeritus of Practical Theology in Yale University

IN TEN VOLUMES

VOLUME. I--BASIL TO CALVIN

Copyright, 1908, By Funk & Wagnalls Company

Printed in the United States of America

PREFACE

The aim in preparing this work has been to bring together the best examples of the products of the pulpit through the Christian centuries, and to present these masterpieces in attractive and convenient form. It is believed that they will be found valuable as instruction to ministers of to-day. They should also be helpful to others who, tho not preachers, yet seek reading of this kind for the upbuilding of personal character and for strengthening their Christian faith.

The sermons have been chosen in some cases for their literary and rhetorical excellences, but in every case for their helpfulness in solving some of the problems of Christian living. No two persons are likely to agree upon "the best" of anything, and readers will probably wish in particular instances that some other clergymen or sermons had been included. It is confidently believed, however, that the list here given is fairly representative of the preaching that characterized the age to which each sermon respectively belongs.

While some of the sermons of the early centuries may not seem exactly fitted to modern needs, it is thought that those presented will repay careful perusal, since they each contain a distinct message for later generations. Moreover, a comparison extending over the whole field of sermonic literature, such as the preacher may make with this collection before him, should prove most valuable as showing what progress and changes have come over homiletic matter and methods. Such a comparison should in fact throw much light on the spirit and conditions of various homiletic periods.

In choosing sermons by living preachers considerable difficulty has been found, not only in deciding upon sermons, but upon preachers. The list might have been extended indefinitely. Whenever possible the preacher, when living, has himself been consulted as to what he considered his most representative sermon.

Thanks are due, and are hereby acknowledged, to numerous clergymen, publishers, librarians, and others who have generously assisted the compiler in this undertaking. Most grateful acknowledgment is also made to the Rev. Epiphanius Wilson and the Rev. W.C. Stiles for valuable editorial assistance.

GRENVILLE KLEISER.

__New York City, October, 1908.__

INTRODUCTION

Collections of sermons by noted preachers of different periods are not an altogether uncommon contribution to literature. Italy, Germany, Holland, France, Great Britain and the United States have in this way furnished copious illustrations of the gifts of their illustrious preachers. Such treasures are found in the Latin and even in the Greek Church. Protestant communions especially, in line with the supreme significance which they attach to the work of the pulpit, have thus sought to magnify the calling and to perpetuate the memory and the influence of their distinguished sons. Still more comprehensive attempts have been made to collate the products of representative preachers in **different Protestant communions, and thus to bring into prominence** various types of sermonic literature. It is in this way that the Christian world has come to know its pulpit princes and to value their

achievements.

The collection contained in the volumes before us is, however, more varied and comprehensive, reaching as it does from the fourth to the twentieth century, than any collection known to the writer. In the selection Professor Kleiser has brought to his task a personal knowledge of homiletic literature that is the product of much observation and study during many years, and an enthusiasm for his work that has been fostered by close intercourse in professional service with preachers and theological students. He has had the assistance also of men whose acquaintance with homiletic literature is very extensive, whose critical judgments are sound and reliable and who may be regarded as experts in this branch of knowledge. These volumes, therefore, may be accepted as a judiciously selected collection of sermons by many of the most notable preachers of the ancient and modern Christian world. Their value as illustrating varieties of gift, diversities of method, racial, national and ecclesiastical peculiarities, and above all progress in the science and art of preaching, may well be recognized even by a generation that is likely to regard anything that is more than twenty-four hours old as obsolete.

LEWIS O. BRASTOW.

Yale University, New Haven, Conn., October, 1908.

CONTENTS

VOLUME I

PREFACE

INTRODUCTION

BASIL (329-379).

The Creation of the World

CHRYSOSTOM (347-407).

Excessive Grief at the Death of Friends

AUGUSTINE (354-430).

The Recovery of Sight by the Blind

WYCLIF (1324-1384).

Christ's Real Body Not in the Eucharist

SAVONAROLA (1452-1498).

The Ascension of Christ

LUTHER (1483-1546).

The Method and Fruits of Justification

LATIMER (1485-1555).

On Christian Love

MELANCHTHON (1497-1560).

The Safety of the Virtuous

KNOX (1505-1572).

The First Temptation of Christ

CALVIN (1509-1564).
Enduring Persecution for Christ

BASIL

THE CREATION OF THE WORLD

BIOGRAPHICAL NOTE

Basil, bishop of Caesarea in Cappadocia, and styled "The Great," was the founder of Eastern monasticism, defender of the Nicene doctrines and doctor of the Church. He was born at Caesarea in 329, and was thoroughly educated in all that a teacher like Libanius could impart at Rome, and Himerius at Constantinople. Returning home, he plunged into the pleasures of social life, but was induced by his sister to visit the hermits of Syria, Palestine and Egypt. Attracted during his travels to the religious life, he secluded himself in a lonely spot in inclement Pontus.

During his monastic life of seven years (357-364) he formulated the monastic rule still observed by Eastern monks. Ordained presbyter in **364, he labored in founding religious institutions of various kinds. He** attracted notice by his growing Nicene predilections, and was elected bishop of his native town (370) and virtual primate of Asia Minor. His conduct in dealing with the Arians was uncompromising yet conciliating. As a theologian he stands next to his brother Gregory and to Athanasius, but he excels them both in the literary charm and variety of his Greek style. He died in 379.

BASIL
329-379

THE CREATION OF THE WORLD

__The earth was without form and void.__--Gen. i, 2.

In the few words which have occupied us this morning we have found such a depth of thought that we despair of penetrating farther. If such is the forecourt of the sanctuary, if the portico of the temple is so grand and magnificent, if the splendor of its beauty thus dazzles the eyes of the soul, what will be the holy of holies? Who will dare to try to gain access to the innermost shrine? Who will look into its secrets? To gaze into it is indeed forbidden us, and language is powerless to express what the mind conceives.

However, since there are rewards, and most desirable ones, reserved by the just Judge for the intention alone of doing good, do not let us hesitate to continue our researches. Altho we may not attain to the truth, if, with the help of the Spirit, we do not fall away from the meaning of Holy Scripture, we shall not deserve to be rejected, and with the help of grace, we shall contribute to the edification of the Church of God.

"The earth," says Holy Scripture, "was without form and void"--_i.e._, invisible and unfinished. The heavens and the earth were created together. How, then, is it that the heavens are perfect whilst the earth is still unformed and incomplete? In one word, what was the unfinished condition of the earth and for what reason was it invisible? The

fertility of the earth is its perfect finishing; growth of all kinds of plants, the up-springing of tall trees, both productive and unfruitful, flowers' sweet scents and fair colors, and all that which, a little later, at the voice of God came forth from the earth to beautify her, their universal mother.

As nothing of all this yet existed, Scripture is right in calling the earth "without form." We could also say of the heavens that they were still imperfect and had not received their natural adornment, since at that time they did not shine with the glory of the sun and of the moon, and were not crowned by the choirs of the stars. These bodies were not yet created. Thus you will not diverge from the truth in saying that the heavens also were "without form." The earth was invisible for two reasons: it may be because man, the spectator, did not yet exist, or because, being submerged under the waters which overflowed the surface, it could not be seen, since the waters had not yet been gathered together into their own places, where God afterward collected them and gave them the name of sea.

What is invisible? First of all, that which our fleshly eye can not perceive—our mind, for example; then that which, visible in its nature, is hidden by some body which conceals it, like iron in the depths of the earth. It is in this sense that the earth, in that it was hidden under the waters, was still invisible. However, as light did not yet exist, and as the earth lay in darkness because of the obscurity of the air above it, it should not astonish us that for this reason Scripture calls it "invisible."

But the corrupters of the truth, who, incapable of submitting their reason to Holy Scripture, distort at will the meaning of the Holy Scriptures, pretend that these words mean matter. For it is matter, they say, which from its nature is without form and invisible—being by the conditions of its existence without quality and without form and figure. The Artificer submitting it to the working of His wisdom clothed it with a form, organized it, and thus gave being to the visible world.

If the matter is uncreated, it has a claim to the same honors as God, since it must be of equal rank with Him. Is this not the summit of wickedness that utter chaos, without quality, without form or shape, ugliness without configuration, to use their own expression, should enjoy the same prerogatives as He who is wisdom, power, and beauty itself, the Creator and the Demiurge of the universe enjoys? This is not all. If the matter is so great as to be capable of being acted on by the whole wisdom of God, it would in a way raise its hypostasis to an equality with the inaccessible power of God, since it would be able to measure by itself all the extent of the divine intelligence.

If it is insufficient for the operations of God, then we fall into a more absurd blasphemy, since we condemn God for not being able, on account of the want of matter, to finish His own works. The resourcelessness of human nature has deceived these reasoners. Each of our crafts is exercised upon some special matter—the art of the smith upon iron, that of the carpenter on wood. In all there is the subject, the form and the work which results from the form. Matter is taken from without—art gives the form—and the work is composed at the same time of form and of matter.

Such is the idea that they make for themselves of the divine work. The form of the world is due to the wisdom of the supreme Artificer; matter came to the Creator from without; and thus the world results from a double origin. It has received from outside its matter and its essence, and from God its form and figure. They thus come to deny that the mighty God has presided at the formation of the universe, and pretend that he has only brought a crowning contribution to a common work; that he has only contributed some small portion to the genesis of beings; they are

incapable, from the debasement of their reasonings, of raising their glances to the height of truth. Here, below, arts are subsequent to matter—introduced into life by the indispensable need of them. Wool existed before weaving made it supply one of nature's imperfections. Wood existed before carpentering took possession of it, and transformed it each day to supply new wants and made us see all the advantages derived from it, giving the oar to the sailor, the winnowing-fan to the laborer, the lance to the soldier.

But God, before all those things which now attract our notice existed, after casting about in His mind and determining to bring into being that which had no being, imagined the world such as it ought to be, and created matter in harmony with the form which He wished to give it. He assigned to the heavens the nature adapted for the heavens, and gave to the earth an essence in accordance with its form. He formed, as he wished, fire, air, and water, and gave to each the essence which the object of its existence required.

Finally he welded all the diverse parts of the universe by links of indissoluble attachment and established between them so perfect a fellowship and harmony that the most distant, in spite of their distance, appeared united in one universal sympathy. Let those men, therefore, renounce their fabulous imaginations, who in spite of the weakness of their argument, pretend to measure a power as incomprehensible to man's reason as it is unutterable by man's voice.

God created the heavens and the earth, but not only one-half of each; He created all the heavens and all the earth, creating the essence with the form. For He is not an inventor of figures, but the Creator even of the essence of beings. Further, let them tell us how the efficient power of God could deal with the passive nature of matter, the latter furnishing the matter without form, the former possessing the science of the form without matter, both being in need of each other; the Creator in order to display his art, matter in order to cease to be without form and to receive a form. But let us stop here and return to our subject.

"The earth was invisible and unfinished." In saying "In the beginning God created the heavens and the earth" the sacred writer passed over many things in silence—water, air, fire, and the results from them, which, all forming in reality the true complement of the world, were, without doubt made at the same time as the universe. By this silence history wishes to train the activity of our intelligence, giving it a weak point for starting, to impel it to the discovery of the truth.

Thus, we are told of the creation of water; but, as we are told that the earth was invisible, ask yourself what could have covered it and prevented it from being seen? Fire could not conceal it. Fire brightens all about it, and spreads light rather than darkness around. No more was it air that enveloped the earth. Air by nature is of little density and transparent. It receives all kinds of visible objects and transmits them to the spectators. Only one supposition remains: that which floated on the surface of the earth was water, the fluid essence which had not yet been confined to its own place.

Thus the earth was not only invisible; it was still incomplete. Even to-day excessive damp is a hindrance to the productiveness of the earth. The same cause at the same time prevents it from being seen and from being complete, for the proper and natural adornment of the earth is its completion: corn waving in the valleys, meadows green with grass and rich with many-colored flowers, fertile glades and hilltops shaded by forests. Of all this nothing was yet produced; the earth was in travail with it in virtue of the power that she had received from the Creator. But she was waiting for the appointed time and the divine order to bring forth.

"Darkness was upon the face of the deep." A new source for fables and most impious imaginations may be found by distorting the sense of these words at the will of one's fancies. By "darkness" these wicked men do not understand what is meant in reality--air not illumined, the shadow produced by the interposition of a body, or finally a place for some reason deprived of light. For them "darkness" is an evil power, or rather the personification of evil, having his origin in himself in opposition to, and in perpetual struggle with, the goodness of God. If God is light, they say, without any doubt the power which struggles against Him must be darkness, "darkness" not owing its existence to a foreign origin, but an evil existing by itself. "Darkness" is the enemy of souls, the primary cause of death, the adversary of virtue. The words of the prophet, they say in their error, show that it exists and that it does not proceed from God. From this what perverse and impious dogmas have been imagined! What grievous wolves, tearing the flock of the Lord, have sprung from these words to cast themselves upon souls! Is it not from hence that have come forth Marcions and Valentinuses and the detestable heresy of the Manicheans which you may, without going far wrong, call the putrid humor of the churches?

O man, why wander thus from the truth and imagine for thyself that which will cause thy perdition? The word is simple and within the comprehension of all. "The earth was invisible." Why? Because the "deep" was spread over its surface. What is "the deep?" A mass of water of extreme depth. But we know that we can see many bodies through clear and transparent water. How, then, was it that no part of the earth appeared through the water? Because the air which surrounded it was still without light and in darkness. The rays of the sun, penetrating the water, often allow us to see the pebbles which form the bed of the river, but in a dark night it is impossible for our glance to penetrate under the water. Thus, these words, "the earth was invisible," are explained by those that follow; "the deep" covered it and itself was in darkness. Thus the deep is not a multitude of hostile powers, as has been imagined; nor "darkness" an evil sovereign force in enmity with good. In reality two rival principles of equal power, if engaged without ceasing in a war of mutual attacks, will end in self-destruction.

But if one should gain the mastery it would completely annihilate the conquered. Thus, to maintain the balance in the struggle between good and evil is to represent them as engaged in a war without end and in perpetual destruction, where the opponents are at the same time conquerors and conquered. If good is the stronger, what is there to prevent evil from being completely annihilated? But if that be the case, the very utterance of which is impious, I ask myself how it is that they themselves are not filled with horror to think that they have imagined such abominable blasphemies.

It is equally impious to say that evil has its origin from God; because the contrary can not proceed from its contrary. Life does not engender death; darkness is not the origin of light; sickness is not the maker of health. In the changes of conditions there are transitions from one condition to the contrary; but in genesis each being proceeds from its like and from its contrary. If, then, evil is neither uncreated nor created by God, from whence comes its nature? Certainly, that evil exists no one living in the world will deny. What shall we say, then? Evil is not a living animated essence: it is the condition of the soul opposed to virtue, developed in the careless on account of their falling away from good.

Do not, then, go beyond yourself to seek for evil, and imagine that there is an original nature of wickedness. Each of us--let us acknowledge it--is the first author of his own vice.

Among the ordinary events of life, some come naturally, like old age and sickness; others by chance, like unforeseen occurrences, of which the

origin is beyond ourselves, often sad, sometimes fortunate--as, for instance, the discovery of a treasure when digging a well, or the meeting of a mad dog when going to the market-place.

Others depend upon ourselves; such as ruling one's passions, or not putting a bridle on one's pleasures; the mastery of anger, or resistance against him who irritates us; truth-telling or lying, the maintenance of a sweet and well-regulated disposition, or of a mood fierce and swollen and exalted with pride. Here you are the master of your actions. Do not look for the guiding cause beyond yourself, but recognize that evil, rightly so called, has no other origin than our voluntary falls. If it were involuntary, and did not depend upon ourselves, the laws would not have so much terror for the guilty, and the tribunals would not be so pitiless when they condemn wretches according to the measure of their crimes.

But enough concerning evil rightly so called. Sickness, poverty, obscurity, death, finally all human afflictions, ought not to be ranked as evils, since we do not count among the greatest boons things which are their opposites. Among these afflictions some are the effect of nature, others have obviously been for many a source of advantage. Let us be silent for the moment about these metaphors and allegories, and, simply following without vain curiosity the words of Holy Scripture, let us take from darkness the idea which it gives us.

But reason asks, Was darkness created with the world? Is it older than light? Why, in spite of its inferiority, has it preceded it? Darkness, we reply, did not exist in essence; it is a condition produced in the air by the withdrawal of light. What, then, is that light which disappeared suddenly from the world so that darkness should cover the face of the deep? If anything had existed before the formation of this sensible and perishable world, no doubt we conclude it would have been in the light. The orders of angels, the heavenly hosts, all intellectual natures named or unnamed, all the ministering spirits, did not live in darkness, but enjoyed a condition fitted for them in light and spiritual joy.

No one will contradict this, least of all he who looks for celestial light as one of the rewards promised to virtue--the light which, as Solomon says, is always a light to the righteous, the light which made the apostle say, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Finally, if the condemned are sent into outer darkness, evidently those who are made worthy of God's approval are at rest in heavenly light. When, then, according to the order of God, the heaven appeared, enveloping all that its circumference included, a vast and unbroken body separating outer things from those which it enclosed, it necessarily kept the space inside in darkness for want of communication with the outer light.

Three things are, indeed, needed to form a shadow: light, a body, a dark place. The shadow of heaven forms the darkness of the world. Understand, I pray you, what I mean, by a simple example--by raising for yourself at midday a tent of some compact and impenetrable material, you shut yourself up in sudden darkness. Suppose that original darkness was like this, not subsisting directly by itself, but resulting from some external causes. If it is said that it rested upon the deep, it is because the extremity of air naturally touches the surface of bodies; and as at that time the water covered everything, we are obliged to say that darkness was upon the face of the deep.

"And the Spirit of God moved upon the face of the waters?" Does this Spirit mean the diffusion of air? The sacred writer wishes to enumerate to you the elements of the world, to tell you that God created the heavens, the earth, water and air, and that the last was now diffused and in motion; or rather, that which is truer and confirmed by the

authority of the ancients, by the Spirit of God he means the Holy Spirit. It is, as has been remarked, the special name, the name above all others that Scripture delights to give to the Holy Spirit, and by the Spirit of God the Holy Spirit is meant, the Spirit, namely, which completes the divine and blessed Trinity. You will always find it better, therefore, to take it in this sense. How, then, did the Spirit of God move upon the waters? The explanation that I am about to give you is not an original one, but that of a Syrian who was as ignorant in the wisdom of this world as he was versed in the knowledge of the truth.

He said, then, that the Syriac word was more expressive, and that, being more analogous to the Hebrew term, it was a nearer approach to the Scriptural sense. This is the meaning of the word: by "moved" the Syrians, he says, understand brooded over. The Spirit cherished the nature of the waters as one sees a bird cover the eggs with her body and impart to them vital force from her own warmth. Such is, as nearly as possible, the meaning of these words—the Spirit moved: that is, prepared the nature of water to produce living beings: a sufficient proof for those who ask if the Holy Spirit took an active part in the creation of the world.

"And God said, Let there be light." The first word uttered by God created the nature of light; it made darkness vanish, dispelled gloom, illuminated the world, and gave to all being at the same time a sweet and gracious aspect. The heavens, until then enveloped in darkness, appeared with that beauty which they still present to our eyes. The air was lighted up, or rather made the light circulate mixed with its substance, and, distributing its splendor rapidly in every direction, so dispersed itself to its extreme limits. Up it sprang to the very ether and heaven. In an instant it lighted up the whole extent of the world, the north and the south, the east and the west. For the ether also is such a subtle substance and so transparent that it needs not the space of a moment for light to pass through it. Just as it carries our sight instantaneously to the object of vision, so without the least interval, with a rapidity that thought can not conceive, it receives these rays of light in its uttermost limits. With light the ether becomes more pleasing and the waters more limpid. These last, not content with receiving its splendor, return it by the reflection of light and in all directions send forth quivering flashes. The divine word gives every object a more cheerful and a more attractive appearance, just as when men pour in oil into the deep sea they make the place about them smooth. So, with a single word and in one instant the Creator of all things gave the boon of light to the world.

"Let there be light." The order was itself an operation, and a state of things was brought into being than which man's mind can not even imagine a pleasanter one for our enjoyment. It must be well understood that when we speak of the voice, of the word, of the command of God, this divine language does not mean to us a sound which escapes from the organs of speech, a collision of air struck by the tongue; it is a simple sign of the will of God, and, if we give it the form of an order, it is only the better to impress the souls whom we instruct.

"And God saw the light, that it was good." How can we worthily praise light after the testimony given by the Creator to its goodness? The word, even among us, refers the judgment to the eyes, incapable of raising itself to the idea that the senses have already received. But if beauty in bodies results from symmetry of parts and the harmonious appearance of colors how, in a simple and homogeneous essence like light, can this idea of beauty be preserved? Would not the symmetry in light be less shown in its parts than in the pleasure and delight at the sight of it? Such is also the beauty of gold, which it owes, not to the happy mingling of its parts, but only to its beautiful color, which has a charm attractive to the eyes.

Thus, again, the evening star is the most beautiful of the stars: not that the parts of which it is composed form a harmonious whole, but thanks to the unalloyed and beautiful brightness which meets our eyes. And further, when God proclaimed the goodness of light, it was not in regard to the charm of the eye, but as a provision for future advantage, because at that time there were as yet no eyes to judge of its beauty.

"And God divided the light from the darkness." That is to say, God gave them natures incapable of mixing, perpetually in opposition to each other, and put between them the widest space and distance.

"And God called the light day, and the darkness he called night." Since the birth of the sun, the light that it diffuses in the air when shining on our hemisphere is day, and the shadow produced by its disappearance is night. But at that time it was not after the movement of the sun, but following this primitive light spread abroad in the air or withdrawn in a measure determined by God, that day came and was followed by night.

"And the evening and the morning were the first day." Evening is then the boundary common to day and night; and in the same way morning constitutes the approach of night to day. It was to give day the privileges of seniority that Scripture put the end of the first day before that of the first night, because night follows day: for, before the creation of light, the world was not in night, but in darkness. It is the opposite of day which was called night, and it did not receive its name until after day. Thus were created the evening and the morning. Scripture means the space of a day and a night, and afterward no more says day and night, but calls them both under the name of the more important: a custom which you will find throughout Scripture. Everywhere the measure of time is counted by days without mention of nights. "The days of our years," says the Psalmist; "few and evil have the days of the years of my life been," said Jacob; and elsewhere "all the days of my life."

"And the evening and the morning were the first day," or, rather, one day.--(_Revised Vers_). Why does Scripture say "one day," not "the first day?" Before speaking to us of the second, the third, and the fourth days, would it not have been more natural to call that one the first which began the series? If it, therefore, says "one day," it is from a wish to determine the measure of day and night and to combine the time that they contain. Now, twenty-four hours fill up the space of one day--we mean of a day and of a night; and if, at the time of the solstices, they have not both an equal length, the time marked by Scripture does not the less circumscribe their duration. It is as tho it said: Twenty-four hours measure the space of a day, or a day is in reality the time that the heavens, starting from one point, take to return thither. Thus, every time that, in the revolution of the sun, evening and morning occupy the world, their periodical succession never exceeds the space of one day.

But we must believe that there is a mysterious reason for this? God, who made the nature of time, measured it out and determined it by intervals of days; and, wishing to give it a week as a measure, he ordered the week to resolve from period to period upon itself, to count the movement of time, forming the week of one day revolving seven times upon itself: a proper circle begins and ends with itself. Such is also the character of eternity, to revolve upon itself and to end nowhere. If, then, the beginning of time is called "one day" rather than "the first day," it is because Scripture wishes to establish its relationship with eternity. It was, in reality, fit and natural to call "one" the day whose character is to be one wholly separated and isolated from all others. If Scripture speaks to us of many ages, saying everywhere "age of age, and ages of ages," we do not see it enumerate them as first, second, and third. It follows that we are hereby shown, not so much limits, ends, and succession of ages as distinctions between various states and modes of

action. "The day of the Lord," Scripture says, "is great and very terrible," and elsewhere, "Woe unto you that desire the day of the Lord: to what end is it for you? The day of the Lord is darkness and not light." A day of darkness for those who are worthy of darkness. No; this day without evening, without succession, and without end is not unknown to Scripture, and it is the day that the Psalmist calls the eighth day, because it is outside this time of weeks. Thus, whether you call it day or whether you call it eternity, you express the same idea. Give this state the name of day; there are not several, but only one. If you call it eternity still it is unique and not manifold. Thus it is in order that you may carry your thoughts forward toward a future life that Scripture marks by the word "one" the day which is the type of eternity, the first-fruits of days, the contemporary of light, the holy Lord's day.

But while I am conversing with you about the first evening of the world, evening takes me by surprise and puts an end to my discourse. May the Father of the true light, who has adomed day with celestial light, who has made to shine the fires which illuminate us during the night, who reserves for us in the peace of a future age a spiritual and everlasting light, enlighten your hearts in the knowledge of truth, keep you from stumbling, and grant that "you may walk honestly as in the day." Thus shall you shine as the sun in the midst of the glory of the saints, and I shall glory in you in the day of Christ, to whom belong all glory and power for ever and ever. Amen.

CHRYSOStOM

EXCESSIVE GRIEF AT THE DEATH OF FRIENDS

BIOGRAPHICAL NOTE

Chrysostom (that is, "Of the Golden Mouth") was a title given to John, Archbishop of Constantinople. He was born of a patrician family at Antioch about 347, and owed much to the early Christian training of his Christian mother, Anthusa. He studied under Libanius, and for a time practised law, but was converted and baptized in 368. He made a profound study of the Scriptures, the whole of which, it is said, he learned to repeat by heart.

Like Basil and Gregory he began his religious life as a hermit in the desert. After six years he returned to Antioch, where he gained reputation as the greatest preacher in the Eastern Church. Raised to the metropolitan See of Constantinople in 397, his fulminations against the corruptions of the court caused him to be banished, after a stormy ministry of six years. He was recalled in response to popular clamor, but removed again, and shortly after died, in 407. He was a great exegete, and showed a spirit of intellectual liberty which anticipated modern criticism. Sermons to the number of one thousand have been attributed to him.

CHRYSOStOM

347-407

EXCESSIVE GRIEF AT THE DEATH OF FRIENDS

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not.—1 Thess. iv., 13.

We have occupied four days in explaining to you the parable of Lazarus, bringing out the treasure that we found in a body covered with sores; a treasure, not of gold and silver and precious stones, but of wisdom and fortitude, of patience and endurance. For as in regard to visible treasures, while the surface of the ground shows only thorns and briers, and rough earth, yet, let a person dig deep into it, abundant wealth discovers itself; so it has proved in respect to Lazarus. Outwardly, wounds; but underneath these, unspeakable wealth; a body pining away, but a spirit noble and wakeful. We have also seen an illustration of that remark of the apostle's--in proportion as the outward man perishes, the inward man is renewed.

It would, indeed, be proper to address you to-day, also, on this same parable, and to enter the lists with those heretics who censure the Old Testament, bringing accusations against the patriarchs, and whetting their tongues against God, the Creator of the universe. But to avoid wearying you and reserving this controversy for another time, let us direct the discourse to another subject; for a table with only one sort of food produces satiety, while variety provokes the appetite. That it may be so in regard to our preaching, let us now, after a long period, turn to the blest Paul; for very opportunely has a passage from the apostle been read to-day, and the things which are to be spoken concerning it are in harmony with those that have lately been presented. Hear, then, Paul this day proclaiming--"I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope." The parable of Lazarus is the evangelical chord; this passage is the apostolic note. And there is concord between them; for we have, on that parable, said much concerning the resurrection and the future judgment, and our discourse now recurs to that theme; so that, tho it is on apostolic ground we are now toiling, we shall here find the same treasure. For in treating the parable, our aim was to teach the hearers this lesson, that they should regard all the splendors of the present life as nothing, but should look forward in their hopes, and daily reflect on the decisions which will be hereafter pronounced, and on that fearful judgment, and that Judge who can not be deceived. On these things Paul has counseled us to-day in the passages which have been read to us. Attend, however, to his own words--"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."--I Thess. iv., 13, 14.

We ought here, at the outset, to inquire why, when he is speaking concerning Christ, he employs the word death; but when he is speaking of our decease he calls it sleep, and not death. For he did not say, Concerning them that are dead: but what did he say? "Concerning them that are asleep." And again--"Even so them also which sleep in Jesus will God bring with Him." He did not say, Them that have died. Still again--"We who are alive and remain unto the coming of the Lord shall not prevent them that sleep." Here, too, he did not say--Them that are dead; but a third time, bringing the subject to their remembrance, for the third time called death a sleep. Concerning Christ, however, he did not speak thus; but how? "For if we believe that Jesus died." He did not say, Jesus slept, but He died. Why now did he use the term death in reference to Christ, but in reference to us the term sleep? For it was not casually, or negligently, that he employed this expression, but he had a wise and great purpose in so doing. In speaking of Christ, he said death, so as to confirm the fact that Christ had actually suffered death; in speaking of us, he said sleep, in order to impart consolation. For where resurrection had already taken place, he mentions death with plainness; but where the resurrection is still a matter of hope, he says sleep, consoling us by this very expression, and cherishing our valuable hopes. For he who is only asleep will surely awake; and death is no more than a long sleep.

Say not a dead man hears not, nor speaks, nor sees, nor is conscious. It is just so with a sleeping person. If I may speak somewhat paradoxically, even the soul of a sleeping person is in some sort asleep; but not so the soul of a dead man; that is awake.

But, you say, a dead man experiences corruption, and becomes dust and ashes. And what then, beloved hearers? For this very reason we ought to rejoice. For when a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and rebuilds anew a more splendid one. This occasions no grief to the occupants, but rather joy; for they do not think of the demolition which they see, but of the house which is to come, tho not yet seen. When God is about to do a similar work, he destroys our body, and removes the soul which was dwelling in it as from some house, that he may build it anew and more splendidly, and again bring the soul into it with greater glory. Let us not, therefore, regard the tearing down, but the splendor which is to succeed.

If, again, a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in a more beautiful form. As then the dissolving in the furnace was not a destruction but a renewing of the statue, so the death of our bodies is not a destruction but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point; for the statuary, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one. God does not thus; but casting in a mortal body formed of clay, he returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body gives back the same, incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope.

But do you miss his society, and therefore lament and mourn? Now is it not unreasonable, that, if you should have given your daughter in marriage, and her husband should take her to a distant country and should there enjoy prosperity, you would not think the circumstance a calamity, but the intelligence of their prosperity would console the sorrow occasioned by her absence; and yet here, while it is not a man, nor a fellow servant, but the Lord Himself who has taken your relative, that you should grieve and lament?

And how is it possible, you ask, not to grieve, since I am only a man? Nor do I say that you should not grieve: I do not condemn dejection, but the intensity of it. To be dejected is natural; but to be overcome by dejection is madness, and folly, and unmanly weakness. You may grieve and weep; but give not way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression, you withhold honor from the departed, you displease God who has taken him, and you injure yourself; but if you are grateful, you pay respect to him, you glorify God, and you benefit yourself. Weep, as wept your Master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul—"I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others who have no hope. Grieve," says he; "but not as the Greek, who has no hope of a resurrection, who despairs of a future life."

Believe me, I am ashamed and blush to see unbecoming groups of women

pass along the mart, tearing their hair, cutting their arms and cheeks—and all this under the eyes of the Greeks. For what will they not say? What will they not declare concerning us? Are these the men who reason about a resurrection? Indeed! How poorly their actions agree with their opinions! In words, they reason about a resurrection: but they act just like those who do not acknowledge a resurrection. If they fully believed in a resurrection, they would not act thus; if they had really persuaded themselves that a deceased friend had departed to a better state, they would not thus mourn. These things, and more than these, the unbelievers say when they hear those lamentations. Let us then be ashamed, and be more moderate, and not occasion so much harm to ourselves and to those who are looking on us.

For on what account, tell me, do you thus weep for one departed? Because he was a bad man? You ought on that very account to be thankful, since the occasions of wickedness are now cut off. Because he was good and kind? If so, you ought to rejoice; since he has been soon removed, before wickedness had corrupted him, and he has gone away to a world where he stands even secure, and there is no reason even to mistrust a change. Because he was a youth? For that, too, praise Him that has taken him, because he has speedily called him to a better lot. Because he was an aged man? On this account, also, give thanks and glorify Him that has taken him. Be ashamed of your behavior at a burial. The singing of psalms, the prayers, the assembling of the (spiritual) fathers and brethren—all this is not that you may weep, and lament, and afflict yourselves, but that you may render thanks to Him who has taken the departed. For as when men are called to some high office, multitudes with praises on their lips assemble to escort them at their departure to their stations, so do all with abundant praise join to send forward, as to greater honor, those of the pious who have departed. Death is rest, a deliverance from the exhausting labors and cares of this world. When, then, thou seest a relative departing, yield not to despondency; give thyself to reflection; examine thy conscience; cherish the thought that after a little while this end awaits thee also. Be more considerate; let another's death excite thee to salutary fear; shake off all indolence; examine your past deeds; quit your sins, and commence a happy change.

We differ from unbelievers in our estimate of things. The unbeliever surveys the heavens and worships them, because he thinks them a divinity; he looks to the earth and makes himself a servant to it, and longs for the things of sense. But not so with us. We survey the heavens and admire Him that made them; for we do not believe them to be a god, but a work of God. I look on the whole creation, and am led by it to the Creator. He looks on wealth, and longs for it with earnest desire; I look on wealth, and condemn it. He sees poverty, and laments; I see poverty, and rejoice. I see things in one light; he in another. Just so in regard to death. He sees a corpse, and thinks of it as a corpse; I see a corpse, and behold sleep rather than death. And as in regard to books, both learned persons and unlearned see them with the same eyes, but not with the same understanding—for to the unlearned the mere shapes of letters appear, while the learned discover the sense that lies within those letters—so in respect to affairs in general, we all see what takes place with the same eyes, but not with the same understanding and judgment. Since, therefore, in all other things we differ from them, shall we agree with them in our sentiments respecting death?

Consider to whom the departed has gone, and take comfort. He has gone where Paul is, and Peter, and the whole company of the saints. Consider how he shall arise, with what glory and splendor. Consider that by mourning and lamenting thou canst not alter the event which has occurred, and thou wilt in the end injure thyself. Consider whom you imitate by so doing, and shun this companionship in sin. For whom do you imitate and emulate? The unbelieving, those who have no hope; as Paul has said—"That ye sorrow not, even as others who have no hope." And observe how carefully he expresses himself; for he does not say, Those

who have not the hope of a resurrection, but simply, Those who have no hope. He that has no hope of a future retribution has no hope at all, nor does he know that there is a God, nor that God exercises a providential care over present occurrences, nor that divine justice looks on all things. But he that is thus ignorant and inconsiderate is more unwise than a beast, and separates his soul from all good; for he that does not expect to render an account of his deeds cuts himself loose from all virtue, and attaches himself to all vice. Considering these things, therefore, and reflecting on the folly and stupidity of the heathen, whose associates we become by our lamentations for the dead, let us avoid this conformity to them. For the apostle mentions them for this very purpose, that by considering the dishonor into which thou fallest, thou mightest recover thyself from this conformity, and return to thy proper dignity.

And not only here, but everywhere and frequently, the blest Paul does the same. For when he would dissuade from sin, he shows with whom we become associated by our sins, that, being touched by the character of the persons, thou shouldest avoid such companionship. To the Thessalonians, accordingly, he says, Let every one "possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God." And again--"Walk not as the other Gentiles in the vanity of their mind." Thus also here--"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope." For it is not the nature of things, but our own disposition, which makes us grieve; not the death of the departed, but the weakness of those who mourn.

We ought, therefore, to thank God not only for the resurrection, but also for the hope of it; which can comfort the afflicted soul, and bid us be of good cheer concerning the departed, for they will again rise and be with us. If we must have anguish, we should mourn and lament over those who are living in sin, not over those who have died righteously. Thus did Paul; for he says to the Corinthians--"Lest when I come to you God shall humble me among you and that I shall bewail many." He was not speaking of those who had died, but of those who had sinned and had not repented of the lasciviousness and uncleanness which they had committed; over these it was proper to mourn. So likewise another writer admonishes, saying--"Weep over the dead, for the light has failed; and weep over the fool, for understanding has failed" (Eccles. xxii., 10). Weep a little for the dead; for he has gone to his rest; but the fool's life is a greater calamity than death. And surely if one devoid of understanding is always a proper object of lamentation, much more he that is devoid of righteousness and that has fallen from hope toward God. These, then, let us bewail; for such bewailing may be useful. For often while lamenting these, we amend our own faults; but to bewail the departed is senseless and hurtful. Let us not, then, reverse the order, but bewail only sin; and all other things, whether poverty, or sickness, or untimely death, or calumny, or false accusation, or whatever human evil befalls us, let us resolutely bear them all. For these calamities, if we are watchful, will be the occasions of adding to our crowns.

But how is it possible, you ask, that a bereaved person, being a man, should not grieve? On the contrary, I ask, how is it that being a man he should grieve, since he is honored with reason and with hopes of future good? Who is there, you ask again, that has not been subdued by this weakness? Many, I reply, and in many places, both among us and among those who have died before us. Job, for instance; the whole circle of his children being taken away, hear what he says--"The Lord gave; the Lord hath taken away; blessed be the name of the Lord." A wonderful saying, even when merely heard; but if you examine it closely, your wonder will greatly increase.

For consider; Satan did not take merely half and leave half, or take the larger number and leave the rest; but he gathered all the fruit, and yet

did not prevail in uprooting the tree; he covered the whole sea with waves, and yet did not overwhelm the bark; he despoiled the tower of its strength, and yet could not batter it down. Job stood firm, tho assailed from every quarter; showers of arrows fell, but they did not wound him. Consider how great a thing it was, to see so many children perish. Was it not enough to pierce him to the quick that they should all be snatched away?—altogether and in one day; in the flower of life; having shown so much virtue; expiring as by a stroke of vengeance; that after so many sorrows this last should be inflicted; that the father was fond of them, and that the deceased were worthy of his affection. When a man loses vicious children, he does indeed suffer grief, but not intense grief; for the wickedness of the departed does not allow the sorrow to be poignant. But when children are virtuous, an abiding wound is inflicted, the remembrance is indelible, the calamity is inconsolable; there is a double sting, from nature, and from the virtuous character of the departed.

That Job's children were virtuous, appears from the fact that their father was particularly solicitous in regard to them, and rising up offered sacrifices in their behalf, fearing lest they might have committed secret sins; and no consideration was more important in his esteem than this. Not only the virtue of the children is thus shown, but also the affectionate spirit of the father. Since, therefore, the father was so affectionate, showing not only a love for them which proceeded from nature, but that also which came from their piety, and since the departed were thus virtuous, the anguish had a threefold intensity. Still further; when children are torn away separately, the suffering has some consolation; for those that are left alleviate the sorrow over the departed; but when the whole circle is gone, to what one of all his numerous children can the childless man now look?

Besides these causes of sorrow, there was a fifth stroke. What was that? That they were all snatched away at once. For if in the case of those who die after three or five days of sickness, the women and all the relatives bewail this most of all, that the deceased was taken away from their sight speedily and suddenly, much more might he have been distressed, when thus deprived of all, not in three days, or two, or one, but in one hour! For a calamity long contemplated, even if it be hard to bear, may fall more lightly through this anticipation; but that which happens contrary to expectation and suddenly is intolerable.

Would you hear of a sixth stroke? He lost them all in the very flower of their age. You know how very overwhelming are untimely bereavements, and productive of grief on many scores. The instance we are contemplating was not only untimely, but also violent; so that here was a seventh stroke. For their father did not see them expire on a bed, but they are all overwhelmed by the falling habitation. Consider then; a man was digging in that pile of ruins, and now he drew up a stone, and now a limb of a deceased one; he saw a hand still holding a cup, and another right hand placed on the table, and the mutilated form of a body, the nose torn away, the head crushed, the eyes put out, the brain scattered, the whole frame marred, and the variety of wounds not permitting the father to recognize the beloved countenances. You suffer emotions and shed tears at merely hearing of these things: what must he have endured at the sight of them? For if we, so long after the event, can not bear to hear of this tragedy, tho it was another man's calamity, what an adamant was he to look on these things, and contemplate them, not as another's, but his own afflictions! He did not give way to dejection, nor ask, "What does this mean? Is this the recompense for my kindness? Was it for this that I opened my house, that I might see it made the grave of my children? Did I for this exhibit every parental virtue, that they should endure such a death?" No such things did he speak, or even think; but steadily bore all, tho bereaved of them after bestowing on them so much care. For as an accomplished statuary framing golden images adorns them with great care, so he sought properly to mold and adorn

their souls. And as a husbandman assiduously waters his palm-trees, or olives, inclosing them and cultivating them in every suitable way; so he perpetually sought to enrich each one's soul, as a fruitful olive, with increasing virtue. But he saw the trees overthrown by the assault of the evil spirit, and exposed on the earth, and enduring that miserable kind of death; yet he uttered no reviling word, but rather blest God, thus giving a deadly blow to the devil.

Should you say that Job had many sons, but that others have frequently lost their only sons, and that his cause of sorrow was not equal to theirs, you say well; but I reply, that Job's cause of sorrow was not only equal, but far greater. For of what advantage was it to him that he had many children? It was a severer calamity and a more bitter grief to receive the wound in many bodies.

Still, if you wish to see another holy man having an only son, and showing the same and even greater fortitude, call to mind the patriarch Abraham, who did not indeed see Isaac die, but, what was much more painful, was himself commanded to slay him, and did not question the command, nor repine at it, nor say, "Is it for this thou hast made me a father, that thou shouldest make me the slayer of my son? Better it would have been not to give him at all, than having given him thus to take him away. And if thou chooseth to take him, why dost thou command me to slay him and to pollute my right hand? Didst thou not promise me that from this son thou wouldst fill the earth with my descendants? How wilt thou give the fruits, then, if thou pluck up the root? How dost thou promise me a posterity, and yet order me to slay my son? Who ever saw such things, or heard of the like? I am deceived; I have been deluded." No such thing did he say, or even think; he said nothing against the command, he did not ask the reasons; but hearing the Word—"Take thy son, thine only son whom thou lovest, and carry him up to one of the mountains which I shall show thee," he complied so readily as even to do more than was commanded. For he concealed the matter from his wife, and he left the servants at the foot of the Mount in ignorance of what was to be done, and ascended, taking only the victim. Thus not unwillingly, but with promptness, he obeyed the command. Think now what it was, to be conversing alone with his son, apart from all others, when the affections are the more fervently excited, and attachment becomes stronger; and this not for one, or two, but for several days. To obey the command speedily would have been wonderful; but not so wonderful as, while his heart was burdened and agitated for many days, to avoid indulging in human tenderness toward his son. On this account God appointed for him a more extended arena, and a longer racecourse, that thou mightest the more carefully observe his combatant. A combatant he was indeed, contending not against a man, but against the force of nature. What language can describe his fortitude? He brought forward his son, bound him, placed him on the wood, seized the sacrificial knife, was just on the point of dealing the stroke. In what manner to express myself properly, I know not; he only would know, who did these things. For no language can describe how it happened that his hand did not become torpid, that the strength of his nerves did not relax, that the affecting sight of his son did not overpower him.

It is proper here, too, to admire Isaac. For as the one obeyed God, so did the other obey his father; and as the one, at God's bidding him to sacrifice, did not demand an account of the matter, so the other, when his father was binding him and leading him to the altar, did not say, "Why art thou doing this?"--but surrendered himself to his father's hand. And then was to be seen a man uniting in his own person the father and the sacrificing priest; and a sacrifice offered without blood, a whole burnt offering without fire, an altar representing a type of death and the resurrection. For he both sacrificed his son and he did not sacrifice him. He did not sacrifice him with his hand, but in his purpose. For God gave the command, not through desire to see the flowing of the blood, but to give you a specimen of steady purpose, to make

known throughout the world this worthy man, and to instruct all in coming time that it is necessary to prefer the command of God before children and nature, before all things, and even life itself. And so Abraham descended from the Mount, bringing alive the martyr Isaac. How can we be pardoned then, tell me, or what apology can we have, if we see that noble man obeying God with so much promptness and submitting to Him in all things, and yet we murmur at His dispensations? Tell me not of grief, nor of the intolerable nature of your calamity; rather consider how in the midst of bitter sorrow you may yet rise superior to it. That which was commanded to Abraham was enough to stagger his reason, to throw him into perplexity, and to undermine his faith in the past. For who would not have then thought that the promise which had been made him of a numerous posterity was all a deception? But not so Abraham. And not less ought we to admire Job's wisdom in calamity; and particularly, that after so much virtue, after his alms and various acts of kindness to men, and tho aware of no wrong either in himself or his children, yet experiencing so much affliction, affliction so singular, such as had never happened even to the most desperately wicked, still he was not affected by it as most men would have been, nor did he regard his virtue as profitless, nor form any ill-advised opinion concerning the past.

By these two examples, then, we ought not only to admire virtue, but to emulate and imitate it. And let no one say these were wonderful men. True, they were wonderful and great men. But we are now required to have more wisdom than they, and than all who lived under the Old Testament. For "except your righteousness exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven." Gathering wisdom, then, from all quarters, and considering what we are told concerning a resurrection and concerning these holy men, let us frequently recite it to our souls, not only when we are actually in sorrow, but also while we are free from distress. For I have now address you on this subject, tho no one is in particular affliction, that when we shall fall into any such calamity, we may, from the remembrance of what has been said, obtain requisite consolation. As soldiers, even in peace, perform warlike exercises, so that when actually called to battle and the occasion makes a demand for skill, they may avail themselves of the art which they have cultivated in peace; so let us, in time of peace, furnish ourselves with weapons and remedies, that whenever there shall burst on us a war of unreasonable passions, or grief, or pain, or any such thing, we may, well armed and secure on all sides, repel the assaults of the evil one with all skill, and wall ourselves round with right contemplations, with the declarations of God, with the examples of good men, and with every possible defense. For so shall we be able to pass the present life with happiness, and to attain to the kingdom of heaven, through Jesus Christ, to whom be glory and dominion, together with the Father and the Holy Spirit, forever and ever. Amen.

AUGUSTINE

THE RECOVERY OF SIGHT BY THE BLIND

BIOGRAPHICAL NOTE

Saint Augustine (Aurelius Augustinus), one of the greatest theological fathers of the Church, was born at Tagaste, 354 A.D., and became devoted to the study of Cicero. As a Manichean he occasioned great anxiety to his mother Monica. Eventually embracing Christianity, he was baptized by Ambrose of Milan (387), on which occasion, tradition says, the *Te Deum* was composed by himself and his baptizer. Appointed to the See of Hippo in 395, he threw himself into the conflict against heresy and schism, his principal opponents being the Donatists and Pelagians. His sermons,

powerful as they are, disappoint the modern reader by their fantastic and allegorical interpretation of Scripture, but his "Confessions," in which he details the history of his early life and conversion, present a wonderful picture of personal experience. He is styled by Harnack "the first modern man." He died at Hippo in 430.

AUGUSTINE

354-430

THE RECOVERY OF SIGHT BY THE BLIND

Have mercy on us, O Lord, thou son of David.--Matt. xx., 30.

I. Ye know, holy brethren, full well as we do, that our Lord and Savior Jesus Christ is the physician of our eternal health; and that to this end we task the weakness of our natures, that our weakness might not last forever. For He assumed a mortal body, wherein to kill death. And, "though He was crucified through weakness," as the apostle saith, yet He "liveth by the power of God." They are the words, too, of the same apostle: "He dieth no more, death hath no more dominion over Him." These things, I say, are well known to your faith. And there is also this which follows from them, that we should know that all the miracles which He did on the body avail to our instruction, that we may from them perceive that which is not to pass away, nor to have any end. He restored to the blind those eyes which death was sure some time to close; He raised Lazarus to life who was to die again. And whatever He did for the health of bodies, He did it not to this end that they should be forever; whereas, at the last, He will give eternal health even to the body itself. But because those things which were not seen were not believed; by means of those temporal things which were seen, He built up faith in those things which were not seen.

II. Let no one then, brethren, say that our Lord Jesus Christ doeth not those things now, and on this account prefer the former to the present ages of the Church. In a certain place, indeed, the same Lord prefers those who do not see and yet believe to them who see and therefore believe. For even at that time so irresolute was the infirmity of His disciples that they thought that He whom they saw to have risen again must be handled, in order that they might believe. It was not enough for their eyes that they had seen Him, unless their hands also were applied to His limbs, and the scars of His recent wounds were touched: that this disciple, who was in doubt, might cry suddenly when he had touched and recognized the scars, "My Lord and my God." The scars manifested Him who had healed all wounds in others. Could not the Lord have risen again without scars? Yes, but He knew the wounds which were in the hearts of His disciples, and to heal them He had preserved the scars on His own body. And what said the Lord to him who now confest and said, "My lord, and my God?" "Because thou hast seen," He said, "thou hast believed; blessed are they who have not seen, and yet have believed." Of whom spake He, brethren, but of us? Not that He spoke only of us, but of those also who shall come after us. For a little while when He had departed from the sight of men, that faith might be established in their hearts, whosoever believed, believed tho they saw Him not, and great has been the merit of their faith; for the procuring of which faith they brought only the movement of a pious heart, and not the touching of their hands.

III. These things, then, the Lord did to invite us to the faith. This faith reigneth now in the Church, which is spread throughout the whole world. And now, He worketh greater cures, on account of which He disdained not then to exhibit those lesser ones. For as the soul is better than the body, so is the saving health of the soul better than

the health of the body. The blind body doth not now open its eyes by a miracle of the Lord, but the blinded heart openeth its eyes to the word of the Lord. The mortal corpse doth not now rise again, but the soul doth rise again which lay dead in a living body. The deaf ears of the body are not now opened; but how many have the ears of their heart closed, which yet fly open at the penetrating word of God, so that they believe who did not believe, and they live well who did live evilly, and they obey who did not obey; and we say, "such a man is become a believer," and we wonder when we hear of them whom once we had known as hardened. Why, then, dost thou marvel at one who now believes, who is living innocently, and serving God, but because thou dost behold him seeing, whom thou hadst known to be blind; dost behold him living whom thou hast known to be dead; dost behold him hearing whom thou hadst known to be deaf? For consider that there are those who are dead in another than the ordinary sense, of whom the Lord spoke to a certain man who delayed to follow the Lord, because he wished to bury his father; "Let the dead," said He, "bury their dead." Surely these dead buriers are not dead in body; for if this were so, they could not bury dead bodies. Yet doth He call them dead; where but in the soul within? For as we may often see in a household, itself sound and well, the master of the same house lying dead; so in a sound body do many carry a dead soul within; and these the apostle arouses thus, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." It is the same who giveth sight to the blind that awakeneth the dead. For it is with His voice that the cry is made by the apostle to the dead. "Awake thou that sleepest." And the blind will be enlightened with light, when he shall have risen again. And how many deaf men did the Lord see before His eyes, when He said, "He that hath ears to hear let him hear." For who was standing before Him without his bodily ears? What other ears, then, did He seek for, but those of the inner man?

IV. Again, what eyes did He look for when He spake to those who saw indeed, but who saw only with the eyes of the flesh? For when Philip said to Him, "Lord, show us the Father and it sufficeth us": he understood, indeed, that if the Father were shown him, it might well suffice him; when He that was equal to the Father had sufficed not? And why did He not suffice? Because He was not seen. And why was He not seen? Because the eye whereby He might be seen was not yet whole. For this, namely, that the Lord was seen in the flesh with the outward eyes, not only the disciples who honored Him saw, but also the Jews who crucified Him. He, then, who wished to be seen in another way, sought for other eyes. And, therefore, it was that to him who said, "Show us the Father, and it sufficeth us," He answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He who hath seen Me hath seen the Father also." And that He might in the meanwhile heal the eyes of faith, He has first of all given him instructions regarding faith, that so he might attain to sight. And lest Philip should think that he was to conceive of God under the same form in which he then saw the Lord Jesus Christ in the body, he immediately subjoined, "Believest thou not that I am in the Father, and the Father in me?" He had already said, "He who hath seen me hath seen the Father also." But Philip's eye was not yet sound enough to see the Father, nor, consequently, to see the Son, who is Himself coequal with the Father. And so Jesus Christ took in hand to cure, and with the medicine and salve of faith to strengthen the eyes of his mind, which as yet were weak and unable to behold so great a light, and He said, "Believest thou not that I am in the Father, and the Father in Me?" Let not him, then, who can not yet see what the Lord will one day show him, seek first to see what he is to believe; but let him first believe that the eye by which he is to see may be healed. For it was only the form of the servant which was exhibited to the eyes of servants; because if "He who thought it not robbery to be equal with God" could have been now seen as equal with God by those whom He wished to be healed, He would not have needed to empty Himself and to take the form of a servant. But because there was no way whereby God could be seen, but whereby man could be seen there was;

therefore, He who was God was made man, that that which was seen might heal that whereby He was not seen. For He saith Himself in another place, "Blessed are the pure in heart, for they shall see God." Philip might, of course, have answered and said, Lord, do I see Thee? Is the Father such as I see Thee to be? Forasmuch as Thou hast said, "He who hath seen Me hath seen the Father also?" But before Philip answered thus, or perhaps before he so much as thought it, when the Lord had said, "He who hath seen Me hath seen the Father also," He immediately added, "Believest thou not that I am in the Father, and the Father in me?" For with that eye he could not yet see either the Father, or the Son who is equal with the Father; but that his eye might be healed for seeing, he was anointed unto believing. So, then, before thou seest what thou canst not now see, believe what as yet thou seest not. "Walk by faith," that thou mayest attain to sight. Sight will not gladden him in his home whom faith consoleth not by the way. For, so says the apostle, "As long as we are in the body we are absent from the Lord." And he subjoins immediately why we are still "absent or in pilgrimage," tho we have now believed; "For we walk by faith," he says; "not by sight."

V. Our whole business, then, brethren, in this life is to heal this eye of the heart whereby God may be seen. To this end are celebrated the Holy Mysteries; to this end is preached the Word of God; to this end are the moral exhortations of the Church, those, that is, that relate to the corrections of manners, to the amendment of carnal lusts, to the renouncing the world, not in word only, but in a change of life: to this end is directed the whole aim of the Divine and Holy Scriptures, that that inner man may be purged of that which hinders us from the sight of God. For as the eye which is formed to see this temporal light, a light tho heavenly yet corporeal, and manifest, not to men only, but even to the meanest animals (for this the eye is formed to this light); if anything be thrown or falls into it, whereby it is disordered, is shut out from this light; and tho it encompasses the eye with its presence, yet the eye turns itself away from, and is absent from it; and tho its disordered condition is not only rendered absent from the light which is present, but the light to see which it was formed is even painful to it, so the eye of the heart too, when it is disordered and wounded, turns away from the light of righteousness, and dares not and can not contemplate it.

VI. And what is it that disorders the eye of the heart? Evil desire, covetousness, injustice, worldly concupiscence; these disorder, close, blind the eye of the heart. And yet, when the eye of the body is out of order, how is the physician sought out, what an absence of all delay to open and cleanse it, that they may be healed whereby this outward light is seen! There is running to and fro, no one is still, no one loiters, if even the smallest straw fall into the eye. And God, it must be allowed, made the sun which we desire to see with sound eyes. Much brighter, assuredly, is He who made it; nor is the light with which the eye of the mind is concerned of this kind at all. That light is eternal wisdom. God made thee, O man, after His own image. Would He give thee wherewithal to see the sun which He made, and not give thee wherewithal to see Him who made thee, when He made thee after His own image? He hath given thee this also; both hath He given thee. But much thou dost love these outward eyes, and despisest much that interior eye; it thou dost carry about bruised and wounded. Yea, it would be a punishment to, if thy Maker should wish to manifest Himself unto thee, it would be a punishment to thine eye, before that it is cured and healed. For so Adam in Paradise sinned, and hid himself from the face of God. As long, then, as he had the sound heart of a pure conscience, he rejoiced at the presence of God; when that eye was wounded by sin, he began to dread the divine light, he fled back into the darkness, and the thick covert of trees, flying from the truth, and anxious for the shade.

VII. Therefore, my brethren, since we too are born of him, and as the apostle says, "In Adam all die"; for we were all at first two persons;

if we were loath to obey the physician, that we might not be sick; let us obey Him now, that we may be delivered from sickness. The Physician gave us precepts, when we were whole; He gave us precepts that we might not need a physician. "They that are whole," He saith, "need not a physician, but they that are sick." When whole, we despised these precepts, and by experience have felt how to our own destruction we despised His precepts. Now we are sick, we are in distress, we are on the bed of weakness; yet let us not despair. For because we could not come to the Physician, He hath vouchsafed to come Himself to us. Tho despised by man when he was whole, He did not despise him when he was stricken. He did not leave off to give other precepts to the weak, who would not keep the first precepts, that he might not be weak; as tho He would say, "Assuredly thou hast by experience felt that I spoke the truth when I said, Touch not this. Be healed then now, at length, and recover the life thou hast lost. Lo, I am bearing thine infirmity; drink then the bitter cup. For thou hast of thine own self made those my so sweet precepts, which were given to thee when whole, so toilsome. They were despised, and so thy distress began; cured thou canst not be, except thou drink the bitter cup, the cup of temptations, wherein this life abounds, the cup of tribulation, anguish, and suffering. Drink then," He says, "drink, that thou mayest live." And that the sick man may not make answer, "I can not, I can not bear it, I will not drink"; the Physician, all whole tho He be, drinketh first, that the sick man may not hesitate to drink. For what bitterness is there in this cup which He hath not drunk? If it be contumely, He heard it first when He drove out the devils. "He hath a devil, and by Beelzebub He casteth out devils." Whereupon, in order to comfort the sick, He saith, "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" If pains are this bitter cup, He was bound, and scourged, and crucified. If death be this bitter cup, He died also. If infirmity shrink with horror from any particular kind of death, none was at that time more ignominious than the death of the cross. For it was not in vain, that the apostle, when setting forth His obedience, added, "He became obedient unto death, even the death of the cross."

VIII. But because He designed to honor His faithful ones at the end of the world, He hath first honored the cross in this world; in such wise that the princes of the earth who believe in Him have prohibited any criminal from being crucified; and that cross which the Jewish persecutors with great mockery prepared for the Lord, even kings, His servants, at this day, bear with great confidence on their foreheads. Only the shameful nature of the death which our Lord vouchsafed to undergo for us is not now so apparent, Who, as the apostle says, "Was made a curse for us." And when, as He hung, the blindness of the Jews mocked Him, surely He could have come down from the cross, who, if He had not so willed, had not been on the cross; but it was a greater thing to rise from the grave than to come down from the cross. Our Lord, then, in doing these divine and in suffering these human things, instructs us by His bodily miracles and bodily patience, that we may believe and be made whole to behold those things invisible which the eye of the body hath no knowledge of. With this intent, then, He cured those blind men of whom the account has just now been read in the Gospel. And consider what instruction He has by this cure conveyed to the man who is sick within.

IX. Consider the issue of the thing, and the order of the circumstances. Those two blind men sitting by the wayside cried out, as the Lord passed by, that He would have mercy upon them. But they were restrained from crying out by the multitude which was with the Lord. Now do not suppose that this circumstance is left without a mysterious meaning. But they overcame the crowd who kept them back by the great perseverance of their cry, that their voice might reach the Lord's ears; as tho he had not already anticipated their thoughts. So then the two blind men cried out that they might be heard by the Lord, and could not be restrained by the multitude. The Lord "was passing by," and they cried out. The Lord

"stood still," and they were healed. "For the Lord Jesus stood still, and called them, and said, What wilt ye that I shall do unto you? They say unto Him, That our eyes may be opened." The Lord did according to their faith, He recovered their eyes. If we have now understood by the sick, the deaf, the dead, the sick, and deaf, and dead within; let us look out in this place also for the blind within. The eyes of the heart are closed; Jesus passeth by that we may cry out. What is meant by "Jesus passeth by?" Jesus is doing things which last but for a time. What is meant by "Jesus passeth by?" Jesus doth things which pass by. Mark and see how many things of His have passed by. He was born of the Virgin Mary; is He being born always? As an infant He was suckled; is He suckled always? He ran through the successive ages of life until man's full estate; doth He grow in body always? Boyhood succeeded to infancy, to boyhood youth, to youth man's full stature in several passing successions. Even the very miracles which He did are passed by; they are read and believed. For because these miracles are written that so they might be read, they passed by when they were being done. In a word, not to dwell long on this, He was crucified; is He hanging on the cross always? He was buried, He rose again, He ascended into heaven, now He dieth no more, death hath no more dominion over Him. And His divinity abideth ever, yea, the immortality of His body now shall never fail. But nevertheless all those things which were wrought by Him in time have passed by; and they are written to be read, and they are preached to be believed. In all these things, then, Jesus passeth by.

X. And what are the two blind men by the wayside but the two people to cure whom Jesus came? Let us show these two people in the Holy Scriptures. It is written in the Gospel, "Other sheep I have which are not of this fold; them also must I bring, that there may be one fold and one Shepherd." Who then are the two people? One the people of the Jews, and the other of the Gentiles. "I am not sent," He saith, "but unto the lost sheep of the house of Israel." To whom did He say this? To the disciples; when that woman of Canaan, who confest herself to be a dog, cried out that she might be found worthy of the crumbs from the Master's table. And because she was found worthy, now were the two people to whom He had come made manifest, the Jewish people, to wit, of whom He said, "I am not sent but unto the lost sheep of the house of Israel"; and the people of the Gentiles, whose type this woman exhibited, whom He had first rejected, saying, "It is not meet to cast the children's bread to the dogs"; and to whom, when she said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table," He answered, "O woman, great is thy faith; be it unto thee even as thou wilt." For of this people also was that centurion of whom the same Lord saith, "Verily I say unto you, I have not found so great faith, no, not in Israel," because he had said, "I am not worthy that Thou shouldst come under my roof, but speak the word only, and my servant shall be healed." So then the Lord even before His passion and glorification pointed out two people, the one to whom He had come because of the promises to the Fathers, and the other whom for His mercy's sake He did not reject; that it might be fulfilled which had been promised to Abraham, "In thy seed shall all the nations be blessed."

XI. Attend, now, dearly beloved. The Lord was passing by, and the blind men cried out. What is this "passing by?" As we have already said, He was doing works which passed by. Now upon these passing works is our faith built up. For we believe on the Son of God, not only in that He is the Word of God, by whom all things were made; for if He had always continued in the form of God, equal with God, and had not emptied Himself in taking the form of a servant, the blind men would not even have perceived Him, that they might be able to cry out. But when he wrought passing works, that is, when He humbled Himself, having become obedient unto death, even the death of the cross, the two blind men cried out, Have mercy on us, thou Son of David. For this very thing that He, David's Lord and Creator, willed also to be David's son, He wrought in time, He wrought passing by.

XII. Now what is it, brethren, to cry out unto Christ, but to correspond to the grace of Christ by good works? This I say, brethren, lest haply we cry aloud with our voices, and in our lives be dumb. Who is he that crieth out to Christ, that his inward blindness may be driven away by Christ as He is passing by, that is, as He is dispensing to us those temporal sacraments, whereby we are instructed to receive the things which are eternal? Who is he that crieth out unto Christ? Whoso despiseth the world, crieth out unto Christ. Whoso despiseth the pleasures of the world, crieth out unto Christ. Whoso saith, not with his tongue but with his life, the world is crucified unto me, and I unto the world, crieth out unto Christ. Whoso disperseth abroad and giveth to the poor, that his righteousness may endure forever, crieth out unto Christ. For let him that hears, and is not deaf to the sound, sell that ye have, and give to the poor; provide yourselves bags which wax not old, a treasure in the heavens that faileth not; let him as he hears the sound as it were of Christ's footsteps passing by cry out in response to this in his blindness; that is, let him do these things. Let his voice be in his actions. Let him begin to despise the world, to distribute to the poor his goods, to esteem as nothing worth what other men love, let him disregard injuries, not seek to be avenged, let him give his cheek to the smiter, let him pray for his enemies; if any one who have taken away his goods, let him not ask for them again; if he have taken anything from any man, let him restore fourfold.

XIII. When he shall begin to do all this, all his kinsmen, relations, and friends will be in commotion. They who love the world will oppose him. What madness this! You are too extreme! What! Are not other men Christians? This is folly, this is madness. And other such like things do the multitude; cry out to prevent the blind from crying out. The multitude rebuked them as they cried out; but did not overcome their cries. Let them who wish to be healed understand what they have to do. Jesus is now also passing by; let them who are by the wayside cry out. These are they, who know God with their lips, but their heart is far from Him. These are by the wayside, to whom, as blinded in heart, Jesus gave His precepts. For when those passing things which Jesus did are recounted, Jesus is always represented to us as passing by. For even unto the end of the world there will not be wanting blind men sitting by the wayside. Need then there is that they who sit by the wayside should cry out. The multitude that was with the Lord would repress the crying of those who were seeking for recovery. Brethren, do you see my meaning? For I know not how to speak, but still less do I know how to be silent. I will speak then, and speak plainly. For I fear Jesus passing by and Jesus standing still; and therefore I can not keep silence. Evil and unknown Christians hinder good Christians who are truly earnest and wish to do the commandments of God, which are written in the Gospel. This multitude which is with the Lord hinders those who are crying out, hinders those, that is, who are doing well, that they may not by perseverance be healed. But let them cry out, and not faint; let them not be led away as if by the authority of numbers; let them not imitate those who become Christians before them, who live evil lives themselves, and are jealous of the good deeds of others. Let them not say, "Let us live as these so many live." Why not rather as the Gospel ordains? Why dost thou wish to live according to the remonstrances of the multitude who would hinder them, and not after the steps of the Lord who passeth by? They will mock, and abuse, and call thee back; do thou cry out till thou reach the ears of Jesus. For they who shall persevere in doing such things as Christ hath enjoined, and regard not the multitude that hinder them, nor think much of their appearing to follow Christ, that is of their being called Christians; but who love the light which Christ is about to restore to them more than they fear the uproar of those who are hindering them; they shall on no account be separated from Him, and Jesus will stand still, and make them whole.

XIV. For how are our eyes made whole? That as by faith we perceive

Christ passing by in the temporal economy, so we may attain to the knowledge of Him as standing still in His unchangeable eternity. For there is the eye made whole when the knowledge of Christ's divinity is attained. Let your love apprehend this; attend ye to the great mystery which I am to speak of. All the things which were done by our Lord Jesus Christ, in time, graft faith in us. We believe on the Son of God, not on the word only, by whom all things were made; but on this very word, "made flesh that He might dwell among us"; who was born of the Virgin Mary; and the rest which the Faith contains, and which are represented to us that Christ might pass by, and that the blind, hearing His footsteps as He passeth by, might by their works cry out, by their life exemplifying the profession of their faith. But now in order that they who cry out may be made whole, Jesus standeth still. For he saw Jesus now standing still, who says, "Though we have known Christ after the flesh, yet now henceforth know we Him no more." For he saw Christ's divinity as far as in this life is possible. There is then in Christ the divinity, and the humanity. The divinity standeth still, the humanity passeth by. What means "the divinity standeth still?" It changeth not, is not shaken, doth not depart away. For He did not so come to us as to depart from the Father; nor did He so ascend as to change His place. When He assumed flesh, it changed place; but God assuming flesh, seeing He is not in place, doth not change His place. Let us then be touched by Christ standing still, and so our eyes be made whole. But whose eyes? The eyes of those who cry out when He is passing by; that is, who do good works through that faith which hath been dispersed in time, to instruct in our infancy.

XV. Now what thing more precious can we have than the eye made whole? They rejoice who see this created light which shines from heaven, or even that which is given out from a lamp. And how wretched do they seem who can not see this light? But wherefore do I speak, and talk of all these things, but to exhort you all to cry out, when Jesus passeth by. I hold up this light which perhaps ye do not see as an object of love to you, holy brethren. Believe, while as yet ye see it not; and cry out that ye may see. How great is thought to be the unhappiness of men who do not see this bodily light? Does any one become blind; immediately it is said: "God is angry with him, he has committed some wicked deed." So said Tobias's wife to her husband. He cried out because of the kid, lest it had come of theft; he did not like to hear the sound of any stolen thing in his house; and she, maintaining what she had done, reproached her husband; and when he said, "Restore it if it be stolen"; she answered insultingly, "Where are thy righteous deeds?" How great was her blindness who maintaineth the theft; and how clear a light he saw, who commanded the stolen thing to be restored! She rejoiced outwardly in the light of the sun; he inwardly in the light of righteousness. Which of them was in the better light?

XVI. It is to the love of this light that I would exhort you, beloved; that ye would cry out by your works, when the Lord passeth by; let the voice of faith sound out, that Jesus was standing still, that is, the unchangeable, abiding wisdom of God, and the majesty of the Word of God, by which all things were made, may open your eyes. The same Tobias, in giving advice to his son, instructed him to this, to cry out; that is, he instructed him to good works. He told him to give to the poor, charged him to give alms to the needy, and taught him, saying, "My son, alms suffereth not to come into darkness." The blind gave counsel for receiving and gaining sight. "Alms," saith he, "suffereth not to come into darkness." Had his son in astonishment answered him, "What then, father, hast thou not given alms, that thou speakest to me in blindness; art not thou in darkness, and yet thou dost say to me, Alms suffereth not to come into darkness?" But no, he knew well what the light was concerning which he gave his son instruction, he knew well what he saw in the inner man. The son held out his hand to his father, to enable him to dwell in heaven.

XVII. To be brief; that I may conclude this sermon, brethren, with a matter which touches me very nearly, and gives me much pain, see what crowds there are which rebuke the blind as they cry out. But let them not deter you. Whosoever among this crowd desire to be healed; for there are many Christians in name, and in works ungodly; let them not deter you from good works. Cry out amid the crowds that are restraining you, and calling you back, and insulting you, whose lives are evil. For not only by their voices, but by evil works, do wicked Christians repress the good. A good Christian has no wish to attend the public shows. In this very thing, that he bridles his desire of going to the theater, he cries out after Christ, cries out to be healed. Others run together thither, but perhaps they are heathens or Jews? Ah! indeed, if Christians went not to the theaters, there would be so few people there that they would go away for very shame. So then Christians run thither also, bearing the Holy Name only to their condemnation. Cry out then by abstaining from going, by repressing in thy heart this worldly concupiscence; hold on with a strong and persevering cry unto the ears of the Savior, that Jesus may stand still and heal thee. Cry out amid the very crowds, despair not of reaching the ears of the Lord. For the blind man in the Gospel did not cry out in that quarter where no crowd was, that so they might be heard in that direction, where there was no impediment from persons hindering them. Amid the very crowds they cried out; and yet the Lord heard them. And so also do ye even amid sinners, and sensual men, amid the lovers of the vanities of the world, there cry out that the Lord may heal you. Go not to another quarter to cry out unto the Lord, go not to heretics and cry out unto Him there. Consider, brethren, how in that crowd which was hindering them from crying out, even there they who cried out were made whole.

WYCLIF

CHRIST'S REAL BODY NOT IN THE EUCHARIST

BIOGRAPHICAL NOTE

John Wyclif, eminent as scholar, preacher, and translator, was born in **1324 in Spresswel, near Richmond, Yorkshire, England. Known as the "Morning Star of the Reformation"** he was a vigorous and argumentative speaker, exemplifying his own definition of preaching as something which should be "apt, apparent, full of true feeling, fearless in rebuking sins, and so address to the heart as to enlighten the spirit and subdue the will." On these lines he organized a band of Bible preachers who worked largely among the common people.

Much of Wyclif's popularity was due to his clear and simple style. While not a great orator, he introduced a popular method of preaching that was widely copied. He died at Lutterworth in 1384. The Church considered him a heretic, for he taught the right of the individual to form his own opinions after personal study of the Scriptures. He was the first Englishman to translate the Bible systematically into his native Anglo-Saxon. In 1428, by order of Pope Martin V, his bones were exhumed and burned, and the ashes thrown into the river Swale.

WYCLIF

1324-1384

CHRIST'S REAL BODY NOT IN THE EUCHARIST

This is my body--Matt. xxvi., 26.

Now understand ye the words of our Savior Christ, as He spake them one after another—as Christ spake them. For He took bread and blest, and yet what blest He? The Scripture saith not that Christ took the bread and blest it, or that He blest the bread which He had taken. Therefore it seemeth more that He blest His disciples and apostles, whom He had ordained witnesses of His passion; and in them He left His blest word, which is the bread of life, as it is written, "Not only in bread liveth man, but in every word that proceedeth out of the mouth of God." Also Christ saith, "I am the bread of life that came down from heaven." And Christ saith also in John, "The words that I have spoken to you are spirit and life." Therefore it seemeth more that He blest His disciples, and also His apostles, in whom the bread of life was left more than in material bread, for the material bread hath an end. As it is written in the Gospel of Matthew xv. that Christ said, "All things that a man eateth go down into the belly, and are sent down into the draught;" but the blessing of Christ kept His disciples and apostles, both bodily and [ghostly] spiritual. As it is written, that none of them perished but the son of perdition, that the Scriptures might be fulfilled, and often the Scripture saith that Jesus took bread and brake it, and gave it to his disciples, and said, "Take ye, eat ye, this is my body that shall be given for you." But He said not this bread is my body, or that bread should be given for the life of the world. For Christ saith, What and if ye shall see the Son of man ascend up where He was before? "It is the Spirit that quickeneth, the flesh profiteth nothing." Also Christ saith in the Gospel, "Verily, verily I say unto you except the wheat corn fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit"

Here men may see by the words of Christ that it behooved that He died in the flesh, and that in His death was made the fruit of everlasting life for all them that believe on Him, as it is written "For as by Adam they all die, even so by Christ shall all live, and every man in his own order; for as one clearness is in the sun, another in the moon, and a star in clearness is nothing in comparison to the sun; even so is the rising again of the dead for we are sown in corruption and shall rise again incorruptible, we are sown in infirmity, and shall rise again in strength; we are sown in natural bodies, and shall rise again spiritual bodies." Then if Christ shall change thus our deadly bodies by death, and God the Father spared not his own Son, as it is written, but that death should reign in him as in us, and that he should be translated into a spiritual body, as the first rising again of dead men; then how say the hypocrites that take on them to make our Lord's body? Make they the glorified body? Either make they again the spiritual body which is risen from death to life or make they the fleshy body as it was before he suffered death? And if they say also that they make the spiritual body of Christ, it may not be so, for what Christ said and did, He did as He was at supper before He suffered His passion; as it is written that the spiritual body of Christ rose again from death to life. Also that He ascended up to heaven, and that He will abide there till He come to judge the quick and the dead. And if they say that they make Christ's body as it was before He had suffered His passion, then must they needs grant that Christ is to die yet. For by all Holy Scriptures He was promised to die, and that He should give lordship of everlasting life.

Furthermore, if they say that Christ made His body of bread, I ask, With what words made He it? Not with these words, *"Hoc est corpus meum"*; that is to say in English, "This is my body," for they are the words of giving, and not of making, which He said after that He brake the bread; then parting it among His disciples and apostles. Therefore if Christ had made of that bread His body, [He] had made it in His blessing, or else in giving of thanks, and not in the words of giving; for if Christ had spoken of the material bread that He had in His hands when He said, *"Hoc est corpus meum"*, "This is my body," it was made before, or else

the word had been a lie. For if I say, This is my hand, and if it be not a hand, then am I a liar; therefore seek carefully if ye can find two words of blessing, or of giving of thanks, wherewith Christ made his body and blood of the bread and wine. And that all the clerks of the earth know not, for if ye might find or know those words, then should ye wax great masters above Christ, and then ye might be givers of His substance, and as fathers and makers of Him, and that He should worship you, as it is written, Thou shalt worship thy father and mother. Of such as desire such worship against God's law, speaketh St. Paul of the man of sin, that enhanceth himself as if he were God. And he is worshiped over all things as God, and showeth himself as he were God. Where our clergy are guilty in this, judge ye or they that know most, for they say that when ye have said, *„Hoc est corpus meum“*, that is to say, "This is my body;" which ye call the words of consecration, or else of making; and when they are said over the bread, ye say that there is left no bread, but it is the body of the Lord. So that in the bread there remaineth nothing but a heap of accidents, as witness ruggedness, roundness, savor, touching, and tasting, and such other accidents. Then, if thou sayest that the flesh and blood of Christ, that is to say, his manhood, is made more, or increased by so much as the ministration of bread and wine is, the which ye minister—if ye say it is so—then thou must needs consent that the thing which is not God today shall be God tomorrow; yea, and that the thing which is without spirit of life, but groweth in the field by kind, shall be God at another time. And we all ought to believe that He was without beginning, and without ending; and not made, for if the manhood of Christ were increased every day by so much as the bread and wine draweth to that ye minister, He should increase more in one day by cart-loads than He did in thirty-two years when He was here in earth.

And if thou makest the body of the Lord in those words, *„Hoc est corpus meum“*; that is to say, "This is my body"; and if thou mayest make the body of the Lord in those words, "This is my body," thou thyself must be the person of Christ, or else there is a false God; for if it be thy body as thou sayest, then it is the body of a false knave or of a drunken man, or of a thief, or of a lecherer, or full of other sins, and then there is an unclean body for any man to worship for God! For even if Christ had made there His body of material bread in the said words, as I know they are not the words of making, what earthly man had power to do as He did? For in all Holy Scripture, from the beginning of Genesis to the end of the Apocalypse, there are no words written of the making of Christ's body; but there are written that Christ was the Son of the Father, and that He was conceived of the Holy Ghost, and that he took flesh and blood of the Virgin Mary, and that He was dead, and that He rose again from death on the third day, and that He ascended to heaven very God and man, and that we should believe in all Scriptures that are written of Him, and that He is to come to judge the quick and the dead, and that the same Christ Jesus, King and Savior, was at the beginning with the Father and the Holy Ghost, making all things of naught, both heaven and earth, and all things that are therein; working by word of His virtue, for He said, Be it done, and it was done, whose works never earthly man might comprehend, either make. And yet the words of the making of these things are written in the beginning of Genesis, even as God spake them; and if ye can not make the work that He made, and have the word by which He made it, how shall ye make Him that made the works? You have no words of authority or power left you on earth by which ye should do this, but ye have feigned this craft of your false errors, which some of you understand not; for it is prophesied, "They shall have eyes and see not, and ears and hear not; and shall see prophesies, and shall not understand, less they be converted; for I hide them from the hearts of those people; their hearts are greatly fatted." And this thing is done to you for the wickedness of your errors in unbelief; therefore be ye converted from the worst sin, as it is written, "When Moses was in the hill with God," the people made a calf and worshiped it as God. And God spake to Moses, "Go, for the people

have done the worst sin to make and worship alien gods."

But now I shall ask you a word; answer ye me, Whether is the body of the Lord made at once or at twice? Is it both the flesh and the blood in the host of the bread; or else is the flesh made at one time, and the blood made at another time; that is to say, the wine in the chalice? If thou wilt say it is full and wholly the manhood of Christ in the host of bread, both flesh and blood, skin, hair, and bones, then makest thou us to worship a false god in the chalice, which is unconjured when ye worship the bread; and if ye say the flesh is in the bread, and the blood in the wine, then thou must grant, if thy craft be true, as it is not indeed, that the manhood of Christ is parted, and that He is made at two times. For first thou takest the host of bread, or a piece of bread, and makest it as ye say, and the innocent people worship it. And then thou takest to thee the chalice, and likewise marrest, makest, I would have said, the blood in it, and then they worship it also, and if it be so as I am sure that the flesh and blood of Christ ascended, then are ye false harlots to God and to us; for when we shall be houselled ye bring to us the dry flesh, and let the blood be away; for ye give us after the bread, wine and water, and sometimes clean water unblest, or rather conjured, by the virtue of your craft; and yet ye say, under the host of bread is the full manhood of Christ. Then by your own confession must it needs be that we worship a false god in the chalice, which is unconjured when we worship the bread, and worship the one as the other; but where find ye that ever Christ or any of His disciples taught any man to worship this bread or wine?

Therefore, what shall we say of the apostles that were so much with Christ, and were called by the Holy Ghost; had they forgotten to set it in the creed when they made it, which is Christian men's belief? Or else we might say that they knew no such God, for they believe in no more gods but in Him that was at the beginning, and made of naught all things visible and invisible, which Lord took flesh and blood, being in the Virgin, the same God. But ye have many false ways, to beguile the innocent people with sleights of the fiend.

For ye say that in every host each piece is the whole manhood of Christ, or full substance of Him. For ye say as a man may take a glass, and break the glass into many pieces, and in every piece properly thou mayest see thy face, and yet thy face is not parted; so ye say the Lord's body is in each host or piece, and His body is not parted. And this is a full subtle question to beguile an innocent fool, but will ye take heed of this subtle question, how a man may take a glass and behold the very likeness of his own face, and yet it is not his face, but the likeness of his face; for if it were his very face, then he must needs have two faces, one on his body and another in the glass. And if the glass were broken in many places, so there should be many faces more by the glass than by the body, and each man shall make as many faces to them as they would; but as ye may see the mind or likeness of your face, which is not the very face; but the figure thereof, so the bread is the figure or mind of Christ's body in earth, and therefore Christ said, As oft as ye do this thing do it in mind of me.

Also ye say this, As a man may light many candles at one candle, and yet the light of that candle is never the more nor ever the less; so ye say that the manhood of Christ descendeth into each part of every host, and the manhood of Christ is never the more nor less. Where then becometh your ministrations? For if a man light many candles at one candle, as long as they burn there will be many candles lighted, and as well the last candle as the first; and so by this reason, if ye shall fetch your word at God, and make God, there must needs be many gods, and that is forbidden in the first commandment, Exod. xx. And as for making more, either making less, of Christ's manhood, it lieth not in your power to come there nigh, neither to touch it, for it is ascended into heaven in a spiritual body, which He suffered not Mary Magdalen to

touch, when her sins were forgiven to her.

Therefore all the sacraments that are left here in earth are but minds of the body of Christ, for a sacrament is no more to say but a sign or mind of a thing passed, or a thing to come; for when Jesus spake of the bread, and said to His disciples, As ye do this thing, do it in mind of me, it was set for a mind of good things passed of Christ's body; but when the angel showed to John the sacraments of the woman and of the beast that bare her, it was set for a mind of evil things to come on the face of the earth, and great destroying of the people of God. And in the old law there were many figures or minds of things to come. For before Christ, circumcision was commanded by a law; and he that kept not the law was slain. And yet St. Paul saith, "And neither is it circumcision that is openly in the flesh, but he that is circumcised of heart in spirit, not the letter whose praising is not of men, but of God." Peter saith in the third chapter of his epistle, "And so baptism of like form maketh not us safe, but the putting away of the filthiness of the flesh, and the having of good conscience in God by the rising again of our Lord Jesus Christ from death, that we should be made heirs of everlasting life, He went up into heaven, and angels, and powers, and virtues, are made subjects to Him."

And also the Scripture saith of John Baptist, that he preached in the wilderness and said, "A stronger than I shall come after me, and I am not worthy to kneel down and unlace His shoe;" and yet Christ said that he was more than a prophet. See also Isaiah xl., Matt. xi. How may ye then say that ye are worthy to make His body, and yet your works bear witness that ye are less than the prophets? for if ye were not, ye should not teach the people to worship the sacraments or minds of Christ for Christ himself; which sacraments or figures are lawful as God taught them and left them unto us, as the sacrifices or minds of the old law were full good. As it is written, "They that kept them should live in them." And so the bread that Christ brake was left to us for mind of things passed for the body of Christ, that we should believe He was a very man in kind as we are, but as God in power, and that His manhood was sustained by food as ours. For St. Paul saith He was very man, and in form he was found as man. And so we must believe that He was very God and very man together, and that He ascended up very God and very man to heaven, and that He shall be there till He come to doom the world. And we may not see him bodily, being in this life, as it is written, Peter i., for he saith, "Whom ye have not seen ye love, into whom ye now not seeing believe." And John saith in the first chapter of his Gospel, "No man saw God; none but the only begotten Son that is in the bosom of the Father, He hath told it out." And John saith in his first epistle, the third chapter, "Every man that sinneth seeth not him, neither knoweth him." By what reason then say ye that are sinners that ye make God? truly this must needs be the worst sin, to say that ye make God, and it is the abomination of discomfort that is said in Daniel the prophet to be standing in the holy place; he that readeth let him understand.

Also Luke saith that Christ took the cup after that He had supped, and gave thanks and said, "This cup is the new testament in my blood that shall be shed unto the remission of sins for man." Now, what say ye; the cup which He said was the new testament in His blood, was it a material cup in which the wine was that He gave his disciples wine of, or was it His most blest body in which the blest blood was kept till it was shed out for the sins of them that should be made safe by His passion? Needs must we say that He spake of His holy body, as He did when He called His passion or suffering in body a cup, when He prayed to His father, before He went to His passion, and said, "If it be possible that this cup pass from me, but if thou wilt that I drink it, thy will be done?" He spake not here of the material cup in which He had given His disciples drink; for it troubled not Him, but He prayed for His great sufferance and bitter death, the which He suffered for our sins and not for His own. And if He spake of His holy body and passion when He said, "This cup is

the new testament in my blood," so He spake of His holy body when He said, "This is my body which shall be given for you," and not of the material bread which He had in His hand. Also in another place He called His passion a cup, where the mother of Zebedee's sons came to Him, and asked of Him that her two sons, when He came to His kingdom, might sit one on His right, and one at His left side. And He answered and said, "Woman, thou wottest not what thou asketh; then He said to them, May ye drink of the cup that I shall drink? and they said, Yea, Lord. And He said, Ye shall drink of my cup, but to sit on my right hand or left hand it is not mine to give, but to the Father it is proper." But in that He said, Ye shall drink of my cup, He promised them to suffer tribulation of this world as He did, by the which they should enter into life everlasting, and to be both on his right hand. And thus ye may see that Christ spake not of the material cup, neither of himself, nor of his apostles, neither of material bread, neither of material wine. Therefore let every man wisely, with meek prayers, and great study, and also charity, read the words of God and holy Scriptures; but many of you are like the mother of Zebedee's sons to whom Christ said, "Thou knowest not what thou askest." So, many of you know not what ye ask, nor what you do; for if ye did, ye would not blaspheme God as ye do, to set an alien God instead of the living God. Also Christ saith, "I am a very vine; wherefore then worship ye not the vine God, as ye do the bread? Wherein was Christ a very vine, or wherein was the bread Christ's body, in figurative speech, which is hidden to the understanding? Then if Christ became not a material or an earthly vine, neither did a material vine become His body. So neither the bread, material bread, was changed from its substance to the flesh and blood of Christ."

Have ye not read in John the second, when Christ came into the temple, they asked of Him what token He would show, that they might believe Him. And He answered them, "Cast down this temple, and in three days I shall raise it again;" which words were fulfilled in His rising again from death; but when He said, "Undo this temple," in that that He said this, they were in error, for they understood it fleshly, and had supposed that He had spoken of the temple of Jerusalem, because He stood in it. And therefore they accused Him at His passion full falsely. For He spake of the temple of His blest body, which rose again in the third day. And right so Christ spake of His holy body when He said, "This is my body which shall be given for you," which was given to death, and to rising again to bliss, for all that shall be saved by him. But like as they accused him falsely of the temple of Jerusalem, so now a days they accuse falsely against Christ, and say that Christ spake of the bread that He brake among His apostles; for in that Christ said this, they are deceived, take it fleshly, and turn it to the material bread, as the Jews did to the temple; and on this false understanding they make abomination of discomfort, as is said by Daniel the prophet, and in Matthew xxiv., to be standing in the holy place; he that readeth let him understand.

Now, therefore, pray we heartily to God, that this evil may be made short for the chosen men, as He hath promised in His blest Gospel; and the large and broad way that leadeth to perdition may be stopt, and the straight and narrow way that leadeth to bliss may be made open by Holy Scriptures, that we may know which is the will of God, to serve Him in truth and holiness in the dread of God, that we may find by Him a way of bliss everlasting. So be it.

SAVONAROLA

THE ASCENSION OF CHRIST

BIOGRAPHICAL NOTE

Girolamo Savonarola was born at Ferrara in 1452, and was admitted in **1475 into the novitiate of the Dominican Order, where he soon made** himself conspicuous for eloquence, and in Florence attracted many hearers by his diatribes against corruption. Florence, having lost its independence as a republic, was completely under the sway of the Medici, who became arrayed against Savonarola, who aimed at establishing an ideal Christian commonwealth. When he attacked the Pope Alexander VI. his doom was practically sealed. In 1495 he was forbidden to appear in the pulpit, and four years later was excommunicated. He rebelled against papal authority, but the people of Florence grew tired of the strict rule of conduct imposed by his teaching, and he was imprisoned and tried for heresy and sedition. On May 23, 1498, he was hanged and his body burned. His puritanism, his bold rebuking of vice, his defiance of every authority excepting that of his own conscience, seem to anticipate the efforts made by Calvin to regenerate Geneva. Both men failed in their splendid attempts at social reformation, but both left an example of heroic altho somewhat short-sighted unselfishness, which has borne fruit in history.

SAVONAROLA
1452--1498

THE ASCENSION OF CHRIST[1]

[Footnote 1: Reprinted by permission of Messrs. G.P. Putnam's Sons from "The World's Orations," the translation having been copyrighted by Messrs. Putnams.]

While he blessed them, he was parted from them, and carried up into heaven--Luke xxiv., 51.

Beloved in Christ Jesus, the wise men of this world divide all created things into two classes; one class they name substances, the other accidents. The substances are those things that exist through themselves without requiring anything else on which to rest, as the earth, water, air, the heavens, animals, stones, plants, and similar things. The accidents can not exist by themselves, but only by resting on something else, as color, odor, taste, and other such things. But because our knowledge is entirely through the senses, and we are able to know anything only when its accidents fall upon our senses, we have, therefore, knowledge of the accidents rather than of the substances. The eyes are for colors, the ears for sounds, the nose for scents, the tongue for flavors, the touch for heat and cold, for hard and soft. Each sense has its own sphere of knowledge and brings what it has perceived before the imagination, and this hands it over to the reason within, which reads and illuminates the productions of the imagination, judges them, and in this way comes to a knowledge of the substances. But the reason has little light if it is separated from the body, for God has joined soul and body together; and so by means of the senses knowledge becomes definite and complete. For if the soul out of the body were richer in knowledge, it would be in vain that it should be in the body. God and nature have done nothing in vain, and therefore the soul's union with the body ministers to its perfection.

The soul's knowledge, however, will not be complete so long as it lives in this mortal body. It does not while here come to the fundamental distinctions and causes of the substances, because it is obliged to know the inner side of things through their externals. Therefore man is able only imperfectly to know an incorporeal substance; how much less can he know the uncreated infinite being of God? But if he can not know the

being of God, he will not be able to know many other infinite things which are in Him. We ought therefore not to be surprized that there is much in God which we can not understand, and that very many truths of the faith we can not yet prove since we do not yet know everything. The great God in His rich mercy saw our poor knowledge and came into our flesh and assumed it that He might work for us, die, and rise again from the dead; until after a life full of love He raised Himself above the world of sense into His eternity. But so long as our Redeemer lived with His apostles they loved too much that which they saw of Him, because they were bound down to their senses, and were therefore unable to rise to the knowledge of His Spirit. It was necessary that He should disappear in the heavens that He might lift their souls far above the world of sense up to Himself. Their natural powers could not do this; therefore He gave to His elect a light from above. Ascending on high He led captivity captive, for ascending into the heavens He took with Him the prey which the devil had made of the soul of men ever since the fall of our parents. The Lord has given gifts unto men (Eph. iv. 8), inasmuch as He has imparted to them the seven gifts of the Holy Ghost. Now they leave everything of this world, and rise above by following Christ, who gives to them for a light the light of faith. Let us speak this morning of this faith which leads to the Savior.

"Awake thou that sleepest and Christ shall give thee light." Be not held captive by flesh and sense, which hold thee fast in sleep; rise to Christ, He will give thee light. See, His flesh is above. What do ye say to that, ye wise men of this world? Everything that has weight tends downward, but His flesh is of thy heart. Thou hast refused the service of the Lord, who has ascended to prepare for thee the highest glory.

I call upon all men and women, all whose lives are ruined in sorrows and troubles. What do ye fear? He who believes that Christ is above no longer fears anything. Come then all ye into His service. Jesus reproveth the unbelief and the hard-heartedness of His disciples, because they did not believe those who had seen Him after He had risen. Without faith it is impossible to please God. No doubt the apostles said: How can we believe these women? But these women were of pure heart before God, and therefore the Savior reproveth His disciples. Ye deserve still sharper reprimands. To the disciples a few women announced the news that He had risen. Ye hear all this, and in addition all the glorious revelations in which the Lord after this manifested Himself on earth. Why do ye not come to serve Christ? Ye do not truly believe, because ye are so full of sin, and despise God's commandments. Ye do not deserve the gift of faith. He who has faith should show it in his deeds, that he may have what he says he has, and may know what he has; namely, the certainty of the divine word, which can not err, the goodness of God, and His guidance into all goodness. On account of thy sins, thou hast not the true light which would have enabled thee to see all goodness. Thou art sunk in vice, drunken with greed and luxury, and all the works of this world. Thou seekest only power and glory. And wherefore? If thou hadst faith, thou wouldst not seek such things, for thou wouldst know that faith would give thee a much higher crown. From these sins have come thy unbelief and thy hardness of heart. Therefore the words of faith do not touch thy heart: it is a heart of stone and iron. Throw off thy load of sin and give thy will to righteousness; then will thy hard-heartedness end, and God will bestow on thee the gift of faith. What wilt thou? Why standest thou so uncertain and irresolute? Why dost thou not hasten to Him, and see how He leaves thy life, how He goes into the heavens, to which He bids thee come up. Leave at length thy sensual life and enter the pathway of Christ. Hesitate no longer, begin to-day, put it not off until to-morrow. If thou hast faith, thou canst not delay longer, and if thy heart is right before God, He will give thee the light of faith which will enable thee to distinguish the false from the true faith, and so when on the right road not to fall into error. Then wilt thou know for thyself that the Gospel makes good men out of those who truly believe, and thine experience will tell thee that thou hast no occasion

to doubt.

A story from the Old Testament might perhaps serve as a parable and make clearer what I mean. When Balak heard of Israel's march, he was afraid and sent to call Balaam to curse Israel for him. Balaam set out on his way with his ass, accompanied by an angel of the Lord, because Balaam was going to Balak with an evil intention. The beast sought in vain to turn into the field, and finally fell down between two walls, and suffered under blows and curses, until the prophet saw the angel and perceived his sin. Balak is the devil who would ruin the people of God; by Balaam we can understand the nobles, the prelates, the preachers, the learned, who are held captive by their arrogance. The two servants are those who follow the proud, serve them, and flatter them, especially the lazy clergy and monks, who so far as outward show goes live a virtuous life, but who live for ceremonies and take care not to speak the truth. To these belong many citizens who live apparently virtuously and hide their pride. Because they commit no sins of the flesh which can be noticed, they are full of piety in their outward ceremonies, but within full of arrogance. These are the members of the devil, for the devil neither eats, drinks, nor sleeps, he is neither a miser nor a wanton, but is within full of pride as are these. By the ass we are to understand the simple people. They are led in the way of sin by the ceremonies of the lazy, since they are not thought fit for the worship of the heart, and must be led by masses, penance, and indulgences, and they throw away what might be of profit for money and for candles. The lazy give them counsel in their sermons: Give some vestment, build a chapel, and thou wilt be freed from any danger of going to hell. Do not believe these mountebanks; no outward act can bring you to Paradise, not even miracles and prophecy, but only the grace of God, if you have humility and love.... Before the ass stood an angel with a sword. This is Christ, who speaks to the ass: Walk no longer in the path of sin, for I have ready for you a great scourge. The ass alone saw the angel; for the simple first hear the word of the Lord, but Balaam and such as are with him will hear nothing of it. The ass left the path of captivity and went out into the field, into the way of the Lord. "For the kingdom of heaven is like treasure hid in a field; which when a man found he sold all that he had and bought that field." So the simple go into the holy field of the Scriptures and say: "Let me look around a little, for the flowers of this field bear fruit." Yea, our fathers, the prophets, apostles, and martyrs bore fruit, they who died with joy for the truth. These are they who go into the field and speak the truth in the face of death. Come into the city, where the nobles and the masters taken captive by sin crowd together, cry the lazy troop of monks: O fathers, it would be well if when you spoke of these things, you touched not this string, by which you allow yourselves to fall into disgrace and disfavor. They have said that already to me. Our persecution begins if we begin to preach. But Jesus was willing to die for the truth of what He said; should we forsake the truth in order not to displease men? No, we will say it in every way, and with Balaam's ass go into the field.

Think not that I am such a fool as to undertake these things without good reason. I call heaven and earth to witness against me if I do not speak the truth. For against all the world is my sermon; every one contradicts it. If I go about with lies, then I have Christ against me; therefore I have heaven and earth against me, and how then could I stand? As such a trifler with holy things how should I dare rise up? Believe me, I speak the truth, I have seen it with my eyes, and touched it with my hands. Believe it! If I speak not the truth, I consign myself body and soul to destruction; but I tell you I am certain of the truth, and I would that all were as I am. I say that of the truth on which I stand, not as tho I wished that others had my failings as well. So come then into the service of Jesus; come to the truth, come here, I bid you. Do ye not know how I explained the revelation of St. John? There were many who said that I spoke too much in detail, and went too deep into it. There stood the angel before the ass, and wanted it to go out into

the field, but Balaam smote it; and ye know not how much opposition I must yet undergo. The lazy monks were the first who called me a fool and revolutionist, and on the other side stood the weak and the simple, who said in their innocent faith: "Oh, if we could only do what He teaches!" Then I had war with the citizens and the great judges of this time, whom my manner of preaching did not please. I was between two walls; the angel warned me, threatening eternal death from this road, and I received Balaam's blows. Ye know my persecution and my danger; but I knew that I was on the way to victory and said always: No human being can drive my cause from the world. Balaam, thou leanest thy foot against the walls, but do as thou wilt, I will crush thy foot; I leaned on the wall, on Christ, I leaned on His grace, I hoped; leave off thine anger and threatening, thou canst not get me away from the wall. I say to all of you: Come to the truth, forsake your vice and your malice, that I may not have to tell you of your grief. I say it to you, O Italy, I say it to you, O Rome, I say it to all of you; return and do penance. There stands before you the holy truth; she can not fall; she can not bend or give way; wait not until the blows fall.

In everything am I oppressed; even the spiritual power is against me with Peter's mighty key. Narrow is my path and full of trouble; like Balaam's ass, I must throw myself on the ground and cry: "See, here I am; I am ready to die for the truth." But when Balaam beat his fallen beast, it said to him: "What have I done to thee?" So I say to you: "Come here and tell me: what have I done to you? Why do you beat me? I have spoken the truth to you; I have warned you to choose a virtuous life; I have led many souls to Christ." But you answer: "Thou hast spoken evil of us, therefore, thou shouldst suffer the stripes thou deservest." But I named no one, I only blamed your vices in general. If you have sinned, be angry with yourselves, not with me. I name none of you, but if the sins I have mentioned are without question yours, then they and not I make you known. As the smitten beast asked Balaam, so I ask you: "Tell me, am I not your ass? and do you not know that I have been obedient to you up to this very moment, that I have even done what my superiors have commanded, and have always behaved myself peaceably?" You know this, and because I am now so entirely different, you may well believe that a great cause drives me to it. Many knew me as I was at first; if I remained so I could have had as much honor as I wanted. I lived six years among you, and now I speak otherwise, nevertheless I announce to you the truth that is well known. You see in what sorrows and what opposition I must now live, and I can say with Jeremiah: "O, my mother, that thou hast borne me a man of strife and contention to the whole earth!" But where is a father or a mother that can say I have led their son into sin; one that can say I have ruined her husband or his wife? Everybody knows my manner of life, therefore it is right for you to believe that I speak the truth which everybody knows. You think that it is impossible for a man to do what the faith I have preached tells him to do: with God it would be easy for you.

The ass alone saw the angel, the others did not; so open your eyes. Thank God, many have them open. You have seen many learned men whom you thought wise, and they have withstood our cause: now they believe; many noted masters who were hard and proud against us: now humility casts them down. You have also seen many women turn from their vanity to simplicity; vicious youths who are now improved and conduct themselves in a new way. Many, indeed, have received this doctrine with humility. That doctrine has stood firm, no matter how attacked with the intention of showing that it was a doctrine opposed to Christ. God does that to manifest His wisdom, to show how it finally overcomes all other wisdom. And He is willing that His servants be spoken against that they may show their patience and humility, and for the sake of His love not be afraid of martyrdom.

O ye men and women, I bid you to this truth; let those who are in captivity contradict you as much as they will, God will come and oppose

their pride. Ye proud, however, if you do not turn about and become better, then will the sword and the pestilence fall upon you; with famine and war will Italy be turned upside down. I foretell you this because I am sure of it: if I were not, I would not mention it. Open your eyes as Balaam opened his eyes when the angel said to him: "Had it not been for thine ass, I would have slain thee." So I say to you, ye captives: Had it not been for the good and their preaching, it would have been wo unto you. Balaam said: "If this way is not good, I will return." You say likewise, you would turn back to God, if your way is not good. And to the angel you say as Balaam said: "What wilt thou that we should do?" The angel answers thee as he answered Balaam: "Thou shalt not curse this people, but shalt say what I put in thy mouth." But in thy mouth he puts the warning that thou shouldst do good, convince one another of the divine truth, and bear evil manfully. For it is the life of a Christian to do good and to bear wrong and to continue steadfast unto death, and this is the Gospel, which we, according to the text of the Gospel for today, shall preach in all the world.

What wilt thou have of us, brother? you ask. I desire that you serve Christ with zeal and not with sloth and indifference. I desire that you do not mourn, but in thankfulness raise your hands to heaven, whenever your brother or your son enters the service of Christ. The time is come when Christ will work not only in you but through you and in others; whoever hears, let him say: "Come brother. Let one draw the other. Turn about, thou who thinkest that thou art of a superior mind and therefore canst not accept the faith." If I could only explain this whole Gospel to thee word for word, I would then scourge thy forehead and prove to thee that the faith could not be false and that Christ is thy God who is enthroned in heaven, and waits for thee. Or dost thou believe? Where are thy works? Why dost thou delay about them? Hear this: There was once a monk who spoke to a distinguished man about the faith, and got him to answer why he did not believe. He answered thus: "You yourself do not believe, for if you believed you would show other works." Therefore, to you also I say: If you believe, where are your works? Your faith is something every one knows, for every one knows that Christ was put to death by the Jews, and that everywhere men pray to Him. The whole world knows that His glory has not been spread by force and weapons, but by poor fishermen. O wise man, do you think the poor fishermen were not clever enough for this? Where they worked, there they made hearts better; where they could not work, there men remained bad; and therefore was the faith true and from God. The signs which the Lord had promised followed their teaching: in His name they drove out the devil; they spoke in new tongues; if they drank any deadly drink, they received therefrom no harm. Even if these wonders had not occurred, there would have been the wonder of wonders, that poor fishermen without any miracle could accomplish so great a work as the faith. It came from God, and so is Christ true and Christ is thy God, who is in heaven and awaits thee.

You say you believe the Gospel, but you do not believe me. But the purer anything is, so much the nearer it stands to its end and purpose. The Christian life purifies the heart, and places it very near to the truth. To the Christian life will I lead you, if you would have the knowledge of the truth. If I had wished to deceive you, why should I have given you as the chief of my gifts the means of discovering my fraud? I would be verily a fool to try to impose upon you with a falsehood which you would soon detect; only because I offered you the truth, did I call you. Come here, I fear you not; the closer you examine, the clearer the truth will become to you.

There are some, however, who are ashamed of the cross of Jesus Christ, and say: If we should believe that, we should be despised everywhere, especially by the wisest. But if you would know the truth, look only on the lives of those who would have to cry wo on their unbelief if they should be measured by deeds. If you are ashamed of the cross, the Lord was not ashamed to bear that cross for you, and to die on that cross for

you. Be not ashamed of His service and of the defense of the truth. Look at the servants of the devil, who are not ashamed in the open places, in the palaces, and everywhere to speak evil and to revile us. Bear then a little shame only for your Lord; for whoever follows Him will, according to our gospel, in His name drive out the devil; that is, he will drive out his sins, and lead a virtuous life; he will drive out serpents; he will throw out the lazy who come into the houses, and say evil things under the pretense of righteousness, and so are like poisonous serpents. You will see how children can withstand them with the truth of God, and drive them away. If a believer drinks anything deadly it will not hurt him: this deadly drink is the false doctrines of the lazy, from whom, as you contend with them, a little comes also to you. But he who stands unharmed in the faith, cries to you: See that you do good; seek God's glory, not your own. He that does that is of the truth, and remains unharmed. The Lord says further of the faithful: They shall lay their hands on the sick and shall heal them. The hands are the works, and the good lay such hands on the weak that they may support them when they totter. Do I not teach you according to the Gospel? Why do you hesitate and go not into the service of the Lord? Do you ask me still what you ought to do? I will, in conclusion, tell you.

Look to Christ and you will find that all He says concerns faith. Ask the apostle; he speaks of nothing else than of faith. If you have the ground of all, if you have faith, you will always do what is good. Without faith man always falls into sin. You must seek faith in order to be good, or else your faith will become false. Christ commanded His disciples to preach the Gospel to all the world, and your wise men call a man a little world, a microcosm. So then preach to yourself, O man, woman, and child. Three parts the world has in you also. Preach first of all to your knowledge, and say to it: If you draw near this truth, you will have much faith; wherefore do you hesitate to use it? To your will, say: Thou seest that everything passes away; therefore love not the world, love Christ. Thereupon turn to the second part of your world, and say to it: Be thankful, my memory, for the mercies God has shown thee, that thou thinkest not of the things of this world but of the mercy of thy creation, and thy redemption through the blood of the Son of God. Then go to the third part, to thy imagination, and proclaim to it: Set nothing before my eyes but my death, bring nothing before me but the Crucified, embrace Him, fly to Him. Then go through all the cities of thy world and preach to them. First say to thine eyes: Look not on vanity. To thy ears say: Listen not to the words of the lazy, but only to the words of Jesus. To thy tongue say: Speak no more evil. For thy tongue is as a great rock that rolls from the summit of a mountain, and at first falls slowly, then ever faster and more furiously. It begins with gentle murmuring, then it utters small sins, and then greater, until it finally breaks forth in open blasphemy. To thy palate say: It is necessary that we do a little penance. In all thy senses be clean, and turn to the Lord, for He it is who will give you correction and purity. To thy hands say: Do good and give alms; and let thy feet go in the good way. Our reformation has begun in the Spirit of God, if you take it to heart that each one has to preach to himself. Then will we in the name of Jesus drive out the devils of temptation. Yes, call upon Jesus as often as temptation approaches: call upon Him a hundred times and believe firmly, and the temptation will depart. Then will we speak with new tongues; we will speak with God. We shall drive away serpents; the enticement of the senses are these serpents. If we drink anything deadly it will not hurt us; if anger and lust arise in us, at the name of Jesus they will have to give way. We shall lay our hands upon the sick and heal them; with good deeds shall we strengthen the weak soul. If thou feelest thy weakness, flee to God, and He will strengthen; therefore He is thy only refuge. He is thy Savior and thy Lord, who went into the heavens to prepare a place for thee, and to wait thee there. What do you intend to do? Go and follow Jesus, who is praised from everlasting to everlasting. Amen.

LUTHER

THE METHOD AND FRUITS OF JUSTIFICATION

BIOGRAPHICAL NOTE

Martin Luther, leader of the Reformation, was born at Eisleben in 1483, and died there 1546. His rugged character and powerful intellect, combined with a strong physique, made him a natural orator, so that it was said "his words were half battles."

Of his own method of preaching he once remarked:

"When I ascend the pulpit I see no heads, but imagine those that are before me to be all blocks. When I preach I sink myself deeply down; I regard neither doctors nor masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of which there are more than two thousand. I preach to them. When he preaches on any article a man must first distinguish it, then define, describe, and show what it is; thirdly, he must produce sentences from the Scripture to prove and to strengthen it; fourthly, he must explain it by examples; fifthly, he must adorn it with similitudes; and lastly, he must admonish and arouse the indolent, correct the disobedient, and reprove the authors of false doctrine."

LUTHER

1483--1546

THE METHOD AND FRUITS OF JUSTIFICATION

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.--Gal. iv., 1-7.

This text touches the very pith of Paul's chief doctrine. The cause why it is well understood but by few is, not that it is so obscure and **difficult, but because there is so little knowledge of faith left in the world**; without which it is not possible to understand Paul, who everywhere treats of faith with such earnestness and force. I must, therefore, speak in such a manner that this text will appear plain; and that I may more conveniently illustrate it, I will speak a few words by way of preface.

First, therefore, we must understand the doctrine in which good works are set forth, far different from that which treats of justification; as there is a great difference between the substance and its working; between man and his work. Justification pertains to man, and not to works; for man is either justified and saved, or judged and condemned, and not works. Neither is it a controversy among the godly, that man is not justified by works, but righteousness must come from some other source than from his own works: for Moses, writing of Abel, says, "The

Lord had respect unto Abel, and to his offering." First, He had respect to Abel himself, then to his offering; because Abel was first counted righteous and acceptable to God, and then for his sake his offering was accepted also, and not he because of his offering. Again, God had no respect to Cain, and therefore neither to his offering: therefore thou seest that regard is had first to the worker, then to the work.

From this it is plainly gathered that no work can be acceptable to God, unless he which worketh it was first accepted by Him: and again, that no work is disallowed of Him unless the author thereof be disallowed before. I think these remarks will be sufficient concerning this matter at present, by which it is easy to understand that there are two sorts of works, those before justification and those after it; and that these last are good works indeed, but the former only appear to be good. Hereof cometh such disagreement between God and those counterfeit holy ones; for this cause nature and reason rise and rage against the Holy Ghost; this is that of which almost the whole Scripture treats. The Lord in His Word defines all works that go before justification to be evil, and of no importance, and requires that man before all things be justified. Again, He pronounces all men which are unregenerate, and have that nature which they received of their parents unchanged, to be righteous and wicked, according to that saying "all men are liars," that is, unable to perform their duty, and to do those things which they ought to do; and "Every imagination of the thoughts of his heart are only evil continually"; whereby he is able to do nothing that is good, for the fountain of his actions, which is his heart, is corrupted. If he do works which outwardly seem good, they are no better than the offering of Cain.

Here again comes forth reason, our reverend mistress, seeming to be marvelously wise, but who indeed is unwise and blind, gainsaying her God, and reproving Him of lying; being furnished with her follies and feeble honor, to wit, the light of nature, free will, the strength of nature; also with the books of the heathen and the doctrines of men, contending that the works of a man not justified are good works, and not like those of Cain, yea, and so good that he that worketh them is justified by them; that God will have respect, first to the works, then to the worker. Such doctrine now bears the sway everywhere in schools, colleges, monasteries wherein no other saints than Cain was, have rule and authority. Now from this error comes another: they which attribute so much to works, and do not accordingly esteem the worker, and sound justification, go so far that they ascribe all merit and righteousness to works done before justification, making no account of faith, alleging that which James saith, that without works faith is dead. This sentence of the apostle they do not rightly understand; making but little account of faith, they always stick to works, whereby they think to merit exceedingly, and are persuaded that for their work's sake they shall obtain the favor of God: by this means they continually disagree with God, showing themselves to be the posterity of Cain. God hath respect unto man, then unto the works of man; God alloweth the work for the sake of him that worketh, these require that for the work's sake the worker may be crowned.

But here, perhaps, thou wilt say, what is needful to be done? By what means shall I become righteous and acceptable to God? How shall I attain to this perfect justification? Those the gospel answers, teaching that it is necessary that thou hear Christ, and repose thyself wholly on Him, denying thyself and distrusting thine own strength; by this means thou shalt be changed from Cain to Abel, and being thyself acceptable, shalt offer acceptable gifts to the Lord. It is faith that justifies thee, thou being endued therewith; the Lord remitteth all thy sins by the mediation of Christ His Son, in whom this faith believeth and trusteth. Moreover, He giveth unto such a faith His Spirit, which changes the man and makes him anew, giving him another reason and another will. Such a one worketh nothing but good works. Wherefore nothing is required unto

justification but to hear Jesus Christ our Savior, and to believe in Him. Howbeit these are not the works of nature, but of grace.

He, therefore, that endeavors to attain to these things by works shutteth the way to the gospel, to faith, grace, Christ, God, and all things that help unto salvation. Again, nothing is necessary in order to accomplish good works but justification; and he that hath attained it performs good works, and not any other. Hereof it sufficiently appears that the beginning, the things following, and the order of man's salvation are after this sort; first of all it is required that thou hear the Word of God; next that thou believe; then that thou work; and so at last become saved and happy. He that changes this order, without doubt is not of God. Paul also describes this, saying, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and, how shall they believe in Him of whom they have not heard? and, how shall they hear without a preacher? and, how shall they preach except they be sent?"

Christ teaches us to pray the Lord of the harvest to send forth laborers into His harvest; that is, sincere preachers. When we hear these preach the true Word of God, we may believe; which faith justifies a man, and makes him godly indeed, so that he now calls upon God in the spirit of holiness, and works nothing but that which is good, and thus becomes a saved man. Thus he that believeth shall be saved; but he that worketh without faith is condemned; as Christ saith, he that doth not believe shall be condemned, from which no works shall deliver him. Some say, I will now endeavor to become honest. It is meet surely that we study to lead an honest life, and to do good works. But if one ask them how we may apply ourselves unto honesty, and by what means we may attain it, they answer, that we must fast, pray, frequent temples, avoid sins, etc. Whereby one becomes a Carthusian monk, another chooses some other order of monks, and another is consecrated a priest; some torment their flesh by wearing hair-cloth, others scourge their bodies with whips, others afflict themselves in a different manner; but these are of Cain's progeny, and their works are no better than his; for they continue the same that they were before, ungodly, and without justification: there is a change made of outward works only, of apparel, of place, etc.

They scarce think of faith, they presume only on such works as seem good to themselves, thinking by them to get to heaven. But Christ said, "Enter in at the strait gate, for I say unto you, many seek to enter in, and can not." Why is this? because they know not what this narrow gate is; for it is faith, which altogether annihilates or makes a man appear as nothing in his own eyes, and requires him not to trust in his own works, but to depend upon the grace of God, and be prepared to leave and suffer all things. Those holy ones of Cain's progeny think their good works are the narrow gate; and are not, therefore, extenuated or made less, whereby they might enter.

When we begin to preach of faith to those that believe altogether in works, they laugh and hiss at us, and say, "Dost thou count us as Turks and heathens, whom it behooves now first to learn faith? is there such a company of priests, monks, and nuns, and is not faith known? who knoweth not what he ought to believe? even sinners know that." Being after this sort animated and stirred up, they think themselves abundantly endued with faith, and that the rest is now to be finished and made perfect by works. They make so small and slender account of faith, because they are ignorant what faith is, and that it alone doth justify. They call it faith, believing those things which they have heard of Christ; this kind of faith the devils also have, and yet they are not justified. But this ought rather to be called an opinion of men. To believe those things to be true which are preached of Christ is not sufficient to constitute thee a Christian, but thou must not doubt that thou art of the number of them unto whom all the benefits of Christ are given and exhibited; which he that believes must plainly confess, that he is holy, godly,

righteous, the son of God, and certain of salvation; and that by no merit of his own, but by the mere mercy of God poured forth upon him for Christ's sake: which he believes to be so rich and plentiful, as indeed it is, that altho he be as it were drowned in sin, he is notwithstanding made holy, and become the son of God.

Wherefore, take heed that thou nothing doubt that thou art the son of God, and therefore made righteous by His grace; let all fear and care be done away. However, thou must fear and tremble that thou mayest persevere in this way unto the end; but thou must not do this as tho it consisted in thy own strength, for righteousness and salvation are of grace, whereunto only thou must trust. But when thou knowest that it is of grace alone, and that thy faith also is the gift of God, thou shalt have cause to fear, lest some temptation violently move thee from this faith.

Every one by faith is certain of this salvation; but we ought to have care and fear that we stand and persevere, trusting in the Lord, and not in our own strength. When those of the race of Cain hear faith treated of in this manner, they marvel at our madness, as it seems to them. God turn us from this way, say they, that we should affirm ourselves holy and godly; far be this arrogance and rashness from us: we are miserable sinners; we should be mad, if we should arrogate holiness to ourselves. Thus they mock at true faith, and count such doctrine as this execrable error; and thus try to extinguish the Gospel. These are they that deny the faith of Christ, and persecute it throughout the whole world; of whom Paul speaks: "In the latter times many shall depart from the faith," etc., for we see by these means that true faith lies everywhere opprest; it is not preached, but commonly disallowed and condemned.

The pope, bishops, colleges, monasteries, and universities have more than five hundred years persecuted it with one mind and consent most obstinately, which has been the means of driving many to hell. If any object against the admiration, or rather the mad senselessness of these men, if we count ourselves even holy, trusting the goodness of God to justify us, or as David prayed, "Preserve Thou me, O Lord, for I am holy," or as Paul saith, "The Spirit of God beareth witness with our spirit that we are the children of God"; they answer that the prophet and apostle would not teach us in these words, or give us an example which we should follow, but that they, being particularly and specially enlightened, received such revelation of themselves. In this way they misrepresent the Scripture, which affirms that they are holy, saying that such doctrine is not written for us, but that it is rather peculiar miracles, which do not belong to all. This forged imagination we account of as having come from their sickly brain. Again, they believe that they shall be made righteous and holy by their own works, and that because of them God will give them salvation and eternal blessedness.

In the opinion of these men it is a Christian duty to think that we shall be righteous and sacred because of our works; but to believe that these things are given by the grace of God, they condemn as heretical; attributing that to their own works which they do not attribute to the grace of God. They that are endued with true faith, and rest upon the grace of the Lord, rejoice with holy joy, and apply themselves with pleasure to good works, not such as those of Cain's progeny do, as feigned prayers, fasting, base and filthy apparel, and such like trifles, but to true and good works whereby their neighbors are profited.

Perhaps some godly man may think, if the matter be so, and our work do not save us, to what end are so many precepts given us, and why doth God require that they be obeyed? The present text of the apostle will give a solution of this question, and upon this occasion we will give an exposition thereof. The Galatians being taught of Paul the faith of Christ, but afterward seduced by false apostles, thought that our

salvation must be finished and made perfect by the works of the law; and that faith alone doth not suffice. These Paul calls back again from works unto faith with great diligence; plainly proving that the works of the law, which go before faith, make us only servants, and are of no importance toward godliness and salvation; but that faith makes us the sons of God, and from thence good works without constraint forthwith plentifully flow.

But here we must observe the words of the apostle; he calls him a servant that is occupied in works without faith, of which we have already treated at large; but he calls him a son which is righteous by faith alone. The reason is this, altho the servant apply himself to good works, yet he does it not with the same mind as doth the son; that is, with a mind free, willing, and certain that the inheritance and all the good things of the Father are his; but does it as he that is hired in another man's house, who hopes not that the inheritance shall come to him. The works indeed of the son and the servant are alike; and almost the same in outward appearance; but their minds differ exceedingly: as Christ saith, "The servant abideth not in the house forever, but the son abideth ever."

Those of Cain's progeny want the faith of sons, which they confess themselves; for they think it most absurd, and wicked arrogancy, to affirm themselves to be the sons of God, and holy; therefore as they believe, even so are they counted before God; they neither become holy nor the sons of God, nevertheless are they exercised with the works of the law; wherefore they are and remain servants forever. They receive no reward except temporal things; such as quietness of life, abundance of goods, dignity, honor, etc., which we see to be common among the followers of popish religion. But this is their reward, for they are servants, and not sons; wherefore in death they shall be separated from all good things, neither shall any portion of the eternal inheritance be theirs, who in this life would believe nothing thereof. We perceive, therefore, that servants and sons are not unlike in works, but in mind and faith they have no resemblance.

The apostle endeavors here to prove that the law with all the works thereof makes us but mere servants, if we have not faith in Christ; for this alone make us sons of God. It is the word of grace followed by the Holy Ghost, as is shown in many places, where we read of the Holy Ghost falling on Cornelius and his family while hearing the preaching of Peter. Paul teaches that no man is justified before God by the works of the law; for sin only cometh by the law. He that trusts in works condemns faith as the most pernicious arrogancy and error of all others. Here thou seest plainly that such a man is not righteous, being destitute of that faith and belief which is necessary to make him acceptable before God and His Son; yea, he is an enemy to this faith, and therefore to righteousness also. Thus it is easy to understand that which Paul saith, that no man is justified before God by the works of the law.

The worker must be justified before God before he can work any good thing. Men judge the worker by the works; God judges the works by the worker. The first precept requires us to acknowledge and worship one God, that is, to trust Him alone, which is the true faith whereby we become the sons of God. Thou canst not be delivered from the evil of unbelief by thine own power, nor by the power of the law; wherefore all thy works which thou doest to satisfy the law can be nothing but works of the law; of far less importance than to be able to justify thee before God, who counteth them righteous only who truly believe in Him; for they that acknowledge Him the true God are His sons, and do truly fulfil the law. If thou shouldst even kill thyself by working, thy heart can not obtain this faith thereby, for thy works are even a hindrance to it, and cause thee to persecute it.

He that studieth to fulfil the law without faith is afflicted for the devil's sake; and continues a persecutor both of faith and the law, until he come to himself, and cease to trust in his own works; he then gives glory to God, who justifies the ungodly, and acknowledges himself to be nothing, and sighs for the grace of God, of which he knows that he has need. Faith and grace now fill his empty mind, and satisfy his hunger; then follow works which are truly good; neither are they works of the law, but of the spirit, of faith and grace; they are called in the Scripture the works of God, which He worketh in us.

Whatsoever we do of our own power and strength, that which is not wrought in us by His grace, without doubt is a work of the law, and avails nothing toward justification; but is displeasing to God, because of the unbelief wherein it is done. He that trusts in works does nothing freely and with a willing mind; he would do no good work at all if he were not compelled by the fear of hell, or allured by the hope of present good. Whereby it is plainly seen that they strive only for gain, or are moved with fear, showing that they rather hate the law from their hearts, and had rather there were no law at all. An evil heart can do nothing that is good. This evil propensity of the heart, and unwillingness to do good, the law betrays when it teaches that God does not esteem the works of the hand, but those of the heart.

Thus sin is known by the law, as Paul teaches; for we learn thereby that our affections are not placed on that which is good. This ought to teach us not to trust in ourselves, but to long after the grace of God, whereby the evil of the heart may be taken away, and we become ready to do good works, and love the law voluntarily; not for fear of any punishment, but for the love of righteousness. By this means one is made of a servant, a son; of a slave an heir.

We shall now come to treat more particularly of the text. Verse 1. "The heir, as long as he is a child, differeth nothing from a servant, tho he be lord of all." We see that the children unto whom their parents have left some substance are brought up no otherwise than if they were servants. They are fed and clothed with their goods, but they are not permitted to do with them, nor use them according to their own minds, but are ruled with fear and discipline of manners, so that even in their own inheritance they live no otherwise than as servants. After the same sort it is in spiritual things. God made with His people a covenant, when He promised that in the seed of Abraham, that is in Christ, all nations of the earth should be blest. That covenant was afterward confirmed by the death of Christ, and revealed and published abroad by the preaching gospel. For the gospel is an open and general preaching of this grace, that in Christ is laid up a blessing for all men that believe.

Before this covenant is truly opened and made manifest to men, the sons of God live after the manner of servants under the law; and are exercised with the works of the law, altho they can not be justified by them; they are true heirs of heavenly things, of this blessing and grace of the covenant; altho they do not as yet know or enjoy it. Those that are justified by grace cease from the works of the law, and come unto the inheritance of justification; they then freely work those things that are good, to the glory of God and benefit of their neighbors. For they have possess it by the covenant of the Father, confirmed by Christ, revealed, published, and as it were delivered into their hands by the gospel, through the grace and mercy of God.

This covenant Abraham, and all the fathers which were endued with true faith, had no otherwise than we have: altho before Christ was glorified this grace was not openly preached and published: they lived in like faith, and therefore obtained the like good things. They had the same grace, blessing, and covenant that we have; for there is one Father and God over all. Thou seest that Paul here, as in almost all other places,

treats much of faith; that we are not justified by works, but by faith alone. There is no good thing which is not contained in this covenant of God; it gives righteousness, salvation, and peace. By faith the whole inheritance of God is at once received. From thence good works come; not meritorious, whereby thou mayest seek salvation, but which with a mind already possessing righteousness thou must do with great pleasure to the profit of thy neighbors.

Verse 2. "But is under tutors and governors until the time appointed of the Father." Tutors and governors are they which bring up the heir, and so rule him and order his goods that he neither waste his inheritance by riotous living, nor his goods perish or be otherwise consumed. They permit him not to use his goods at his own will or pleasure, but suffer him to enjoy them as they shall be needful and profitable to him. They keep him at home, and instruct him whereby he may long and comfortably enjoy his inheritance: but as soon as he arrives to the years of discretion and judgment, it can not but be grievous to him to live in subjection to the commands and will of another.

In the same manner stands the case of the children of God, which are brought up and instructed under the law, as under a master in the liberty of sons. The law profits them in this, that by the fear of it and the punishment which it threatens, they are driven from sin, at least from the outward work: by it they are brought to a knowledge of themselves, and that they do no good at all with a willing and ready mind as becomes sons; whereby they may easily see what is the root of this evil, and what is especially needful unto salvation; to wit, a new and living spirit to that which is good: which neither the law nor the works of the law is able to give; yea, the more they apply themselves to it, the more unwilling they find themselves to work those things which are good.

Here they learn that they do not satisfy the law, altho outwardly they live according to its precepts. They pretend to obey it in works, altho in mind they hate it; they pretend themselves righteous, but they remain sinners. These are like unto those of Cain's progeny, and hypocrites; whose hands are compelled to do good, but their hearts consent unto sin and are subject thereto. To know this concerning one's self is not the lowest degree toward salvation. Paul calls such constrained works the works of the law; for they flow not from a ready and willing heart; howbeit the law does not require works alone, but the heart itself; wherefore it is said in the first psalm of the blest man, "But his delight is in the law of the Lord: and in His law doth he meditate day and night." Such a mind the law requires, but it gives it not; neither can it of its own nature: whereby it comes to pass that while the law continues to exact it of a man, and condemns him as long as he hath such a mind, as being disobedient to God, he is in anguish on every side; his conscience being grievously terrified.

Then, indeed, is he most ready to receive the grace of God; this being the time appointed by the Father when his servitude shall end, and he enter into the liberty of the sons of God. For being thus in distress, and terrified, seeing that by no other means he can avoid the condemnation of the law, he prays to the Father for grace; he acknowledges his frailty, he confesses his sin, he ceases to trust in works, and humbles himself, perceiving that between him and a manifest sinner there is no difference at all except of works, that he hath a wicked heart, even as every other sinner hath. The condition of man's nature is such that it is able to give to the law works only, and not the heart; an unequal division, truly, to dedicate the heart, which, incomparably excels all other things, to sin, and the hand to the law: which is offering chaff to the law, and the wheat to sin; the shell to God, and the kernel to Satan; whose ungodliness if one reprove, they become enraged, and would even take the life of innocent Abel, and persecute all those that follow the truth.

Those that trust in works seem to defend them to obtain righteousness; they promise to themselves a great reward for this, by persecuting heretics and blasphemers, as they say, who seduce with error, and entice many from good works. But those that God hath chosen, learn by the law how unwilling the heart is to conform to the works of the law; they fall from their arrogancy, and are by this knowledge of themselves brought to see their own unworthiness. Hereby they receive that covenant of the eternal blessing and the Holy Ghost which renews the heart: whereby they are delighted with the law, and hate sin; and are willing and ready to do those things which are good. This is the time appointed by the Father, when the heir must no longer remain a servant, but a son; being led by a free spirit, he is no more kept in subjection under tutors and governors after the manner of a servant; which is even that which Paul teaches in the following:

Verse 3. "Even so we, when we were children, were in bondage under the elements of the word." By the word elements thou mayest here understand the first principles or law written; which is as it were the first exercises and instructions of holy learning; as it is said: "As concerning the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage."

Here Paul calls the law rudiments; because it is not able to perform that righteousness which it requires. For whereas it earnestly requires a heart and mind given to godliness, nature is not able to satisfy it: herein it makes a man feel his poverty, and acknowledge his infirmity: it requires that of him by right which he has not, neither is able to have. "The letter killeth, but the Spirit giveth life." Paul calls them the rudiments of the world, which, not being renewed by the Spirit, only perform worldly things; to wit, in places, times, apparel, persons, vessels, and such like. But faith rests not in worldly things, but in the grace, word, and mercy of God: counting alike, days, meats, persons, apparel, and all things of this world.

None of these by themselves either help or hinder godliness or salvation. With those of Cain's progeny, faith neither agrees in name or anything else; one of them eats flesh, another abstains from it; one wears black apparel, another white; one keeps this day holy, and another that; every one has his rudiments, under which he is in bondage: all of them are addicted to the things of the world, which are frail and perishable. Against these Paul speaks, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as tho living in the world, are ye subject to ordinances: touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

By this and other places above mentioned, it is evident that monasteries and colleges, whereby we measure the state of spiritual men as we call them, plainly disagree with the Gospel and Christian liberty: and therefore it is much more dangerous to live in this kind of life than among the most profane men. All their works are nothing but rudiments and ordinances of the world; neither are they Christians but in name, wherefore all their life and holiness are sinful and most detestable hypocrisy. The fair show of feigned holiness which is in those ordinances does, in a marvelous and secret manner, withdraw from faith more than those manifest and gross sins of which open sinners are guilty. Now this false and servile opinion faith alone takes away, and teaches us to trust in, and rest upon, the grace of God, whereby is

given freely that which is needful to work all things.

Verse 4. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." After Paul had taught us that righteousness and faith can not come to us by the law, neither can we deserve it by nature, he shows us by whom we obtain it; and who is the author of our justification. The apostle saith, "When the fulness of the time was come"; here Paul speaks of the time which was appointed by the Father to the Son, wherein He should live under tutors, etc. This time being come to the Jews, and ended, Christ came in the flesh; so it is daily fulfilled to others, when they come to the knowledge of Christ, and change the servitude of the law for the faith of sons. Christ for this cause came unto us, that believing in Him we may be restored to true liberty; by which faith they of ancient times also obtained the liberty of the Spirit.

As soon as thou believest in Christ, He comes to thee, a deliverer and Savior; and now the time of bondage is ended; as the apostle saith, the fulness thereof is come.

Verse 6. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Here we see plainly that the Holy Ghost cometh to the saints, not by works, but by faith alone. Sons believe, while servants only work; sons are free from the law, servants are held under the law, as appears by those things that have been before spoken. But how comes it to pass that he saith "because ye are sons, God hath sent forth the Spirit," etc., seeing it is before said that by the coming of the Spirit we are changed from servants to sons: but here, as tho we could be sons before the coming of the Spirit, he saith "because ye are sons," etc. To this question we must answer, that Paul speaks here in the same manner that he did before, that is, before the fulness of the time came, we were in bondage under the rudiments of the world: all that shall become sons are counted in the place of sons with God: therefore he saith rightly, "because ye are sons," that is, because the state of sons is appointed to you from everlasting, "God hath sent forth the Spirit of His Son," to wit, that He might finish it in you, and make you such as He hath long since of His goodness determined that He would make you.

Now if the Father give unto us His Spirit, He will make us His true sons and heirs, that we may with confidence cry with Christ, Abba, Father; being His brethren and fellow heirs. The apostle has well set forth the goodness of God which makes us partakers with Christ, and causes us to have all things common with Him, so that we live and are led by the same Spirit. These words of the apostle show that the Holy Ghost proceeds from Christ, as he calls Him his Spirit. So God hath sent forth the Spirit of His Son, that is, of Christ, for He is the Spirit of God, and comes from God to us, and not ours, unless one will say after this manner, "my Holy Spirit," as we say, "my God," "my Lord," etc. As He is said to be the Holy Spirit of Christ, it proves Him to be God of whom that Spirit is sent, therefore it is counted His Spirit.

Christians may perceive by this whether they have in themselves the Holy Ghost, to wit, the Spirit of sons; whether they hear His voice in their hearts: for Paul saith, He crieth in the hearts which He possesseth, Abba, Father; he saith also, "We have received the Spirit of adoption, whereby we cry Abba, Father." Thou hearest this voice when thou findest so much faith in thyself that thou dost assuredly, without doubting, presume that not only thy sins are forgiven thee, but also that thou art the beloved Son of God, who, being certain of eternal salvation, durst both call Him Father, and be delighted in Him with a joyful and confident heart. To doubt these things brings a reproach upon the death of Christ, as tho He had not obtained all things for us.

It may be that thou shalt be so tempted as to fear and doubt, and think plainly that God is not a favorable Father, but a wrathful revenger of sins, as it happened with Job, and many other saints: but in such a conflict this trust and confidence that thou art a son ought to prevail and overcome. It is said "The Spirit itself maketh intercession for us with groanings which can not be uttered; and that He beareth witness with our spirit that we are the children of God." How can it therefore be that our hearts should not hear this cry and testimony of the Spirit? But if thou dost not feel this cry, take heed that thou be not slothful and secure; pray constantly, for thou art in an evil state.

Cain saith, "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth, and from Thy face shall I be hid; and it shall come to pass that every one that findeth me shall slay me." This is a dreadful and terrible cry, which is heard from all Cain's progeny, all such as trust to themselves and their own works, who put not their trust in the Son of God, neither consider that He was sent from the Father, made of a woman under the law, much less that all these things were done for their salvation. And while their ungodliness is not herewith content, they begin to persecute even the sons of God, and grow so cruel that, after the example of their father Cain, they can not rest until they slay their righteous brother Abel, wherefore the blood of Christ continually cries out against them nothing but punishment and vengeance; but for the heirs of salvation it cries by the Spirit of Christ for nothing but grace and reconciliation.

The apostle here uses a Syrian and Greek word, saying, Abba, Pater. This word Abba, in the Syrian tongue, signifies a father, by which name the heads of monasteries are still called; and by the same name, hermits in times past, being holy men, called their presidents: at last, by use, it was also made a Latin word. Therefore that which Paul saith is as much as Father, Father; or if thou hadst rather, "my Father."

Verse 7. "Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." He saith, that after the coming of the Spirit, after the knowledge of Christ, "thou art not a servant." A son is free and willing, a servant is compelled and unwilling; a son liveth and resteth in faith, a servant in works. Therefore it appears that we can not obtain salvation of God by works, but before thou workest that which is acceptable to Him, it is necessary that thou receive salvation; then good works will freely flow, to the honor of thy heavenly Father, and to the profit of thy neighbors; without any fear of punishment, or looking for reward.

If this inheritance of the Father be thine by faith, surely thou art rich in all things, before thou hast wrought any thing. It is said "Your salvation is prepared and reserved in heaven, to be showed in the last time," wherefore the works of a Christian ought to have no regard to merit, which is the manner of servants, but only for the use and benefit of our neighbors, whereby we may truly live to the glory of God. Lest that any think that so great an inheritance cometh to us without cost (altho it be given to us without our cost or merit), yet it cost Christ a dear price, who, that He might purchase it for us, was made under the law, and satisfied it for us, both by life and also by death.

Those benefits which from love we bestow upon our neighbor, come to him freely, without any charges or labor of his, notwithstanding they cost us something, even as Christ hath bestowed those things which are His upon us. Thus hath Paul called back the Galatians from the teachers of works, which preached nothing but the law, perverting the Gospel of Christ. Which things are very necessary to be marked of us also: for the Pope, with his prelates and monks hath for a long time intruded, urging his laws, which are foolish and pernicious, disagreeing in every respect with the Word of God, seducing almost the whole world from the gospel of Christ, and plainly extinguishing the faith of sons, as the Scripture

hath in diverse places manifestly prophesied of His kingdom. Wherefore let every one that desires salvation, diligently take heed of him and his followers, no otherwise than Satan himself.

LATIMER

ON CHRISTIAN LOVE

BIOGRAPHICAL NOTE

Hugh Latimer, reformer and martyr, was born in Leicestershire, England, in 1485, or two years later than Luther. On completing an education at Cambridge, he took holy orders and preached strenuously in favor of the Lutheran views. As a profound canonist, he was placed on the commission appointed to decide on the legality of Henry VII's marriage with Katharine of Aragon. His decision in favor of Henry gained him a royal chaplaincy and a living.

Appointed Bishop of Worcester in 1535, he preached boldly the reformed doctrines, but lost favor at court, and when Gardiner and Bonner pushed a reactionary movement to the front, he retired from his see (1539). Latimer lived in peaceful retirement under Edward VI, but under Mary he, with other reformers, was arrested and thrown into the Tower. Brought to Oxford for examination, he refused to recant, and was confined for a year in the common prison, and on October 16, 1555, put to death by fire, along with Ridley, at a place opposite Balliol College, where the Martyr's Memorial was subsequently erected.

LATIMER

1485--1555

ON CHRISTIAN LOVE

This is my commandment, that ye love one another, as I have loved you--John xv., 12.

Seeing the time is so far spent, we will take no more in hand at this time than this one sentence; for it will be enough for us to consider this well, and to bear it away with us. "This I command unto you, that ye love one another." Our Savior himself spake these words at His last supper: it was the last sermon that He made unto His disciples before His departure; it is a very long sermon. For our Savior, like as one that knows he shall die shortly, is desirous to spend that little time that He has with His friends, in exhorting and instructing them how they should lead their lives. Now among other things that He commanded this was one: "This I command unto you, that ye love one another." The English expresses as tho it were but one, "This is my commandment." I examined the Greek, where it is in the plural number, and very well; for there are many things that pertain to a Christian man, and yet all those things are contained in this one thing, that is, love. He lappeth up all things in love.

Our whole duty is contained in these words, "Love together." Therefore St. Paul saith, "He that loveth another fulfilleth the whole law"; so it appeareth that all things are contained in this word love. This love is a precious thing; our Savior saith, "By this shall all men know that ye are my disciples, if ye shall love one another."

So Christ makes love His cognizance, His badge, His livery. Like as every lord commonly gives a certain livery to his servants, whereby they may be known that they pertain unto him; and so we say, yonder is this lord's servants, because they wear his livery: so our Savior, who is the Lord above all lords, would have His servants known by their liveries and badge, which badge is love alone. Whosoever now is endued with love and charity is His servant; him we may call Christ's servant; for love is the token whereby you may know that such a servant pertaineth to Christ; so that charity may be called the very livery of Christ. He that hath charity is Christ's servant; he that hath not charity is the servant of the devil. For as Christ's livery is love and charity, so the devil's livery is hatred, malice and discord.

But I think the devil has a great many more servants than Christ has; for there are a great many more in his livery than in Christ's livery; there are but very few who are endued with Christ's livery; with love and charity, gentleness and meekness of spirit; but there are a great number that bear hatred and malice in their hearts, that are proud, stout, and lofty; therefore the number of the devil's servants is greater than the number of Christ's servants.

Now St. Paul shows how needful this love is. I speak not of carnal love, which is only animal affection; but of this charitable love, which is so necessary that when a man hath it, without all other things it will suffice him. Again, if a man have all other things and lacketh that love it will not help him, it is all vain and lost. St. Paul used it so: "Tho I speak with tongues of men and angels, and yet had no love, I were even as sounding brass, or as a tinkling cymbal. And tho I could prophesy and understand all secrets and all knowledge; yet if I had faith, so that I could move mountains out of their places, and yet had no love, I were nothing. And tho I bestowed all my goods to feed the poor, and tho I gave my body even that I were burned, and yet had no love, it profiteth me nothing" (1 Cor. xiii). These are godly gifts, yet St. Paul calls them nothing when a man hath them without charity; which is a great commendation, and shows the great need of love, insomuch that all other virtues are in vain when this love is absent. And there have been some who taught that St. Paul spake against the dignity of faith; but you must understand that St. Paul speaks here not of the justifying faith, wherewith we receive everlasting life, but he understands by this word faith the gift to do miracles, to remove hills; of such a faith he speaks. This I say to confirm this proposition. Faith only justifieth; this proposition is most true and certain. And St. Paul speaks not here of this lively justifying faith; for this right faith is not without love, for love cometh and floweth out of faith; love is a child of faith; for no man can love except he believe, so that they have two several offices, they themselves being inseparable.

St. Paul has an expression in the 13th chapter of the first of the Corinthians, which, according to the outward letter, seems much to the dispraise of this faith, and to the praise of love; these are his words, "Now abideth faith, hope and love, even these three; but the chiefest of these is love." There are some learned men who expound the greatness of which St. Paul speaketh here as if meant for eternity. For when we come to God, then we believe no more, but rather see with our eyes face to face how He is; yet for all that love remains still; so that love may be called the chiefest, because she endureth forever. And tho she is the chiefest, yet we must not attribute unto her the office which pertains unto faith only. Like as I can not say, the Mayor of Stamford must make me a pair of shoes because he is a greater man than the shoemaker is; for the mayor, tho he is a greater man, yet it is not his office to make shoes; so tho love be greater, yet it is not her office to save. Thus much I thought good to say against those who fight against the truth.

Now, when we would know who are in Christ's livery or not, we must learn it of St. Paul, who most evidently described charity, which is the only

livery, saying, "Love is patient, she suffereth long." Now whosoever fumeth and is angry, he is out of this livery: therefore let us remember that we do not cast away the livery of Christ our Master. When we are in sickness, or any manner of adversities, our duty is to be patient, to suffer willingly, and to call upon Him for aid, help and comfort; for without Him we are not able to abide any tribulation. Therefore we must call upon God, He has promised to help: therefore let me not think Him to be false or untrue to His promises, for we can not dishonor God more than by not believing or trusting in Him. Therefore let us beware above all things of dishonoring God; and so we must be patient, trusting and most certainly believing that He will deliver us when it seems good to Him, who knows the time better than we ourselves.

"Charity is gentle, friendly, and loving; she envieth not." They that envy their neighbor's profit when it goes well with him, such fellows are out of their liveries, and so out of the service of God; for to be envious is to be the servant of the devil.

"Love doth not frowardly, she is not a provoker"; as there are some men who will provoke their neighbor so far that it is very hard for them to be in charity with them; but we must wrestle with our affections; we must strive and see that we keep this livery of Christ our master; for "the devil goeth about as a roaring lion seeking to take us at a vantage," to bring us out of our liveries, and to take from us the knot of love and charity.

"Love swelleth not, is not puffed up"; but there are many swellers nowadays, they are so high, so lofty, insomuch that they despise and condemn all others; all such persons are under the governance of the devil. God rules not them with His good spirit; the evil spirit has occupied their hearts and possess them.

"She doth not dishonestly; she seeketh not her own; she doth all things to the commodity of her neighbors." A charitable man will not promote himself with the damage of his neighbor. They that seek only their own advantage, forgetting their neighbors, they are not of God, they have not His livery. Further, "Charity is not provoked to anger; she thinketh not evil." We ought not to think evil of our neighbor, as long as we see not open wickedness; for it is written, "You shall not judge"; we should not take upon us to condemn our neighbor. And surely the condemners of other men's works are not in the livery of Christ. Christ hateth them.

"She rejoiceth not in iniquity"; she loveth equity and godliness. And again, she is sorry to hear of falsehood, of stealing, or such like, which wickedness is now at this time commonly used. There never was such falsehood among Christian men as there is now, at this time; truly I think, and they that have experience report it so, that among the very infidels and Turks there is more fidelity and uprightness than among Christian men. For no man setteth anything by his promise, yea, and writings will not serve with some; they are so shameless that they dare deny their own handwriting; but, I pray you, are those false fellows in the livery of Christ? Have they His cognizance? No, no; they have the badge of the devil, with whom they shall be damned world without end, except they amend and leave their wickedness.

"She suffereth all things; she believeth all things." It is a great matter that should make us to be grieved with our neighbor; we should be patient when our neighbor doth wrong, we should admonish him of his folly, earnestly desiring him to leave his wickedness, showing the danger that follows, everlasting damnation. In such wise we should study to amend our neighbor, and not to hate him or do him a foul turn again, but rather charitably study to amend him: whosoever now does so, he has the livery and cognizance of Christ, he shall be known at the last day for his servant.

"Love believeth all things"; it appears daily that they who are charitable and friendly are most deceived; because they think well of every man, they believe every man, they trust their words, and therefore are most deceived in this world, among the children of the devil. These and such like things are the tokens of the right and godly love; therefore they that have this love are soon known, for this love can not be hid in corners, she has her operation: therefore all that have her are well enough, tho they have no other gifts besides her. Again, they that lack her, tho they have many other gifts besides, yet is it to no other purpose, it does then no good: for when we shall come at the great day before him, not having this livery (that is love) with us, then we are lost; he will not take us for His servants, because we have not His cognizance. But if we have this livery, if we wear His cognizance here in this world; that is, if we love our neighbor, help him in his distress, are charitable, loving, and friendly unto him, then we shall be known at the last day: but if we be uncharitable toward our neighbor, hate him, seek our own advantage with His damage, then we shall be rejected of Christ and so damned world without end.

Our Savior saith here in this gospel, "I command you these things"; He speaketh in the plural number, and lappeth it up in one thing, which is that we should love one another, much like St. Paul's saying in the 13th to the Romans, "Owe nothing to any man, but to love one another." Here St. Paul lappeth up all things together, signifying unto us that love is the consummation of the law; for this commandment, "Thou shalt not commit adultery," is contained in this law of love: for he that loveth God will not break wedlock, because wedlock-breaking is a dishonoring of God and a serving of the devil. "Thou shalt not kill"; he that loveth will not kill, he will do no harm. "Thou shalt not steal"; he that loveth his neighbor as himself will not take away his goods. I had of late occasion to speak of picking and stealing, where I showed unto you the danger wherein they are that steal their neighbor's goods from them, but I hear nothing yet of restitution. Sirs, I tell you, except restitution is made, look for no salvation. And it is a miserable and heinous thing to consider that we are so blinded with this world that, rather than we would make restitution, we will sell unto the devil our souls which are bought with the blood of our Savior Christ. What can be done more to the dishonoring of Christ than to cast our souls away to the devil for the value of a little money?—the soul which He has bought with His painful passion and death. But I tell you those that will do so, and that will not make restitution when they have done wrong, or taken away their neighbor's goods, they are not in the livery of Christ, they are not his servants; let them go as they will in this world, yet for all that they are foul and filthy enough before God; they stink before His face; and therefore they shall be cast from His presence into everlasting fire; this shall be all their good cheer that they shall have, because they have not the livery of Christ, nor His cognizance, which is love. They remember not that Christ commanded us, saying, "This I command you, that ye love one another." This is Christ's commandment. Moses, the great prophet of God, gave many laws, but he gave not the spirit to fulfil the same laws: but Christ gave this law, and promised unto us, that when we call upon Him He will give us His Holy Ghost, who shall make us able to fulfil His laws, tho not so perfectly as the law requires; but yet to the contention of God, and to the protection of our faith; for as long as we are in this world, we can do nothing as we ought to do, because our flesh leadeth us, which is ever bent against the law of God; yet our works which we do are well taken for Christ's sake, and God will reward them in heaven.

Therefore our Savior saith, "my yoke is easy, and my burden is light," because He helpeth to bear them; else indeed we should not be able to bear them. And in another place He saith, "His commandments are not heavy"; they are heavy to our flesh, but being qualified with the Spirit of God, to the faithful which believe in Christ, to them, I say, they

are not heavy; for tho their doings are not perfect, yet they are well taken for Christ's sake.

You must not be offended because the Scripture commends love so highly, for he that commends the daughter commends the mother; for love is the daughter, and faith is the mother: love floweth out of faith; where faith is, there is love; but yet we must consider their offices, faith is the hand wherewith we take hold on everlasting life.

Now let us enter into ourselves, and examine our own hearts, whether we are in the livery of God, or not: and when we find ourselves to be out of this livery, let us repent and amend our lives, so that we may come again to the favor of God, and spend our time in this world to His honor and glory, forgiving our neighbors all such things as they have done against us.

And now to make an end: mark here who gave this precept of love—Christ our Savior Himself. When and at what time? At His departing, when He should suffer death. Therefore these words ought the more to be regarded, seeing He Himself spake them at His last departing from us. May God of His mercy give us grace so to walk here in this world, charitably and friendly one with another, that we may attain the joy which God hath prepared for all those that love Him. Amen.

MELANCHTHON

THE SAFETY OF THE VIRTUOUS

BIOGRAPHICAL NOTE

Philip Melancthon (Schwarzerd) was born at Bretten, in Baden, in 1497. His name is noteworthy as first a fellow laborer and eventually a controversial antagonist of Luther. At the Diet of Augsburg, in 1530, he was the leading representative of the Reformation. He formulated the twenty-eight articles of the evangelical faith known as the "Augsburg Confession." The Lutherans of extreme Calvinistic views were alienated by Melancthon's subsequent modifications of this confession, and by his treatises in ethics. He and his followers were bitterly assailed, but his irenic spirit did not forsake him. He was a true child of the Renaissance, and is styled by some writers "the founder of general learning throughout Europe." While he was never called or ordained to the ministry of the Church, he was in the habit of addressing the local religious assemblies or collegia from time to time, and, being a man of profound piety, his sympathetic and natural style of delivery made him an impressive speaker. He died in 1560, and his body was laid beside that of Martin Luther.

MELANCHTHON
1497--1560

THE SAFETY OF THE VIRTUOUS

__Neither shall any man pluck them out of my hand.__--John x, 28.

To Thee, almighty and true God, eternal Father of our Lord Jesus Christ, maker of heaven and earth, and of all creatures, together with Thy Son our Lord Jesus Christ, and the Holy Ghost--to Thee, the wise, good, true, righteous, compassionate, pure, gracious God, we render thanks

that Thou hast hitherto upheld the Church in these lands, and graciously afforded it protection and care, and we earnestly beseech Thee evermore to gather among us an inheritance for Thy Son, which may praise Thee to all eternity.

I have in these, our assemblies, often uttered partly admonitions and partly reproofs, which I hope the most of you will bear in mind. But since I must presume that now the hearts of all are wrung with a new grief and a new pang by reason of the war in our neighborhood, this season seems to call for a word of consolation. And, as we commonly say, "Where the pain is there one claps his hand," I could not, in this so great affliction, make up my mind to turn my discourse upon any other subject. I do not, indeed, doubt that you yourselves seek comfort in the divine declarations, yet will I also bring before you some things collected therefrom, because always that on which we had ourselves thought becomes more precious to us when we hear that it proves itself salutary also to others. And because long discourses are burdensome in time of sorrow and mourning, I will, without delay, bring forward that comfort which is the most effectual.

Our pains are best assuaged when something good and beneficial, especially some help toward a happy issue, presents itself. All other topics of consolation, such as men borrow from the unavoidableness of suffering, and the examples of others, bring us no great alleviation. But the Son of God, our Lord Jesus Christ, who was crucified for us and raised again, and now sits at the right hand of the Father, offers us help and deliverance, and has manifested this disposition in many declarations. I will now speak of the words: "No man shall pluck my sheep out of my hand." This expression has often raised me up out of the deepest sorrow, and drawn me, as it were, out of hell.

The wisest men in all times have bewailed the great amount of human misery which we see with our eyes before we pass into eternity--diseases, death, want, our own errors, by which we bring harm and punishment on ourselves, hostile men, unfaithfulness on the part of those with whom we are closely connected, banishment, abuse, desertion, miserable children, public and domestic strife, wars, murder, and devastation. And since such things appear to befall good and bad without distinction, many wise men have inquired whether there were any Providence, or whether accident brings everything to pass independent of a divine purpose? But we in the Church know that the first and principal cause of human woe is this, that on account of sin man is made subject to death and other calamity, which is so much more vehement in the Church, because the devil, from the hatred toward God, makes fearful assaults on the Church and strives to destroy it utterly.

Therefore it is written: "I will put enmity between the serpent and the seed of the woman." And Peter says: "Your adversary, the devil, as a roaring lion, walketh about and seeketh whom he may devour."

Not in vain, however, has God made known to us the causes of our misery. We should not only consider the greatness of our necessity, but also discern the causes of it, and recognize His righteous anger against sin, to the end that we may, on the other hand, perceive the Redeemer and the greatness of His compassion; and as witnesses to these, His declarations, He adds the raising of dead men to life, and other miracles.

Let us banish from our hearts, therefore, the unbelieving opinions which imagine that evils befall us by mere chance, or from physical causes.

But when thou considerest the wounds in thy own circle of relations, or dost cast a glance at the public disorders in the State, which again afflict the individual also (as Solon says: "The general corruption penetrates even to thy quiet habitation"), then think, first, of thy own

and others' sins, and of the righteous wrath of God; and, secondly, weigh the rage of the devil, who lets loose his hate chiefly in the Church.

In all men, even the better class, great darkness reigns. We see not how great an evil sin is, and regard not ourselves as so shamefully defiled. We flatter ourselves, in particular, because we profess a better doctrine concerning God. Nevertheless, we resign ourselves to a careless slumber, or pamper each one his own desires; our impurity, the disorders of the Church, the necessity of brethren, fills us not with pain; devotion is without fire and fervor; zeal for doctrine and discipline languishes, and not a few are my sins, and thine, and those of many others, by reason of which such punishments are heaped upon us.

Let us, therefore, apply our hearts to repentance, and direct our eyes to the Son of God, in respect to whom we have the assurance that, after the wonderful counsel of God, He is placed over the family of man, to be the protector and preserver of his Church.

We perceive not fully either of our wretchedness or our dangers, or the fury of enemies, until after events of extraordinary sorrowfulness. Still we ought to reflect thus: there must exist great need and a fearful might and rage of enemies, since so powerful a protector has been given to us, even God's Son. When He says: "No man shall pluck my sheep out of my hand," He indicates that He is no idle spectator of woe, but that mighty and incessant strife is going on. The devil incites his tools to disturb the Church or the political commonwealth, that boundless confusion may enter, followed by heathenish desolation. But the Son of God, who holds in His hands, as it were, the congregation of those who call upon His name, hurls back the devils by His infinite power, conquers and chases them thence, and will one day shut them up in the prison of hell, and punish them to all eternity with fearful pains. This comfort we must hold fast in regard to the entire Church, as well as each in regard to himself.

If, in these distracted and warring times, we see States blaze up and fall to ruin, then look away to the Son of God, who stands in the secret counsel of the Godhead and guards His little flock and carries the weak lambs, as it were, in His own hands. Be persuaded that by Him thou also shalt be protected and upheld.

Here some, not rightly instructed, will exclaim: "Truly I could wish to commend myself to such a keeper, but only His sheep does He preserve. Whether I also am counted in that flock, I know not." Against this doubt we must most strenuously contend, for the Lord Himself assures us in this very passage, that all who "hear and with faith receive the voice of the gospel are His sheep"; and He says expressly: "If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him." These promises of the Son of God, which can not be shaken, we must confidently appropriate to ourselves. Nor shouldst thou, by thy doubts, exclude thyself from this blest flock, which originates in the righteousness of the gospel. They do not rightly distinguish between the law and the gospel, who, because they are unworthy, reckon not themselves among the sheep. Rather is this consolation afforded us, that we are accepted "for the Son of God's sake," truly, without merit, not on account of our own righteousness, but through faith, because we are unworthy, and impure, and far from having fulfilled the law of God. That is, moreover, a universal promise, in which the Son of God saith: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The eternal Father earnestly commands that we should hear the Son, and it is the greatest of all transgressions if we despise Him and do not approve His voice. This is what every one should often and diligently consider, and in this disposition of the Father, revealed through the

Son, find grace.

Altho, amid so great disturbances, many a sorrowful spectacle meets thine eye, and the Church is rent by discord and hate, and manifold and domestic public necessity is added thereto, still let not despair overcome thee, but know thou that thou hast the Son of God for a keeper and protector, who will not suffer either the Church, or thee, or thy family, to be plucked out of His hand by the fury of the devil.

With all my heart, therefore, do I supplicate the Son of God, our Lord Jesus Christ, who, having been crucified for us, and raised again, sits at the right hand of the Father, to bless men with His gifts, and to Him I pray that He would protect and govern this little church and me therein. Other sure trust, in this great flame when the whole world is on fire, I discern nowhere. Each one has his separate hopes, and each one with his understanding seeks to repose in something else; but however good that may all be, it is still a far better, and unquestionably a more effectual, consolation to flee to the Son of God and expect help and deliverances from Him.

Such wishes will not be in vain. For to this end are we laden with such a crowd of dangers, that in events and occurrences which to human prudence are an inexplicable enigma, we may recognize the infinite goodness and presentness of God, in that He, for His Son's sake, and through His Son, affords us aid. God will be owned in such deliverance just as in the deliverance of your first parents, who, after the fall, when they were forsaken by all the creatures, were upheld by the help of God alone. So was the family of Noah in the flood, so were the Israelites preserved when in the Red Sea they stood between the towering walls of waters. These glorious examples are held up before us, that we might know, in like manner, the Church, without the help of any created beings, is often preserved. Many in all times have experienced such divine deliverance and support in their personal dangers, as David saith: "My father and my mother have forsaken me, but the Lord taketh me up"; and in another place David saith: "He hath delivered the wretched, who hath no helper." But in order that we may become partakers of these so great blessings, faith and devotion must be kindled within us, as it stands written, "Verily, I say unto you!" So likewise must our faith be exercised, that before deliverance we should pray for help and wait for it, resting in God with a certain cheerfulness of soul; and that we should not cherish continual doubt and melancholy murmuring in our hearts, but constantly set before our eyes the admonition of God: "The peace of God which passeth all understanding keep your heart and mind"; which is to say, be so comforted in God, in time of danger, that your hearts, having been strengthened by confidence in the pity and presentness of God, may patiently wait for help and deliverance, and quietly maintain that peaceful serenity which is the beginning of eternal life, and without which there can be no true devotion.

For distrust and doubt produce a gloomy and terrible hate toward God, and that is the beginning of the eternal torments, and a rage like that of the devil.

Now you must guard against these billows in the soul, and these stormy agitations, and, by meditation on the precious promises of God, keep and establish your hearts.

Truly these times allow not the wonted security and the wonted intoxication of the world, but they demand that with honest groans we should cry for help, as the Lord saith, "Watch and pray that ye fall not into temptation," that ye may not, being overcome by despair, plunge into everlasting destruction. There is need of wisdom to discern the dangers of the soul, as well as the safeguard against them. Souls go to ruin as well when, in epicurean security, they make light of the wrath of God as when they are overcome by doubt and cast down by anxious

sorrow, and these transgressions aggravate the punishment. The godly, on the other hand, who by faith and devotion keep their hearts erect and near to God, enjoy the beginning of eternal life and obtain mitigation of the general distress.

We, therefore, implore Thee, Son of God, Lord Jesus Christ, who, having been crucified and raised for us, standest in the secret counsel of the Godhead, and makest intercession for us, and hast said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I call upon Thee, and with my whole heart beseech Thee, according to Thine infinite compassion, forgive us our sins. Thou knowest that in our great weakness we are not able to bear the burden of our woe. Do Thou, therefore, afford us aid in our private and public necessities; be Thou our shelter and protector, uphold the churches in these lands, and all which serves for their defense and safeguard.

KNOX

THE FIRST TEMPTATION OF CHRIST

BIOGRAPHICAL NOTE

John Knox, the great Scottish reformer, was born at Giffordgate, four miles from Haddington, Scotland, in 1505. He first made his appearance as a preacher in Edinburgh, where he thundered against popery, but was imprisoned and sent to the galleys in 1546. In 1547 Edward VI secured his release and made him a royal chaplain, when he acquired the friendship of Cranmer and other reformers. On the accession of Mary (1553) he took refuge on the Continent. In 1556 he accepted the charge of a church in Geneva, but, after three years of tranquillity, returned to Scotland and became a popular leader of the Reformation in that country. His eloquence lashed the multitude to enthusiasm and acts of turbulent violence. As a preacher his style was direct and fearless, often fiery, and he had a habit of pounding the pulpit to emphasize particular truths. He died in 1572.

KNOX

1505–1572

THE FIRST TEMPTATION OF CHRIST

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil--Matt. iv., 1.

The cause moving me to treat of this place of Scripture is, that such as by the inscrutable providence of God fall into divers temptations, judge not themselves by reason thereof to be less acceptable in God's presence. But, on the contrary, having the way prepared to victory by Jesus Christ, they shall not fear above measure the crafty assaults of that subtle serpent Satan; but with joy and bold courage, having such a guide as here is pointed forth, such a champion, and such weapons as here are to be found (if with obedience we will hear, and unfeigned faith believe), we may assure ourselves of God's present favor, and of final victory, by the means of Him, who, for our safeguard and deliverance, entered in the battle, and triumphed over His adversary, and all his raging fury. And that this being heard and understood, may the better be kept in memory; this order, by God's grace, we propose to observe, in treating the matter: First, What this word temptation

meaneth, and how it is used within the Scriptures. Secondly, Who is here tempted and at what time this temptation happened. Thirdly, How and by what means He was tempted. Fourthly, Why He should suffer these temptations, and what fruits ensue to us from the same.

First, Temptation, or to tempt, in the Scriptures of God, is called to try, to prove, or to assault the valor, the power, the will, the pleasure, or the wisdom—whether it be of God, or of creatures. And it is taken sometimes in good part, as when it is said that God tempted Abraham; God tempted the people of Israel; that is, God did try and examine them, not for His own knowledge, to whom nothing is hid, but to certify others how obedient Abraham was to God's commandment, and how weak and inferior Israelites were in their journey toward the promised land. And this temptation is always good, because it proceeds immediately from God, to open and make manifest the secret motions of men's hearts, the puissance and power of God's word, and the great lenity and gentleness of God toward the iniquities (yea, horrible sins and rebellions) of those whom He hath received into His regimen and care. For who could have believed that the bare word of God could so have moved the heart and affections of Abraham, that to obey God's commandment he determined to kill, with his own hand, his best-beloved son Isaac? Who could have trusted that, so many torments as Job suffered, he should not speak in all his great temptation one foolish word against God? Or who could have thought that God so mercifully should have pardoned so many and so manifest transgressions committed by His people in the desert, and yet that His mercy never utterly left them, but still continued with them, till at length he performed His promise made to Abraham? Who, I say, would have been persuaded of these things, unless by trials and temptations taken of His creatures by God, they had come by revelation made in His holy Scriptures to our knowledge? And so this kind of temptation is profitable, good, and necessary, as a thing proceeding from God, who is the fountain of all goodness, to the manifestation of His own glory, and to the profit of the suffered, however the flesh may judge in the hour of temptation. Otherwise temptation, or to tempt, is taken in evil part; that is, he that assaults or assails intends destruction and confusion to him that is assaulted. As when Satan tempted the women in the garden, Job by divers tribulations, and David by adultery. The scribes and Pharisees tempted Christ by divers means, questions, and subtleties. And of this matter, saith St. James, "God tempteth no man"; that is, by temptation proceeding immediately from Him He intends no man's destruction. And here you shall note, that altho Satan appears sometimes to prevail against God's elect, yet he is ever frustrated of his final purpose. By temptation He led Eve and David from the obedience of God, but He could not retain them forever under His thralldom. Power was granted to Him to spoil Job of his substance and children, and to strike his body with a plague and sickness most vile and fearful, but He could not compel his mouth to blaspheme God's majesty; and, therefore, altho we are laid open sometimes, as it were, to tribulation for a time, it is that when He has poured forth the venom of His malice against God's elect it may return to His own confusion, and that the deliverance of God's children may be more to His glory, and the comfort of the afflicted: knowing that His hand is so powerful, His mercy and good-will so prompt, that He delivers His little ones from their cruel enemy, even as David did his sheep and lambs from the mouth of the lion. For a little benefit received in extreme danger more moves us than the preservation from ten thousand perils, so that we fall not into them. And yet to preserve from dangers and perils so that we fall not into them, whether they are of body or spirit, is no less the work of God than to deliver from them; but the weakness of our faith does not perceive it: this I leave at the present.

Also, to tempt means simply to prove or try without any determinate purpose or profit or damage to ensue; as when the mind doubteth of anything, and therein desires to be satisfied, without great love or extreme hatred of the thing that is tempted or tried. David tempted;

that is, tried himself if he could go in harness. (I Sam. xvii.) And Gideon said, "Let not thine anger kindle against me, if I tempt thee once again." So the Queen of Sheba came to tempt Solomon in subtle questions. This famous queen, not fully trusting the report and fame that was spread of Solomon, by subtle questions desired to prove his wisdom; at the first, neither extremely hating nor fervently loving the person of the king. And David, as a man not accustomed to harness, would try how he was able to go, and behave and fashion himself therein, before he would hazard battle with Goliath so armed. And Gideon, not satisfied in his conscience by the first that he received, desired, without contempt or hatred of God, a second time to be certified of his vocation. In this sense must the apostle be expounded when he commands us to tempt; that is, to try and examine ourselves, if we stand in the faith. Thus much for the term.

Now to the person tempted, and to the time and place of his temptation. The person tempted is the only well-beloved Son of God; the time was immediately after His baptism; and the place was the desert or wilderness. But that we derive advantage from what is related, we must consider the same more profoundly. That the Son of God was thus tempted gives instructions to us, that temptations, altho they be ever so grievous and fearful, do not separate us from God's favor and mercy, but rather declare the great graces of God to appertain to us, which makes Satan to rage as a roaring lion; for against none does He so fiercely fight as against those of whose hearts Christ has taken possession.

The time of Christ's temptation is here most diligently to be noted. And that was, as Mark and Luke witness, immediately after the voice of God the Father had commended His Son to the world, and had visibly pointed to Him by the sign of the Holy Ghost; He was led or moved by the Spirit to go to a wilderness, where forty days he remained fasting among the wild beasts. This Spirit which led Christ into the wilderness was not the devil, but the holy Spirit of God the Father, by whom Christ, as touching His human and manly nature, was conducted and led; likewise by the same Spirit He was strengthened and made strong, and, finally, raised up from the dead. The Spirit of God, I say, led Christ to the place of His battle, where He endured the combat for the whole forty days and nights. As Luke saith, "He was tempted," but in the end most vehemently, after His continual fasting, and that He began to be hungry. Upon this forty days and this fasting of Christ do our Papists found and build their Lent; for, say they, all the actions of Christ are our instructions; what He did we ought to follow. But He fasted forty days, therefore we ought to do the like. I answer, that if we ought to follow all Christ's actions, then ought we neither to eat nor drink for the space of forty days, for so fasted Christ; we ought to go upon the waters with our feet; to cast out devils by our word; to heal and cure all sorts of maladies; to call again the dead to life; for so did Christ. This I write only that men may see the vanity of those who, boasting themselves of wisdom, have become fools.

Did Christ fast those forty days to teach us superstitious fasting? Can the Papists assure me, or any other man, which were the forty days that Christ fasted? plain it is he fasted the forty days and nights that immediately followed His baptism, but which they were, or in what month was the day of His baptism, Scripture does not express; and altho the day were exprest, am I or any Christian bound to counterfeit Christ's actions as the ape counterfeits the act or work of man? He Himself requires no such obedience of His true followers, but saith to the apostles, "Go and preach the gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; commanding them to observe and keep all that I have commanded you." Here Christ Jesus requires the observance of His precepts and commandments, not of His actions, except in so far as He had also commanded them; and so must the apostle be understood when he saith, "Be followers of Christ, for Christ hath suffered for us, that we should follow His footsteps," which can

not be understood of every action of Christ, either in the mystery of our redemption, or in His actions and marvelous works, but only of those which He hath commanded us to observe. But where the Papists are so diligent in establishing their dreams and fantasies, they lose the profit that here is to be gathered; that is, why Christ fasted those forty days; which were a doctrine more necessary for Christians than to corrupt the simple hearts with superstition, as tho the wisdom of God, Christ Jesus, had taught us no other mystery by His fasting than the abstinence from flesh, or once on the day to eat flesh, for the space of forty days. God hath taken a just vengeance upon the pride of such men, while He thus confounds the wisdom of those that do most glory in wisdom, and strikes with blindness such as will be guides and lanterns to the feet of others, and yet refuse themselves to hear or follow the light of God's word. From such deliver thy poor flock, O Lord!

The uses of Christ's fasting these forty days I find chiefly to be two: The first, to witness to the world the dignity and excellence of His vocation, which Christ, after His baptism, was to take upon Him openly; the other, to declare that he entered into battle willingly for our cause, and does, as it were, provoke his adversary to assault Him: altho Christ Jesus, in the eternal counsel of His Father, was appointed to be the Prince of Peace, the angel (that is, the messenger) of His testament, and He alone that could fight our battles for us, yet He did not enter in execution of it, in the sight of men, till He was commended to mankind by the voice of His heavenly Father; and as He was placed and anointed by the Holy Ghost by a visible sign given to the eyes of men. After which time He was led to the desert, and fasted, as before is said; and this He did to teach us with what fear, carefulness, and reverence the messengers of the Word ought to enter on their vocation, which is not only most excellent (for who is worthy to be God's ambassador?) but also subject to most extreme troubles and dangers. For he that is appointed pastor, watchman, or preacher, if he feed not with his whole power, if he warn and admonish not when he sees the snare come, and if, in doctrine, he divide not the Word righteously, the blood and souls of those that perish for lack of food, admonition, and doctrine shall be required of his hand.

But to our purpose; that Christ exceeded not the space of forty days in His fasting, He did it to the imitation of Moses and Elias; of whom, the one before the receiving of the law, and the other before the communication and reasoning which he had with God in Mount Horeb, in which He was commanded to anoint Hazael king over Syria, and Jehu king over Israel, and Elisha to be prophet, fasted the same number of days. The events that ensued and followed this supernatural fasting of these two servants of God, Moses and Elias, impaired and diminished the tyranny of the kingdom of Satan. For by the law came the knowledge of sin, the damnation of such impieties, specially of idolatry, and such as the devil had invented; and, finally, by the law came such a revelation of God's will that no man could justly afterward excuse his sin by ignorance, by which the devil before had blinded many. So that the law, altho it might not renew and purge the heart, for that the Spirit of Christ Jesus worketh by faith only, yet it was a bridle that did hinder and stay the rage of external wickedness in many, and was a schoolmaster that led unto Christ. For when man can find no power in himself to do that which is commanded, and perfectly understands, and when he believes that the curse of God is pronounced against those that abide not in everything that is commanded in God's law to do them--the man, I say, that understands and knows his own corrupt nature and God's severe judgment, most gladly will receive the free redemption offered by Christ Jesus, which is the only victory that overthrows Satan and his power. And so by the giving of the law God greatly weakened, impaired, and made frail the tyranny and kingdom of the devil. In the days of Elias, the devil had so prevailed that kings and rulers made open war against God, killing His prophets, destroying His ordinances, and building up idolatry, which did so prevail that the prophet complained that of all

the true fearers and worshipers of God he was left alone, and wicked Jezebel sought His life also. After this, his fasting and complaint, he was sent by God to anoint the persons aforementioned, who took such vengeance upon the wicked and obstinate idolaters that he who escaped the sword of Hazeel fell into the hands of Jehu, and those whom Jehu left escaped not God's vengeance under Elisha.

The remembrance of this was fearful to Satan, for, at the coming of Christ Jesus, impiety was in the highest degree among those that pretended most knowledge of God's will; and Satan was at such rest in his kingdom that the priests, scribes and Pharisees had taken away the key of knowledge; that is, they had so obscured and darkened God's Holy Scriptures, by false glosses and vain traditions, that neither would they themselves enter into the kingdom of God, nor suffer and permit others to enter; but with violence restrained, and with tyranny struck back from the right way, that is, from Christ Jesus Himself, such as would have entered into the possession of life everlasting by Him. Satan, I say, having such dominion over the chief rulers of the visible Church, and espying in Christ, such graces as before he had not seen in man, and considering Him to follow in fasting the footsteps of Moses and Elias, no doubt greatly feared that the quietness and rest of his most obedient servants, the priests, and their adherents, would be troubled by Christ. And, therefore, by all engines and craft, he assaults Him to see what advantage he could have of Him. And Christ did not repel him, as by the power of His Godhead He might have done, that he should not tempt Him, but permitted him to spend all his artillery, and received the strokes and assaults of Satan's temptations in His own body, to the end He might weaken and enfeeble the strength and tyrannous power of our adversary by His long suffering. For thus, methinks, our Master and Champion, Jesus Christ, provoked our enemy to battle: "Satan, thou gloriest of thy power and victories over mankind, that there is none able to withstand thy assaults, nor escape thy darts, but at one time or other thou givest him a wound: lo! I am a man like to my brethren, having flesh and blood, and all properties of man's nature (sin, which is thy venom, excepted); tempt, try, and assault me; I offer you here a place most convenient—the wilderness. There shall be no mortal to comfort me against thy assaults; thou shalt have time sufficient; do what thou canst, I shall not fly the place of battle. If thou become victor, thou shalt still continue in possession of thy kingdom in this wretched world; but if thou canst not prevail against me, then must thy prey and unjust spoil be taken from thee; thou must grant thyself vanquished and confounded, and must be compelled to leave off from all accusation of the members of my body; for to them appertains the fruit of my battle, my victory is theirs, as I am appointed to take the punishment of their sins in my body."

What comfort ought the remembrance of these signs to be to our hearts! Christ Jesus hath fought our battle; He Himself hath taken us into His care and protection; however the devil may rage by temptations, be they spiritual or corporeal, he is not able to bereave us out of the hand of the almighty Son of God. To Him be all glory for His mercies most abundantly poured upon us!

There remains yet to be spoken of the time when our Lord was tempted, which began immediately after His baptism. Whereupon we have to note the mark, that altho the malice of Satan never ceases, but always seeks for means to trouble the godly, yet sometimes he rages more fiercely than others, and that is commonly when God begins to manifest His love and favor to any of His children, and at the end of their battle, when they are nearest to obtain final victory. The devil, no doubt, did at all times envy the humble spirit that was in Abel, but he did not stir up the cruel heart of Cain against him till God declared His favor toward him by accepting his sacrifice. The same we find in Jacob, Joseph, David, and most evidently in Christ Jesus. How Satan raged at the tidings of Christ's nativity! what blood he caused to be shed on

purpose to have murdered Christ in His infancy! The evangelist St. Matthew witnesses that in all the coasts and borders of Bethlehem the children of two years old and less age were murdered without mercy. A fearful spectacle and horrid example of insolent and unaccustomed tyranny! And what is the cause moving Satan thus to rage against innocents, considering that by reason of their imperfections they could not hurt his kingdom at that instant? Oh, the crafty eye of Satan looked farther than to the present time; he heard reports by the three wise men, that they had learned by the appearance of a star that the King of the Jews was born; and he was not ignorant that the time prophesied of Christ's coming was then instant; for a stranger was clad with the crown and scepter of Judah. The angel had declared the glad tidings to the shepherds, that a Savior, which was Christ the Lord, was born in the city of David. All these tidings inflamed the wrath and malice of Satan, for he perfectly understood that the coming of the promised Seed was appointed to his confusion, and to the breaking down of his head and tyranny; and therefore he raged most cruelly, even at the first hearing of Christ's birth, thinking that altho he could not hinder nor withstand His coming, yet he could shorten his days upon earth, lest by long life and peaceable quietness in it, the number of good men, by Christ's doctrine and virtuous life, should be multiplied; and so he strove to cut Him away among the other children before He could open His mouth on His Father's message. Oh, cruel serpent! in vain dost thou spend thy venom, for the days of God's elect thou canst not shorten! And when the wheat is fallen on the ground, then doth it most multiply.

But from these things mark, what hath been the practise of the devil from the beginning—most cruelly to rage against God's children when God begins to show them His mercy. And, therefore, marvel not, dearly beloved, altho the like come unto you.

If Satan fume or roar against you, whether it be against your bodies by persecution, or inwardly in your conscience by a spiritual battle, be not discouraged, as tho you were less acceptable in God's presence, or as if Satan might at any time prevail against you. No; your temptations and storms, that arise so suddenly, argue and witness that the seed which is sown is fallen on good ground, begins to take root and shall, by God's grace, bring forth fruit abundantly in due season and convenient time. That is it which Satan fears, and therefore thus he rages, and shall rage against you, thinking that if he can repulse you now suddenly in the beginning, that then you shall be at all times an easy prey, never able to resist his assaults. But as my hope is good, so shall my prayer be, that so you may be strengthened, that the world and Satan himself may perceive or understand that God fights your battle. For you remember that being present with you and treating of the same place, I admonished you that Satan could not long sleep when his kingdom was threatened. And therefore I willed you, if you were in mind to continue with Christ, to prepare yourselves for the day of temptation. The person of the speaker is wretched, miserable, and nothing to be regarded, but the things that were spoken are the infallible and eternal truth of God; without observation of which, life neither can or shall come to mankind. God grant you continuance to the end.

This much have I briefly spoken of the temptation of Christ Jesus, who was tempted; and of the time and place of His temptation. Now remains to be spoken how He was tempted, and by what means. The most part of expositors think that all this temptation was in spirit and in imagination only, the corporeal senses being nothing moved. I will contend with no man in such cases, but patiently will I suffer every man to abound in his own knowledge; and without prejudice of any man's estimation, I offer my judgment to be weighed and considered by Christian charity. It appears to me by the plain text that Christ suffered this temptation in body and spirit. Likewise, as the hunger which Christ suffered, and the desert in which He remained, were not

things offered to the imagination, but that the body did verily remain in the wilderness among beasts, and after forty days did hunger and faint for lack of food; so the external ear did hear the tempting words of Satan, which entered into the knowledge of the soul, and which, repelling the venom of such temptations, caused the tongue to speak and confute Satan, to our unspeakable comfort and consolation. It appears also that the body of Christ Jesus was carried by Satan from the wilderness unto the temple of Jerusalem, and that it was placed upon the pinnacle of the same temple, from whence it was carried to a high mountain and there tempted. If any man can show to the contrary hereof by the plain Scriptures of God, with all submission and thanksgiving I will prefer his judgment to my own; but if the matter stand only in probability and opinion of men, then it is lawful for me to believe as the Scripture here speaks; that is, that Satan spake and Christ answered, and Satan took Him and carried Him from one place to another. Besides the evidence of the text affirming that Satan was permitted to carry the body of Christ from place to place, and yet was not permitted to execute any further tyranny against it, is most singular comfort to such as are afflicted or troubled in body or spirit. The weak and feeble conscience of man under such temptations, commonly gathers and collects a false consequence. For man reasons thus: The body or the spirit is vexed by assaults and temptations of Satan, and he troubles or molests it, therefore God is angry with it, and takes no care of it. I answer, tribulations or grievous vexations of body or of mind are never signs of God's displeasure against the sufferer, neither yet does it follow that God has cast away the care of His creatures because He permits them to be molested and vexed for a time. For if any sort of tribulation were the infallible sign of God's displeasure, then should we condemn the best beloved children of God. But of this we may speak hereafter. Now to the temptation.

Verse 2. "And when he fasteth forty days and forty nights, He was afterwards an hungered." Verse 3. 'Then came to Him the tempter,' and said, 'If you be the Son of God, command that these stones be made bread,' etc. Why Christ fasted forty days and would not exceed the same, without sense and feeling of hunger, is before touched upon, that is, He would provoke the devil to battle by the wilderness and long abstinence, but He would not usurp or arrogate any more to Himself in that case than God had wrought with others, His servants and messengers before. But Christ Jesus (as St. Augustine more amply declares), without feeling of hunger, might have endured the whole year, or to time without end, as well as He did endure the space of forty days. For the nature of mankind was sustained those forty days by the invisible power of God, which is at all times of equal power. But Christ, willing to offer further occasion to Satan to proceed in tempting of Him, permitted the human nature to crave earnestly that which it lacked, that is to say, refreshing of meat; which Satan perceiving took occasion, as before, to tempt and assault. Some judge that Satan tempted Christ to gluttony, but this appears little to agree with the purpose of the Holy Ghost; who shows us this history to let us understand that Satan never ceases to oppugn the children of God, but continually, by one mean or other, drives or provokes them to some wicked opinions of their God; and to have them desire stones to be converted into bread, or to desire hunger to be satisfied, has never been sin, nor yet a wicked opinion of God. And therefore I doubt not but the temptation was more spiritual, more subtle, and more dangerous. Satan had respect to the voice of God, which had pronounced Christ to be His well-beloved Son, etc. Against this voice he fights, as his nature is ever to do against the assured and immutable Word of God; for such is his malice against God, and against His chosen children, that where and to whom God pronounces love and mercy, to these he threatens displeasures and damnation; and where God threatens death, there is he bold to pronounce life; and for this course is Satan called a liar from the beginning. And so the purpose of Satan was to drive Christ into desperation, that he should not believe the former voice of God His Father; which appears to be the meaning of this

temptation: "Thou hast heard," would Satan say, "a voice proclaimed in the air, that Thou wast the beloved Son of God, in whom His soul was pleased; but mayst Thou not be judged more than mad, and weaker than the brainless fool if Thou believest any such promise? Where are the signs of His love? Art Thou not cast out from comfort of all creatures? Thou art in worse case than the brute beasts, for every day they hunt for their prey, and the earth produces grass and herbs for their sustenance, so that none of them are pined and consumed away by hunger; but Thou hast fasted forty days and nights, ever waiting for some relief and comfort from above, but Thy best provision is hard stones! If Thou dost glory in thy God, and dost verily believe the promise that is made, command that these stones be bread. But evident it is that so Thou canst not do; for if Thou couldst, or if Thy God would have showed Thee any such pleasure, Thou mightest long ago have removed Thy hunger, and needest not have endured this languishing for lack of food. But seeing Thou hast long continued thus, and no provision is made for Thee, it is vanity longer to believe any such promise, and therefore despair of any help from God's hand, and provide for Thyself by some other means!"

Many words have I used here, dearly beloved, but I can not express the thousandth part of the malicious despite which lurked in this one temptation of Satan. It was a mocking of Christ and of His obedience. It was a plain denial of God's promise. It was the triumphing voice of him that appeared to have gotten victory. Oh, how bitter this temptation was no creature can understand but such as feel the grief of such darts as Satan casts at the tender conscience of those that gladly would rest and repose in God, and in the promises of His mercy. But here is to be noted the ground and foundation. The conclusion of Satan is this: Thou art none of God's elect, much less His well-beloved Son. His reason is this: Thou art in trouble and findest no relief. There the foundation of the temptation was Christ's poverty, and the lack of food without hope of remedy to be sent from God. And it is the same temptation which the devil objected to Him by the princes of the priests in His grievous torments upon the cross; for thus they cried, "If he be the Son of God, let him come down from the cross and we will believe in him; he trusted in God, let him deliver him, if he have the pleasure in him." As tho they would say, God is the deliverer of His servants from troubles; God never permits those that fear Him to come to confusion; this man we see in extreme trouble; if He be the Son of God, or even a true worshiper of His name, He will deliver Him from this calamity. If He deliver Him not, but suffer Him to perish in these anguishes, then it is an assured sign that God has rejected Him as a hypocrite, that shall have no portion of His glory. Thus, I say, Satan takes occasion to tempt, and moves also others to judge and condemn God's elect and chosen children, by reason that troubles are multiplied upon them.

But with what weapons we ought to fight against such enemies and assaults we shall learn in the answer of Christ Jesus, which follows: But He, answering, said "It is written, man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." This answer of Christ proves the sentence which we have brought of the aforesaid temptation to be the very meaning of the Holy Ghost; for unless the purpose of Satan has been to have removed Christ from all hope of God's merciful providence toward Him in that His necessity, Christ had not answered directly to his words, saying, "Command that these stones be made bread." But Christ Jesus, perceiving his art and malicious subtilty, answered directly to his meaning, His words nothing regarded; by which Satan was so confounded that he was ashamed to reply any further.

But that you may the better understand the meaning of Christ's answer, we will express and repeat it over in more words. "Thou laborest, Satan," would Christ say, "to bring into my heart a doubt and suspicion of My Father's promise, which was openly proclaimed in My baptism, by reason of My hunger, and that I lack all carnal provision. Thou art bold

to affirm that God takes no care for Me, but thou art a deceitful and false corrupt sophister, and thy argument, too, is vain, and full of blasphemies; for thou bindest God's love, mercy, and providence to the having or wanting of bodily provision, which no part of God's Scriptures teach us, but rather the express contrary. As it is written, 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God,' that is, the very life and felicity of man consists not in the abundance of bodily things, or the possession and having of them makes no man blest or happy; neither shall the lack of them be the cause of his final misery; but the very life of man consists in God, and in His promises pronounced by His own mouth, unto which whoso cleaves unfeignedly shall live the life everlasting. And altho all creatures in earth forsake him, yet shall not his bodily life perish till the time appointed by God approach. For God has means to feed, preserve, and maintain, unknown to man's reason, and contrary to the common course of nature. He fed His people Israel in the desert forty years without the provision of man. He preserved Jonah in the whale's belly; and maintained and kept the bodies of the three children in the furnace of fire. Reason and the natural man could have seen nothing in these cases but destruction and death, and could have judged nothing but that God had cast away the care of these, His creatures, and yet His providence was most vigilant toward them in the extremity of their dangers, from which He did so deliver them, and in the midst of them did so assist them, that His glory, which is His mercy and goodness, did more appear and shine after their troubles than it could have done if they had fallen in them. And therefore I measure not the truth and favor of God by having or by lacking of bodily necessities, but by the promise which He has made to me. As He Himself is immutable, so is His word and promise constant, which I believe, and to which I will adhere, and so cleave, whatever can come to the body outwardly."

In this answer of Christ we may perceive what weapons are to be used against our adversary the devil, and how we may confute his arguments, which craftily, and of malice, he makes against God's elect. Christ might have repulsed Satan with a word, or by commanding him to silence, as He to whom all power was given in heaven and earth; but it pleased His mercy to teach us how to use the sword of the Holy Ghost, which is the word of God, in battle against our spiritual enemy. The Scripture which Christ brings is written in the eighth chapter of Deuteronomy. It was spoken by Moses a little before His death, to establish the people in God's merciful providence. For in the same chapter, and in certain others that go before, He reckons the great travail and divers dangers with the extreme necessities that they had sustained in the desert the space of forty years, and yet, notwithstanding how constant God had been in keeping and performing His promise, for throughout all perils He had conducted them to the sight and borders of the promised land. And so this Scripture more directly answers to the temptation of Satan; for thus does Satan reason, as before is said, "Thou art in poverty and hast no provision to sustain thy life. Therefore God takes no regard nor care of Thee, as He doth over His chosen children." Christ Jesus answered: "Thy argument is false and vain; for poverty or necessity precludes not the providence or care of God; which is easy to be proved by the people of God, Israel, who, in the desert, oftentimes lacked things necessary to the sustenance of life, and for lack of the same they grudged and murmured; yet the Lord never cast away the providence and care of them, but according to the word that He had once pronounced, to wit, that they were His peculiar people; and according to the promise made to Abraham, and to them before their departure from Egypt, He still remained their conductor and guide, till He placed them in peaceable possession of the land of Canaan, their great infirmities and manifold transgressions notwithstanding."

Thus are we taught, I say, by Christ Jesus, to repulse Satan and his assaults by the Word of God, and to apply the examples of His mercies, which He has shown to others before us, to our own souls in the hour of

temptation, and in the time of our trouble. For what God doth to one at any time, the same appertains to all that depend upon God and His promises. And, therefore, however we are assaulted by Satan, our adversary, within the Word of God is armor and weapons sufficient. The chief craft of Satan is to trouble those that begin to decline from his obedience, and to declare themselves enemies to iniquity, with divers assaults, the design whereof is always the same; that is, to put variance betwixt them and God into their conscience, that they should not repose and rest themselves in His assured promises. And to persuade this, he uses and invents divers arguments. Sometimes he calls the sins of their youth, and which they have committed in the time of blindness, to their remembrance; very often he objects their unthankfulness toward God and present imperfections. By sickness, poverty, tribulations in their household, or by persecution, he can allege that God is angry, and regard them not. Or by the spiritual cross which few feel and fewer understand the utility and profit of, he would drive God's children to desperation, and by infinite means more, he goeth about seeking, like a roaring lion, to undermine and destroy our faith. But it is impossible for him to prevail against us unless we obstinately refuse to use the defense and weapons that God has offered. Yea, I say, that God's elect can not refuse it, but seek for their Defender when the battle is most strong; for the sobs, groans, and lamentations of such as fight, yea, the fear they have lest they be vanquished, the calling and prayer for continuance, are the undoubted and right seeking of Christ our champion. We refuse not the weapon, altho sometimes, by infirmity, we can not use it as we would. It suffices that your hearts unfeignedly sob for greater strength, for continuance, and for final deliverance by Christ Jesus; that which is wanting in us, His sufficiency doth supply; for it is He that fighteth and overcometh for us. But for bringing of the examples of the Scriptures, if God permit, in the end we shall speak more largely when it shall be treated why Christ permitted Himself thus to be tempted. Sundry impediments now call me from writing in this matter, but, by God's grace, at convenient leisure I purpose to finish, and to send it to you. I grant the matter that proceeds from me is not worthy of your pain and labor to read it; yet, seeing it is a testimony of my good mind toward you, I doubt not but you will accept it in good part. God, the Father of our Lord Jesus Christ, grant unto you to find favor and mercy of the Judge, whose eyes and knowledge pierce through the secret cogitations of the heart, in the day of temptation, which shall come upon all flesh, according to that mercy which you (illuminated and directed by His Holy Spirit) have showed to the afflicted. Now the God of all comfort and consolation confirm and strengthen you in His power unto the end. Amen.

CALVIN

ENDURING PERSECUTION FOR CHRIST

BIOGRAPHICAL NOTE

John Calvin was born in 1509, at Noyon, France. He has been called the greatest of Protestant commentators and theologians, and the inspirer of the Puritan exodus. He often preached every day for weeks in succession. He possess two of the greatest elements in successful pulpit oratory, self-reliance and authority. It was said of him, as it was afterward said of Webster, that "every word weighed a pound." His style was simple, direct, and convincing. He made men think. His splendid contributions to religious thought, and his influence upon individual liberty, give him a distinguished place among great reformers and preachers. His idea of preaching is thus expressed in his own words: "True preaching must not be dead, but living and effective. No parade of

rhetoric, but the Spirit of God must resound in the voice in order to operate with power." He died at Geneva in 1564.

CALVIN
1509--1564

ENDURING PERSECUTION FOR CHRIST

Let us go forth therefore unto him without the camp bearing his reproach--Hebrews xiii., 13.

All the exhortations which can be given us to suffer patiently for the name of Jesus Christ, and in defense of the gospel, will have no effect if we do not feel assured of the cause for which we fight. For when we are called to part with life, it is absolutely necessary to know on what grounds. The firmness necessary we can not possess, unless it be founded on certainty of faith.

It is true that persons may be found who will foolishly expose themselves to death in maintaining some absurd opinions and dreams conceived by their own brain, but such impetuosity is more to be regarded as frenzy than as Christian zeal; and, in fact, there is neither firmness nor sound sense in those who thus, at a kind of haphazard, cast themselves away. But, however this may be, it is in a good cause only that God can acknowledge us as His martyrs. Death is common to all, and the children of God are condemned to ignominy and tortures as criminals are; but God makes the distinction between them, inasmuch as He can not deny His truth. On our part, then, it is requisite that we have sure and infallible evidence of the doctrine which we maintain; and hence, as I have said, we can not be rationally impressed by any exhortations which we receive to suffer persecution for the gospel, if no true certainty of faith has been imprinted in our hearts. For to hazard our life upon a peradventure is not natural, and tho we were to do it, it would only be rashness, not Christian courage. In a word, nothing that we do will be approved of God if we are not thoroughly persuaded that it is for Him and His cause we suffer persecution, and the world is our enemy.

Now, when I speak of such persuasion, I mean not merely that we must know how to distinguish between true religion and the abuses or follies of men, but also that we must be thoroughly persuaded of the heavenly life, and the crown which is promised us above, after we shall have fought here below. Let us understand, then, that both of these requisites are necessary, and can not be separated from each other. The points, accordingly, with which we must commence are these: We must know well what our Christianity is, what the faith which we have to hold and follow, what the rule which God has given us; and we must be so well furnished with such instructions as to be able boldly to condemn all the falsehoods, errors, and superstitions which Satan has introduced to corrupt the pure simplicity of the doctrine of God. Hence, we ought not to be surprized that, in the present day, we see so few persons disposed to suffer for the gospel, and that the greater part of those who call themselves Christians know not what it is. For all are, as it were, lukewarm; and instead of making it their business to hear or read, count it enough to have had some slight taste of Christian faith. This is the reason why there is so little decision, and why those who are assailed immediately fall away. This fact should stimulate us to inquire more diligently into divine truth, in order to be well assured with, regard to it.

Still, however, to be well informed and grounded is not the whole that is necessary. For we see some who seem to be thoroughly imbued with

sound doctrine, and who, notwithstanding, have no more zeal or affection than if they had never known any more of God than some fleeting fancy. Why is this? Just because they have never comprehended the majesty of the Holy Scriptures. And, in fact, did we, such as we are, consider well that it is God who speaks to us, it is certain that we would listen more attentively, and with greater reverence. If we would think that in reading Scripture we are in the school of angels, we would be far more careful and desirous to profit by the doctrine which is propounded to us.

We now see the true method of preparing to suffer for the gospel. First, We must have profited so far in the school of God as to be decided in regard to true religion and the doctrine which we are to hold; and we must despise all the wiles and impostures of Satan, and, all human inventions, as things not only frivolous but also carnal, inasmuch as they corrupt Christian purity; therein differing, like true martyrs of Christ, from the fantastic persons who suffer for mere absurdities. Second, Feeling assured of the good cause, we must be inflamed, accordingly, to follow God whithersoever He may call us: His Word must have such authority with us as it deserves, and having withdrawn from this world, we must feel as it were enraptured in seeking the heavenly life.

But it is more than strange that, tho the light of God is shining more brightly than it ever did before, there is a lamentable want of zeal! If the thought does not fill us with shame, so much the worse. For we must shortly come before the great Judge, where the iniquity which we endeavor to hide will be brought forward with such upbraidings that we shall be utterly confounded. For, if we are obliged to bear testimony to God, according to the measure of the knowledge which He has given us, to what is it owing, I would ask, that we are so cold and timorous in entering into battle, seeing that God has so fully manifested Himself at this time that He may be said to have opened to us and displayed before us the great treasures of His secrets? May it not be said that we do not think we have to do with God? For had we any regard to His Majesty we would not dare to turn the doctrine which proceeds from Him into some kind of philosophic speculation. In short, it is impossible to deny that it is our great shame, not to say fearful condemnation, that we have so well known the truth of God, and have so little courage to maintain it!

Above all, when we look to the martyrs of past times, well may we detest our own cowardice! The greater part of those were not persons much versed in Holy Scripture, so as to be able to dispute on all subjects. They knew that there was one God, whom they behoved to worship and serve—that they had been redeemed by the blood of Jesus Christ, in order that they might place their confidence of salvation in Him and in His grace—and that, all the inventions of men being mere dross and rubbish, they ought to condemn all idolatries and superstitions. In one word, their theology was in substance this—There is one God who created all the world, and declared His will to us by Moses and the prophets, and finally by Jesus Christ and His apostles; and we have one sole Redeemer, who purchased us by His blood, and by whose grace we hope to be saved: All the idols of the world are curst, and deserve execration.

With a system embracing no other points than these, they went boldly to the flames, or to any other kind of death. They did not go in twos or threes, but in such bands that the number of those who fell by the hands of tyrants is almost infinite! We, on our part, are such learned clerks that none can be more so (so at least we think), and, in fact, so far as regards the knowledge of Scripture, God has so spread it out before us that no former age was ever so highly favored. Still, after all, there is scarcely a particle of zeal. When men manifest such indifference, it looks as if they were bent on provoking the vengeance of God.

What then should be done in order to inspire our breasts with true

courage? We have, in the first place, to consider how precious the confession of our faith is in the sight of God. We little know how much God prizes it, if our life, which is nothing, is valued by us more highly. When it is so, we manifest a marvelous degree of stupidity. We can not save our life at the expense of our confession without acknowledging that we hold it in higher estimation than the honor of God and the salvation of our souls.

A heathen could say that "It was a miserable thing to save life by giving up the only things which made life desirable!" And yet he and others like him never knew for what end men are placed in the world, and why they live in it. It is true they knew enough to say that men ought to follow virtue, to conduct themselves honestly and without reproach; but all their virtues were mere paint and smoke. We know far better what the chief aim of life should be, namely, to glorify God, in order that He may be our glory. When this is not done, woe to us! And we can not continue to live for a single moment upon the earth without heaping additional curses on our heads. Still we are not ashamed to purchase some few days to languish here below, renouncing eternal kingdom by separating ourselves from Him by whose energy we are sustained in life.

Were we to ask the most ignorant, not to say the most brutish, persons in the world why they live, they would not venture to answer simply that it is to eat, and drink, and sleep; for all know that they have been created for a higher and holier end. And what end can we find if it be not to honor God, and allow ourselves to be governed by Him, like children by good parents; so that after we have finished the journey of this corruptible life, we may be received into His eternal inheritance? Such is the principal, indeed the sole end. When we do not take it into account, and are intent on a brutish life, which is worse than a thousand deaths, what can we allege for our excuse? To live and not know why is unnatural. To reject the causes for which we live, under the influence of a foolish longing for a respite of some few days, during which we are to live in the world, while separated from God—I know not how to name such infatuation and madness!

But as persecution is always harsh and bitter, let us consider how and by what means Christians may be able to fortify themselves with patience, so as unflinchingly to expose their life for the truth of God. The text which we have read out, when it is properly understood, is sufficient to induce us to do so. The apostle says, Let us go forth from the city after the Lord Jesus, bearing His reproach. In the first place, he reminds us, altho the swords should not be drawn against us nor the fires kindled to burn us, that we can not be truly united to the Son of God while we are rooted in this world. Wherefore a Christian, even in repose, must always have one foot lifted to march to battle, and not only so, but he must have his affections withdrawn from the world, altho his body is dwelling in it. Grant that this at first sight seems to us hard, still we must be satisfied with the words of St. Paul (I Thess. iii.), that we are called and appointed to suffer. As if He had said, Such is our condition as Christians; this is the road by which we must go if we would follow Christ.

Meanwhile, to solace our infirmity and mitigate the vexation and sorrow which persecution might cause us, a good reward is held forth: In suffering for the cause of God, we are walking step by step after the Son of God, and have Him for our guide. Were it simply said that to be Christians we must pass through all the insults of the world boldly, to meet death at all times and in whatever way God may be pleased to appoint, we might apparently have some pretext for replying that it is a strange road to go to peradventure. But when we are commanded to follow the Lord Jesus, His guidance is too good and honorable to be refused. Now, in order that we may be more deeply moved, not only is it said that Jesus Christ walks before us as our Captain, but that we are made conformable to His image; so St. Paul says in the eighth chapter to the

Romans that God hath ordained all those whom He hath adopted for His children, to be made conformable to Him who is the pattern and head of all.

Are we so delicate as to be unwilling to endure anything? Then we must renounce the grace of God by which He has called us to the hope of salvation. For there are two things which can not be separated—to be members of Christ, and to be tried by many afflictions. We certainly ought to prize such a conformity to the Son of God much more than we do. It is true, that in the world's judgment there is disgrace in suffering for the gospel. But since we know that believers are blind, ought we not to have better eyes than they? It is ignominy to suffer from those who occupy the seat of justice, but St. Paul shows us by his example that we have to glory in scourings for Jesus Christ, as marks by which God recognizes us and avows us for His own. And we know what St. Luke narrates of Peter and John (Acts v., 41); namely, that they rejoiced to have been counted worthy to suffer infamy and reproach for the name of the Lord Jesus.

Ignominy and dignity are two opposites: so says the world, which, being infatuated, judges against all reason, and in this way converts the glory of God into dishonor. But, on our part, let us not refuse to be vilified as concerns the world, in order to be honored before God and His angels. We see what pains the ambitious take to receive the commands of a king, and what a boast they make of it. The Son of God presents His commands to us, and every one stands back. Tell me, pray, whether in so doing are we worthy of having anything in common with Him? there is nothing here to attract our sensual nature, but such notwithstanding are the true escutcheons of nobility in the heavens. Imprisonment, exile, evil report, imply in men's imagination whatever is to be vituperated; but what hinders us from viewing things as God judges and declares them, save our unbelief? Wherefore, let the name of the Son of God have all the weight with us which it deserves, that we may learn to count it honor when He stamps His marks upon us. If we act otherwise our ingratitude is insupportable.

Were God to deal with us according to our desserts, would He not have just cause to chastise us daily in a thousand ways? Nay more, a hundred thousand deaths would not suffice for a small portion of our misdeeds! Now, if in His infinite goodness He puts all our faults under His foot and abolishes them, and instead of punishing us according to our demerit, devises an admirable means to convert our afflictions into honor and a special privilege, inasmuch as through them we are taken into partnership with His Son, must it not be said, when we disdain such a happy state, that we have indeed made little progress in Christian doctrine?

Accordingly, St. Peter, after exhorting us (I Peter iv., 15) to walk so purely in the fear of God, as not to suffer as thieves, adulterers, and murderers, immediately adds, that if we must suffer as Christians, let us glorify God for the blessing which He thus bestows upon us. It is not without cause he speaks thus. For who are we, I pray, to be witnesses of the truth of God, and advocates to maintain His cause? Here we are poor worms of the earth, creatures full of vanity, full of lies, and yet God employs us to defend His truth—an honor which pertains not even to the angels of heaven! May not this consideration alone well inflame us to offer ourselves to God to be employed in any way in such honorable service?

Many persons, however, can not refrain from pleading against God, or, at least, from complaining against Him for not better supporting their weakness. It is marvelously strange, they say, how God, after having chosen us for His children, allows us to be trampled upon and tormented by the ungodly. I answer: Even were it not apparent why He does so, He might well exercise His authority over us, and fix our lot at His

pleasure. But when we see that Jesus Christ is our pattern, ought we not, without inquiring further, to esteem it great happiness that we are made like Him? God, however, makes it very apparent what the reasons are for which He is pleased that we should be persecuted. Had we nothing more than the consideration suggested by St. Peter (I Peter i., 7), we were disdainful indeed not to acquiesce in it. He says that since gold and silver, which are only corruptible metals, are purified and tested by fire, it is but reasonable that our faith, which surpasses all the riches of the world, should be so tried.

It were easy indeed for God to crown us at once without requiring us to sustain any combats; but as it is His pleasure that until the end of the world Christ shall reign in the midst of His enemies, so it is also His pleasure that we, being placed in the midst of them, shall suffer their oppression and violence till He deliver us. I know, indeed, that the flesh rebels when it is to be brought to this point, but still the will of God must have the mastery. If we feel some repugnance in ourselves, it need not surprize us; for it is only too natural for us to shun the cross. Still let us not fail to surmount it, knowing that God accepts our obedience, provided we bring all our feelings and wishes into captivity, and make them subject to Him.

When prophets and apostles went to death, it was not without feeling some inclination to recoil. "They shall carry thee whither thou wouldst not," said our Lord Jesus Christ to Peter. (John xxi., 18.) When such fears of death arise within us, let us gain the mastery over them, or rather let God gain it; and meanwhile, let us feel assured that we offer Him a pleasing sacrifice when we resist and do violence to our inclinations for the purpose of placing ourselves entirely under His command: This is the principle war in which God would have His people to be engaged. He would have them strive to suppress every rebellious thought and feeling which would turn them aside from the path to which He points. And the consolations are so ample that it may well be said, we are more than cowards if we give away!

In ancient times vast numbers of people, to obtain a simple crown of leaves, refused no toil, no pain, no trouble; nay, it even cost them nothing to die, and yet every one of them fought for a peradventure, not knowing whether he was to gain or to lose the prize. God holds forth to us the immortal crown by which we may become partakers of His glory: He does not mean us to fight at haphazard, but all of us have a promise of the prize for which we strive. Have we any cause then to decline the struggle? Do we think it has been said in vain that if we die with Jesus Christ we shall also live with Him? Our triumph is prepared, and yet we do all we can to shun the combat.

But it is said that all we teach on this subject is repugnant to human judgment. I confess it. And hence when our Savior declares, "Blest are they which are persecuted for righteousness' sake" (Matt. v., 10), He gives utterance to a sentiment which is not easily received in the world. On the contrary, He wishes to account that as happiness which in the judgment of sense is misery. We seem to ourselves miserable when God leaves us to be trampled upon by the tyranny and cruelty of our enemies; but the error is that we look not to the promises of God, which assure us that all will turn to our good. We are cast down when we see the wicked stronger than we, and planting their foot on our throat; but such confusion should rather, as St. Paul says, cause us to lift up our heads. Seeing we are too much disposed to amuse ourselves with present objects, God in permitting the good to be maltreated, and the wicked to have sway, shows by evident tokens that a day is coming on which all that is now in confusion will be reduced to order. If the period seems distant, let us run to the remedy, and not flatter ourselves in our sin; for it is certain that we have no faith if we can not carry our views forward to the coming of Jesus Christ.

To leave no means which may be fitted to stimulate us unemployed, God sets before us promises on the one hand and threatenings on the other. Do we feel that the promises have not sufficient influence, let us strengthen them by adding the threatenings. It is true we must be perverse in the extreme not to put more faith in the promises of God, when the Lord Jesus says that He will own us as His before His Father, provided we confess Him before men. (Matt x., 32; Luke xii., 8.) What should prevent us from making the confession which He requires? Let men do their utmost, they can not do worse than murder us! and will not the heavenly life compensate for this? I do not here collect all the passages in Scripture which bear on this subject: they are so often reiterated that we ought to be thoroughly satisfied with them. When the struggle comes, if three or four passages do not suffice, a hundred surely ought to make us proof against all contrary temptations.

But if God can not will us to Himself by gentle means, must we not be mere blocks if His threatening also fail? Jesus Christ summons all those who from fear of temporal death shall have denied the truth, to appear at the bar of God his Father, and says, that then both body and soul will be consigned to perdition. (Matt. x., 28; Luke xii., 5.) And in another passage He says that He will disclaim all those who shall have denied Him before men. (Matt. x., 33; Luke xii., 10.) These words, if we are not altogether impervious to feeling, might well make our hair stand on end. Be this as it may, this much is certain; if these things do not move us as they ought, nothing remains for us but a fearful judgment. (Heb. x., 27.) All the words of Christ having proved unavailing, we stand convinced of gross infidelity.

It is in vain for us to allege that pity should be shown us, inasmuch as our nature is so frail; for it is said, on the contrary, that Moses, having looked to God by faith, was fortified so as not to yield under any temptation. Wherefore, when we are thus soft and easy to bend, it is a manifest sign, I do not say that we have no zeal, no firmness, but that we know nothing either of God or His kingdom. When we are reminded that we ought to be united to our Head, it seems to us a fine pretext for exemption to say that we are men. But what were those who have trodden the path before us? Indeed, had we nothing more than pure doctrine, all the excuses we could make would be frivolous; but having so many examples which ought to supply us with the strongest proof, the more deserving are we of condemnation.

There are two points to be considered. The first is, that the whole body of the Church in general has always been, and to the end will be, liable to be afflicted by the wicked, as is said in the Psalms (Psalms cxxix., 1), "From my youth up they have tormented me, and dragged the plow over me from one end to the other." The Holy Spirit there brings in the ancient Church, in order that we, after being much acquainted with her afflictions, may not regard it as either new or vexatious when the like is done to ourselves in the present day. St. Paul, also, in quoting from another Psalm (Rom. vii., 36; Psalm xlv., 22), a passage which says, "We have been led like sheep to the slaughter"; shows that that has not been for one age only, but is the ordinary condition of the Church, and shall be.

Therefore, on seeing how the Church of God is trampled upon in the present day by proud worldlings, how one barks and another bites, how they torture, how they plot against her, how she is assailed incessantly by mad dogs and savage beasts, let it remind us that the same thing was done in all the olden time. It is true God sometimes gives her a truce and time of refreshment, and hence in the Psalm above quoted it is said, "He cutteth the cords of the wicked"; and in another passage (Psalm cxxv., 3), "He breaks their staff, lest the good should fall away, by being too hardly pressed." But still it has pleased Him that His Church should always have to battle so long as she is in this world, her repose being treasured up on high in the heavens. (Heb. iii., 9.)

Meanwhile, the issue of her afflictions has always been fortunate. At all events, God has caused that tho she has been prest by many calamities, she has never been completely crusht; as it is said (Psalm vii., 15), "The wicked with all their efforts have not succeeded in that at which they aimed." St. Paul glories in the fact, and shows that this is the course which God in mercy always takes. He says (I Cor. iv., 12) that we endure tribulations, but we are not in agony; we are impoverished, but not left destitute; we are persecuted, but not forsaken; cast down, but we perish not; bearing everywhere in our body the mortification of the Lord Jesus, in order that His life may be manifested in our mortal bodies. Such being, as we see, the issue which God has at all times given to the persecutions of His Church, we ought to take courage, knowing that our forefathers, who were frail men like ourselves, always had the victory over their enemies by remaining firm in endurance.

I only touch upon this article briefly to come to the second, which is more to our purpose, viz., that we ought to take advantage of the particular examples of the martyrs who have gone before us. These are not confined to two or three, but are, as the apostle says (Heb. xii., 1), "So great a cloud of witnesses." By this expression he intimates that the number is so great that it ought, as it were, completely to engross our sight. Not to be tedious, I will only mention the Jews, who were persecuted for the true religion, as well under the tyranny of King Antiochus as a little after his death. We can not allege that the number of sufferers was small, for it formed, as it were, a large army of martyrs. We can not say that it consisted of prophets whom God had set apart from common people, for women and young children formed part of the band. We can not say that they got off at a cheap rate, for they were tortured as cruelly as it was possible to be. Accordingly, we hear what the apostle says (Heb. xi., 35), that some were stretched out like drums, not caring to be delivered, that they might obtain a better resurrection; others were proved by mockery and blows, or bonds and prisons; others were stoned or sawn asunder; others traveled up and down, wandering among mountains and caves.

Let us now compare their case with ours. If they so endured for the truth which was at that time so obscure, what ought we to do in the clear light which is now shining? God speaks to us with open mouth; the great gate of the kingdom of heaven has been opened, and Jesus Christ calls us to Himself, after having come down to us that we might have him, as it were, present to our eyes. What a reproach would it be to us to have less zeal in suffering for the gospel than those who had only hailed the promises afar off—who had only a little wicket opened whereby to come to the kingdom of God, and who had only some memorial and type of Jesus Christ? These things can not be exprest in a word, as they deserve, and therefore I leave each to ponder them for himself.

The doctrine now laid down, as it is general, ought to be carried into practise by all Christians, each applying it to his own use according as may be necessary. This I say, in order that those who do not see themselves in apparent danger may not think it superfluous as regards them. They are not at this hour in the hands of tyrants, but how do they know what God means to do with them hereafter? We ought therefore to be so forearmed that if some persecution which we did not expect arrives, we may not be taken unawares. But I much fear that there are many deaf ears in regard to this subject. So far are those who are sheltered and at their ease from preparing to suffer death when need shall be that they do not even trouble themselves about serving God in their lives. It nevertheless continues true that this preparation for persecution ought to be our ordinary study, and especially in the times in which we live.

Those, again, whom God calls to suffer for the testimony of His name ought to show by deeds that they have been thoroughly trained to patient endurance. Then ought they to recall to mind all the exhortations which

were given them in times past, and bestir themselves just as the soldier rushes to arms when the tempest sounds. But how different is the result. The only question is how to find out subterfuges for escaping. I say this in regard to the greater part; for persecution is a true touchstone by which God ascertains who are His. And few are so faithful as to be prepared to meet death boldly.

It is a kind of monstrous thing, that persons who make a boast of having a little of the gospel, can venture to open their lips to give utterance to such quibbling. Some will say, What do we gain by confessing our faith to obstinate people who have deliberately resolved to fight against God? Is not this to cast pearls before swine? As if Jesus Christ had not distinctly declared (Matt viii., 38) that He wishes to be confest among the perverse and malignant. If they are not instructed thereby, they will at all events remain confounded; and hence confession is an odor of a sweet smell before God, even tho it be deadly to the reprobate. There are some who say, What will our death profit? Will it not rather prove an offense? As if God hath left them the choice of dying when they should see it good and find the occasion opportune. On the contrary, we approve our obedience by leaving in His hand the profit which is to accrue from our death.

In the first place, then, the Christian man, wherever he may be, must resolve, notwithstanding dangers or threatings, to walk in simplicity as God has commanded. Let him guard as much as he can against the ravening of the wolves, but let it not be with carnal craftiness. Above all, let him place his life in the hands of God. Has he done so?

Then if he happens to fall into the hands of the enemy, let him think that God, having so arranged, is pleased to have him for one of the witnesses of His Son, and therefore that he has no means of drawing back without breaking faith with Him to whom we have promised all duty in life and in death--Him whose we are and to whom we belong, even though we should have made no promise.

In saying this I do not lay all under the necessity of making a full and entire confession of everything which they believe, even should they be required to do so. I am aware also of the measure observed by St. Paul, altho no man was ever more determined boldly to maintain the cause of the gospel as he ought. And hence it is not without cause our Lord promises to give us, on such an occasion, "a mouth and wisdom" (Luke xxi., 15); as if he had said, that the office of the Holy Spirit is not only to strengthen us to be bold and valiant, but also to give us prudence and discretion, to guide us in the course which it will be expedient to take.

The substance of the whole is, that those who are in such distress are to ask and obtain such prudence from above, not following their own carnal wisdom, in searching out for a kind of loop-hole by which to escape. There are some who tell us that our Lord Himself gave no answer to those who interrogated Him. But I rejoin, First, That this does not abolish the rule which He has given us to make confession of our faith when so required. (I Peter iii., 15.) Secondly, That He never used any disguise to save His life: and, Thirdly, That He never gave an answer so ambiguous as not to embody a sufficient testimony to all that He had to say; and that, moreover, He had already satisfied those who came to interrogate Him anew, with the view not obtaining information, but merely of laying traps to ensnare Him.

Let it be held, then, as a fixed point among all Christians, that they ought not to hold their life more precious than the testimony to the truth, inasmuch as God wishes to be glorified thereby. Is it in vain that He gives the name of witnesses (for this is the meaning of the word martyr) to all who have to answer before the enemies of the faith? Is it not because He wished to employ them for such a purpose? Here every one

is not to look for his fellow, for God does not honor all alike with the call. And as we are inclined so to look, we must be the more on our guard against it. Peter having heard from the lips of our Lord Jesus (John xxi., 18) that he should be led in his old age where he would not, asked, What was to become of his companion John? There is not one among us who would not readily have put the same question; for the thought which instantly rises in our mind is, Why do I suffer rather than others? On the contrary, Jesus Christ exhorts all of us in common, and each of us in particular, to hold ourselves "ready," in order that according as He shall call this one or that one, we may march forth in our turn.

I explained above how little prepared we shall be to suffer martyrdom, if we be not armed with the divine promises. It now remains to show somewhat more fully what the purport and aim of these promises are--not to specify them all in detail, but to show the principal things which God wishes us to hope from Him, to console us in our afflictions. Now these things, taken summarily, are three. The first is, that inasmuch as our life and death are in His hand, He will preserve us by His might that not a hair will be plucked out of our heads without His leave. Believers, therefore, ought to feel assured into whatever hands they may fall, that God is not divested of the guardianship which He exercises over their persons. Were such a persuasion well imprinted on our hearts, we should be delivered from the greater part of the doubts and perplexities which torment us and obstruct us in our duty.

We see tyrants let loose: thereupon it seems to us that God no longer possesses any means of saving us, and we are tempted to provide for our own affairs as if nothing more were to be expected from Him. On the contrary, His providence, as He unfolds it, ought to be regarded by us as an impregnable fortress. Let us labor, then, to learn the full import of the expression, that our bodies are in the hands of Him who created them. For this reason He has sometimes delivered His people in a miraculous manner, and beyond all human expectation, as Shadrach, Meshach, and Abednego, from the fiery furnace, Daniel from the den of lions; Peter from Herod's prison, where he was locked, chained, and guarded so closely. By these examples He meant to testify that He holds our enemies in check, altho it may not seem so, and has power to withdraw us from the midst of death when He pleases. Not that He always does it; but in reserving authority to Himself to dispose of us for life and for death, He would have us to feel fully assured that He has us under His charge; so that whatever tyrants attempt, and with whatever fury they may rush against us, it belongs to Him alone to order our life.

If He permits tyrants to slay us, it is not because our life is not dear to Him, and held in a hundred times greater honor than it deserves. Such being the case, having declared by the mouth of David (Psalm cxvi., 13), that the death of the saints is precious in His sight, He says also by the mouth of Isaiah (xxvi., 21), that the earth will discover the blood which seems to be concealed. Let the enemies of the gospel, then, be as prodigal as they will of the blood of martyrs, they shall have to render a fearful account of it even to its last drop. In the present day, they indulge in proud derision while consigning believers to the flames; and after having bathed in their blood, they are intoxicated by it to such a degree as to count all the murders which they commit mere festive sport. But if we have patience to wait, God will show in the end that it is not in vain He has taxed our life at so high a value. Meanwhile, let it not offend us that it seems to confirm the gospel, which in worth surpasses heaven and earth.

To be better assured that God does not leave us as it were forsaken in the hands of tyrants, let us remember the declarations of Jesus Christ, when He says (Acts ix., 4) that He Himself is persecuted in His members. God had indeed said before, (Zech. ii., 8), "He who touches you touches

the apple of mine eye." But here it is said much more expressly, that if we suffer for the gospel, it is as much as if the Son of God were suffering in person. Let us know, therefore, that Jesus Christ must forget Himself before He can cease to think of us when we are in prison, or in danger of death for His cause; and let us know that God will take to heart all the outrages which tyrants commit upon us, just as if they were committed on His own Son.

Let us now come to the second point which God declares to us in His promise for our consolation. It is, that He will so sustain us by the energy of His Spirit that our enemies, do what they may, even with Satan at their head, will gain no advantage over us. And we see how He displays His gifts in such an emergency; for the invincible constancy which appears in the martyrs abundantly and beautifully demonstrates that God works in them mightily. In persecution there are two things grievous to the flesh, the vituperation and insult of men, and the tortures which the body suffers. Now, God promises to hold out His hand to us so effectually, that we shall overcome both by patience. What He thus tells us He confirms by fact. Let us take this buckler, then, to ward off all fears by which we are assailed, and let us not confine the working of the Holy Spirit within such narrow limits as to suppose that He will not easily defeat all the cruelties of men.

Of this we have had, among other examples, one which is particularly memorable. A young man who once lived with us here, having been apprehended in the town of Tournay, was condemned to have his head cut off if he recanted, and to be burned alive if he continued steadfast to his purpose. When asked what he meant to do, he replied simply, "He who will give me grace to die patiently for His name, will surely give me grace to bear the fire." We ought to take this expression not as that of a mortal man, but as that of the Holy Spirit, to assure us that God is not less powerful to strengthen us, and render us victorious over tortures, than to make us submit willingly to a milder death. Moreover, we oftentimes see what firmness he gives to unhappy malefactors who suffer for their crimes. I speak not of the hardened, but of those who derive consolation from the grace of Jesus Christ, and by His means, with a peaceful heart, undergo the most grievous punishment which can be inflicted. One beautiful instance is seen in the thief who was converted at the death of our Lord. Will God, who thus powerfully assists poor criminals when enduring the punishment of their misdeeds, be so wanting to His own people, while fighting for His cause, as not to give them invincible courage?

The third point for consideration in the promises which God gives His martyrs is, the fruit which they ought to hope for from their sufferings, and in the end, if need be, from their death. Now, this fruit is, that after having glorified His Name--after having edified the Church by their constancy--they, will be gathered together with the Lord Jesus into His immortal glory. But as we have above spoken of this at some length, it is enough here to recall it to remembrance. Let believers, then, learn to lift up their heads towards the crown of glory and immortality to which God invites them, thus they may not feel reluctant to quit the present life for such a recompense; and, to feel well assured of this inestimable blessing, let them have always before their eyes the conformity which they thus have to our Lord Jesus Christ; beholding death in the midst of life, just as He, by the reproach of the cross, attained to the glorious resurrection, wherein consists all our felicity, joy, and triumph.

END OF VOL. I.

End of the Project Gutenberg EBook of The World's Great Sermons, Volume I
by Various
Edited by Grenville Kleiser

***** END OF THIS PROJECT GUTENBERG EBOOK THE WORLD'S GREAT SERMONS V.1 *****

******* This file should be named 11981.txt or 11981.zip *******

This and all associated files of various formats will be found in:
<http://www.gutenberg.net/1/1/9/8/11981/>

Produced by MBP and the Online Distributed Proofreading Team

Updated editions will replace the previous one--the old editions
will be renamed.

Creating the works from public domain print editions means that no
one owns a United States copyright in these works, so the Foundation
(and you!) can copy and distribute it in the United States without
permission and without paying copyright royalties. Special rules,
set forth in the General Terms of Use part of this license, apply to
copying and distributing Project Gutenberg-tm electronic works to
protect the PROJECT GUTENBERG-tm concept and trademark. Project
Gutenberg is a registered trademark, and may not be used if you
charge for the eBooks, unless you receive specific permission. If you
do not charge anything for copies of this eBook, complying with the
rules is very easy. You may use this eBook for nearly any purpose
such as creation of derivative works, reports, performances and
research. They may be modified and printed and given away--you may do
practically ANYTHING with public domain eBooks. Redistribution is
subject to the trademark license, especially commercial
redistribution.

***** START: FULL LICENSE *****

THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free
distribution of electronic works, by using or distributing this work
(or any other work associated in any way with the phrase "Project
Gutenberg"), you agree to comply with all the terms of the Full Project
Gutenberg-tm License (available with this file or online at
<http://gutenberg.net/license>).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm
electronic works

1.A. By reading or using any part of this Project Gutenberg-tm
electronic work, you indicate that you have read, understand, agree to
and accept all the terms of this license and intellectual property
(trademark/copyright) agreement. If you do not agree to abide by all
the terms of this agreement, you must cease using and return or destroy
all copies of Project Gutenberg-tm electronic works in your possession.
If you paid a fee for obtaining a copy of or access to a Project
Gutenberg-tm electronic work and you do not agree to be bound by the
terms of this agreement, you may obtain a refund from the person or
entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or **1.E.9.**

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked

to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.net), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from

both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable

effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a

defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm

work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <http://www.pglaaf.org>.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit **501(c)(3) educational corporation organized under the laws of the** state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <http://pglaaf.org/fundraising>. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at **809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email business@pglaaf.org**. Email contact links and up to date contact information can be found at the Foundation's web site and official page at <http://pglaaf.org>

For additional contact information:

Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pglaaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To

SEND DONATIONS or determine the status of compliance for any particular state visit <http://pglaf.org>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including including checks, online payments and credit card donations. To donate, please visit: <http://pglaf.org/donate>

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Each eBook is in a subdirectory of the same number as the eBook's eBook number, often in several formats including plain vanilla ASCII, compressed (zipped), HTML and others.

Corrected EDITIONS of our eBooks replace the old file and take over the old filename and etext number. The replaced older file is renamed. VERSIONS based on separate sources are treated as new eBooks receiving new filenames and etext numbers.

Most people start at our Web site which has the main PG search facility:

<http://www.gutenberg.net>

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

EBooks posted prior to November 2003, with eBook numbers BELOW #10000, are filed in directories based on their release date. If you want to download any of these eBooks directly, rather than using the regular search system you may utilize the following addresses and just download by the etext year. For example:

<http://www.gutenberg.net/etext06>

(Or /etext 05, 04, 03, 02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90)

EBooks posted since November 2003, with etext numbers OVER #10000, are filed in a different way. The year of a release date is no longer part of the directory path. The path is based on the etext number (which is identical to the filename). The path to the file is made up of single digits corresponding to all but the last digit in the filename. For

example an eBook of filename 10234 would be found at:

<http://www.gutenberg.net/1/0/2/3/10234>

or filename 24689 would be found at:

<http://www.gutenberg.net/2/4/6/8/24689>

An alternative method of locating eBooks:

<http://www.gutenberg.net/GUTINDEX.ALL>

Produced by Suzanne Shell, Grenet and the Online Distributed
Proofreading Team

[Illustration: Elizabeth Cady Stanton]

EIGHTY YEARS AND MORE

REMINISCENCES 1815-1897

ELIZABETH CADY STANTON

"Social science affirms that woman's place in society marks the level of
civilization."

I DEDICATE THIS VOLUME TO

SUSAN B. ANTHONY,

MY STEADFAST FRIEND FOR HALF A CENTURY.

CONTENTS.

CHAPTER

I. CHILDHOOD

II. SCHOOL DAYS

III. GIRLHOOD

IV. LIFE AT PETERBORO

V. OUR WEDDING JOURNEY

VI. HOMEWARD BOUND

VII. MOTHERHOOD

VIII. BOSTON AND CHELSEA

IX. THE FIRST WOMAN'S RIGHTS CONVENTION

X. SUSAN B. ANTHONY

XI. SUSAN B. ANTHONY (_Continued_)

XII. MY FIRST SPEECH BEFORE A LEGISLATURE
XIII. REFORMS AND MOBS
XIV. VIEWS ON MARRIAGE AND DIVORCE
XV. WOMEN AS PATRIOTS
XVI. PIONEER LIFE IN KANSAS--OUR NEWSPAPER "THE
REVOLUTION"
XVII. LYCEUMS AND LECTURERS
XVIII. WESTWARD HO!
XIX. THE SPIRIT OF '76
XX. WRITING "THE HISTORY OF WOMAN SUFFRAGE"
XXI. IN THE SOUTH OF FRANCE
XXII. REFORMS AND REFORMERS IN GREAT BRITAIN
XXIII. WOMAN AND THEOLOGY
XXIV. ENGLAND AND FRANCE REVISITED
XXV. THE INTERNATIONAL COUNCIL OF WOMEN
XXVI. MY LAST VISIT TO ENGLAND
XXVII. SIXTIETH ANNIVERSARY OF THE CLASS OF 1832--THE
WOMAN'S BIBLE
XXVIII. MY EIGHTIETH BIRTHDAY
INDEX OF NAMES

LIST OF PORTRAITS.

The Author, _Frontispiece_
Margaret Livingston Cady
Judge Daniel Cady
Henry Brewster Stanton
The Author and Daughter
The Author and Son
Susan B. Anthony
Elizabeth Smith Miller
Children and Grandchildren
The Author, Mrs. Blatch, and Nora
The Author, Mrs. Lawrence, and Robert Livingston Stanton

EIGHTY YEARS AND MORE.

CHAPTER I.

CHILDHOOD.

The psychical growth of a child is not influenced by days and years, but by the impressions passing events make on its mind. What may prove a sudden awakening to one, giving an impulse in a certain direction that may last for years, may make no impression on another. People wonder why the children of the same family differ so widely, though they have had the same domestic discipline, the same school and church teaching, and have grown up under the same influences and with the same environments. As well wonder why lilies and lilacs in the same latitude are not all alike in color and equally fragrant. Children differ as widely as these in the primal elements of their physical and psychical life.

Who can estimate the power of antenatal influences, or the child's surroundings in its earliest years, the effect of some passing word or sight on one, that makes no impression on another? The unhappiness of one child under a certain home discipline is not inconsistent with the

content of another under this same discipline. One, yearning for broader freedom, is in a chronic condition of rebellion; the other, more easily satisfied, quietly accepts the situation. Everything is seen from a **different standpoint; everything takes its color from the mind of the beholder.**

I am moved to recall what I can of my early days, what I thought and felt, that grown people may have a better understanding of children and do more for their happiness and development. I see so much tyranny exercised over children, even by well-disposed parents, and in so many varied forms,—a tyranny to which these parents are themselves insensible,—that I desire to paint my joys and sorrows in as vivid colors as possible, in the hope that I may do something to defend the weak from the strong. People never dream of all that is going on in the little heads of the young, for few adults are given to introspection, and those who are incapable of recalling their own feelings under restraint and disappointment can have no appreciation of the sufferings of children who can neither describe nor analyze what they feel. In defending themselves against injustice they are as helpless as dumb animals. What is insignificant to their elders is often to them a source of great joy or sorrow.

With several generations of vigorous, enterprising ancestors behind me, I commenced the struggle of life under favorable circumstances on the **12th day of November, 1815, the same year that my father, Daniel Cady, a** distinguished lawyer and judge in the State of New York, was elected to Congress. Perhaps the excitement of a political campaign, in which my mother took the deepest interest, may have had an influence on my prenatal life and given me the strong desire that I have always felt to participate in the rights and duties of government.

My father was a man of firm character and unimpeachable integrity, and yet sensitive and modest to a painful degree. There were but two places in which he felt at ease—in the courthouse and at his own fireside. Though gentle and tender, he had such a dignified repose and reserve of manner that, as children, we regarded him with fear rather than affection.

My mother, Margaret Livingston, a tall, queenly looking woman, was courageous, self-reliant, and at her ease under all circumstances and in all places. She was the daughter of Colonel James Livingston, who took an active part in the War of the Revolution.

Colonel Livingston was stationed at West Point when Arnold made the attempt to betray that stronghold into the hands of the enemy. In the absence of General Washington and his superior officer, he took the responsibility of firing into the Vulture, a suspicious looking British vessel that lay at anchor near the opposite bank of the Hudson River. It was a fatal shot for Andre, the British spy, with whom Arnold was then consummating his treason. Hit between wind and water, the vessel spread her sails and hastened down the river, leaving Andre, with his papers, to be captured while Arnold made his escape through the lines, before his treason was suspected.

On General Washington's return to West Point, he sent for my grandfather and reprimanded him for acting in so important a matter without orders, thereby making himself liable to court-martial; but, after fully impressing the young officer with the danger of such self-sufficiency on ordinary occasions, he admitted that a most fortunate shot had been sent into the Vulture, "for," he said, "we are in no condition just now to defend ourselves against the British forces in New York, and the capture of this spy has saved us."

My mother had the military idea of government, but her children, like their grandfather, were disposed to assume the responsibility of their

own actions; thus the ancestral traits in mother and children modified, in a measure, the dangerous tendencies in each.

Our parents were as kind, indulgent, and considerate as the Puritan ideas of those days permitted, but fear, rather than love, of God and parents alike, predominated. Add to this our timidity in our intercourse with servants and teachers, our dread of the ever present devil, and the reader will see that, under such conditions, nothing but strong self-will and a good share of hope and mirthfulness could have saved an ordinary child from becoming a mere nullity.

The first event engraved on my memory was the birth of a sister when I was four years old. It was a cold morning in January when the brawny Scotch nurse carried me to see the little stranger, whose advent was a matter of intense interest to me for many weeks after. The large, pleasant room with the white curtains and bright wood fire on the hearth, where panada, catnip, and all kinds of little messes which we were allowed to taste were kept warm, was the center of attraction for the older children. I heard so many friends remark, "What a pity it is she's a girl!" that I felt a kind of compassion for the little baby. True, our family consisted of five girls and only one boy, but I did not understand at that time that girls were considered an inferior order of beings.

To form some idea of my surroundings at this time, imagine a two-story white frame house with a hall through the middle, rooms on either side, and a large back building with grounds on the side and rear, which joined the garden of our good Presbyterian minister, the Rev. Simon Hosack, of whom I shall have more to say in another chapter. Our favorite resorts in the house were the garret and cellar. In the former were barrels of hickory nuts, and, on a long shelf, large cakes of maple sugar and all kinds of dried herbs and sweet flag; spinning wheels, a number of small white cotton bags filled with bundles, marked in ink, "silk," "cotton," "flannel," "calico," etc., as well as ancient masculine and feminine costumes. Here we would crack the nuts, nibble the sharp edges of the maple sugar, chew some favorite herb, play ball with the bags, whirl the old spinning wheels, dress up in our ancestors' clothes, and take a bird's-eye view of the surrounding country from an enticing scuttle hole. This was forbidden ground; but, nevertheless, we often went there on the sly, which only made the little escapades more enjoyable.

The cellar of our house was filled, in winter, with barrels of apples, vegetables, salt meats, cider, butter, pounding barrels, washtubs, etc., offering admirable nooks for playing hide and seek. Two tallow candles threw a faint light over the scene on certain occasions. This cellar was on a level with a large kitchen where we played blind man's buff and other games when the day's work was done. These two rooms are the center of many of the merriest memories of my childhood days.

I can recall three colored men, Abraham, Peter, and Jacob, who acted as menservants in our youth. In turn they would sometimes play on the banjo for us to dance, taking real enjoyment in our games. They are all at rest now with "Old Uncle Ned in the place where the good niggers go." Our nurses, Lockey Danford, Polly Bell, Mary Dunn, and Cornelia Nickeloy—peace to their ashes—were the only shadows on the gayety of these winter evenings; for their chief delight was to hurry us off to bed, that they might receive their beaux or make short calls in the neighborhood. My memory of them is mingled with no sentiment of gratitude or affection. In expressing their opinion of us in after years, they said we were a very troublesome, obstinate, disobedient set of children. I have no doubt we were in constant rebellion against their petty tyranny. Abraham, Peter, and Jacob viewed us in a different light, and I have the most pleasant recollections of their kind services.

In the winter, outside the house, we had the snow with which to build statues and make forts, and huge piles of wood covered with ice, which we called the Alps, so difficult were they of ascent and descent. There we would climb up and down by the hour, if not interrupted, which, however, was generally the case. It always seemed to me that, in the height of our enthusiasm, we were invariably summoned to some disagreeable duty, which would appear to show that thus early I keenly enjoyed outdoor life. Theodore Tilton has thus described the place where I was born: "Birthplace is secondary parentage, and transmits character. Johnstown was more famous half a century ago than since; for then, though small, it was a marked intellectual center; and now, though large, it is an unmarked manufacturing town. Before the birth of Elizabeth Cady it was the vice-ducal seat of Sir William Johnson, the famous English negotiator with the Indians. During her girlhood it was an arena for the intellectual wrestlings of Kent, Tompkins, Spencer, Elisha Williams, and Abraham Van Vechten, who, as lawyers, were among the chiefest of their time. It is now devoted mainly to the fabrication of steel springs and buckskin gloves. So, like Wordsworth's early star, it has faded into the light of common day. But Johnstown retains one of its ancient splendors--a glory still fresh as at the foundation of the world. Standing on its hills, one looks off upon a country of enameled meadow lands, that melt away southward toward the Mohawk, and northward to the base of those grand mountains which are 'God's monument over the grave of John Brown.'"

Harold Frederic's novel, "In the Valley," contains many descriptions of this region that are true to nature, as I remember the Mohawk Valley, for I first knew it not so many years after the scenes which he lays there. Before I was old enough to take in the glory of this scenery and its classic associations, Johnstown was to me a gloomy-looking town. The middle of the streets was paved with large cobblestones, over which the farmer's wagons rattled from morning till night, while the sidewalks were paved with very small cobblestones, over which we carefully picked our way, so that free and graceful walking was out of the question. The streets were lined with solemn poplar trees, from which small yellow worms were continually dangling down. Next to the Prince of Darkness, I feared these worms. They were harmless, but the sight of one made me tremble. So many people shared in this feeling that the poplars were all cut down and elms planted in their stead. The Johnstown academy and churches were large square buildings, painted white, surrounded by these same sombre poplars, each edifice having a doleful bell which seemed to be ever tolling for school, funerals, church, or prayer meetings. Next to the worms, those clanging bells filled me with the utmost dread; they seemed like so many warnings of an eternal future. Visions of the Inferno were strongly impressed on my childish imagination. It was thought, in those days, that firm faith in hell and the devil was the greatest help to virtue. It certainly made me very unhappy whenever my mind dwelt on such teachings, and I have always had my doubts of the virtue that is based on the fear of punishment.

Perhaps I may be pardoned a word devoted to my appearance in those days. I have been told that I was a plump little girl, with very fair skin, rosy cheeks, good features, dark-brown hair, and laughing blue eyes. A student in my father's office, the late Henry Bayard of Delaware (an uncle of our recent Ambassador to the Court of St. James's, Thomas F. Bayard), told me one day, after conning my features carefully, that I had one defect which he could remedy. "Your eyebrows should be darker and heavier," said he, "and if you will let me shave them once or twice, you will be much improved." I consented, and, slight as my eyebrows were, they seemed to have had some expression, for the loss of them had a most singular effect on my appearance. Everybody, including even the operator, laughed at my odd-looking face, and I was in the depths of humiliation during the period while my eyebrows were growing out again. It is scarcely necessary for me to add that I never allowed the young man to repeat the experiment, although strongly urged to do so.

I cannot recall how or when I conquered the alphabet, words in three letters, the multiplication table, the points of the compass, the chicken pox, whooping cough, measles, and scarlet fever. All these unhappy incidents of childhood left but little impression on my mind. I have, however, most pleasant memories of the good spinster, Maria Yost, who patiently taught three generations of children the rudiments of the English language, and introduced us to the pictures in "Murray's Spelling-book," where Old Father Time, with his scythe, and the farmer stoning the boys in his apple trees, gave rise in my mind to many serious reflections. Miss Yost was plump and rosy, with fair hair, and had a merry twinkle in her blue eyes, and she took us by very easy stages through the old-fashioned school-books. The interesting Readers children now have were unknown sixty years ago. We did not reach the temple of knowledge by the flowery paths of ease in which our descendants now walk.

I still have a perfect vision of myself and sisters, as we stood up in the classes, with our toes at the cracks in the floor, all dressed alike in bright red flannel, black alpaca aprons, and, around the neck, a starched ruffle that, through a lack of skill on the part of either the laundress or the nurse who sewed them in, proved a constant source of discomfort to us. I have since seen full-grown men, under slighter provocation than we endured, jerk off a collar, tear it in two, and throw it to the winds, chased by the most soul-harrowing expletives. But we were sternly rebuked for complaining, and if we ventured to introduce our little fingers between the delicate skin and the irritating linen, our hands were slapped and the ruffle readjusted a degree closer. Our Sunday dresses were relieved with a black sprig and white aprons. We had red cloaks, red hoods, red mittens, and red stockings. For one's self to be all in red six months of the year was bad enough, but to have this costume multiplied by three was indeed monotonous. I had such an aversion to that color that I used to rebel regularly at the beginning of each season when new dresses were purchased, until we finally passed into an exquisite shade of blue. No words could do justice to my dislike of those red dresses. My grandfather's detestation of the British redcoats must have descended to me. My childhood's antipathy to wearing red enabled me later to comprehend the feelings of a little niece, who hated everything pea green, because she had once heard the saying, "neat but not gaudy, as the devil said when he painted his tail pea green." So when a friend brought her a cravat of that color she threw it on the floor and burst into tears, saying, "I could not wear that, for it is the color of the devil's tail." I sympathized with the child and had it changed for the hue she liked. Although we cannot always understand the ground for children's preferences, it is often well to heed them.

I am told that I was pensively looking out of the nursery window one day, when Mary Dunn, the Scotch nurse, who was something of a philosopher, and a stern Presbyterian, said: "Child, what are you thinking about; are you planning some new form of mischief?" "No, Mary," I replied, "I was wondering why it was that everything we like to do is a sin, and that everything we dislike is commanded by God or someone on earth. I am so tired of that everlasting no! no! no! At school, at home, everywhere it is _no_! Even at church all the commandments begin 'Thou shalt not.' I suppose God will say 'no' to all we like in the next world, just as you do here." Mary was dreadfully shocked at my dissatisfaction with the things of time and prospective eternity, and exhorted me to cultivate the virtues of obedience and humility.

I well remember the despair I felt in those years, as I took in the whole situation, over the constant cribbing and crippling of a child's life. I suppose I found fit language in which to express my thoughts, for Mary Dunn told me, years after, how our discussion roused my sister Margaret, who was an attentive listener. I must have set forth our wrongs in clear, unmistakable terms; for Margaret exclaimed one day, "I

tell you what to do. Hereafter let us act as we choose, without asking." "Then," said I, "we shall be punished." "Suppose we are," said she, "we shall have had our fun at any rate, and that is better than to mind the everlasting 'no' and not have any fun at all." Her logic seemed unanswerable, so together we gradually acted on her suggestions. Having less imagination than I, she took a common-sense view of life and suffered nothing from anticipation of troubles, while my sorrows were intensified fourfold by innumerable apprehensions of possible exigencies.

Our nursery, a large room over a back building, had three barred windows reaching nearly to the floor. Two of these opened on a gently slanting roof over a veranda. In our night robes, on warm summer evenings we could, by dint of skillful twisting and compressing, get out between the bars, and there, snugly braced against the house, we would sit and enjoy the moon and stars and what sounds might reach us from the streets, while the nurse, gossiping at the back door, imagined we were safely asleep.

I have a confused memory of being often under punishment for what, in those days, were called "tantrums." I suppose they were really justifiable acts of rebellion against the tyranny of those in authority. I have often listened since, with real satisfaction, to what some of our friends had to say of the high-handed manner in which sister Margaret and I defied all the transient orders and strict rules laid down for our guidance. If we had observed them we might as well have been embalmed as mummies, for all the pleasure and freedom we should have had in our childhood. As very little was then done for the amusement of children, happy were those who _conscientiously_ took the liberty of amusing themselves.

One charming feature of our village was a stream of water, called the Cayadutta, which ran through the north end, in which it was our delight to walk on the broad slate stones when the water was low, in order to pick up pretty pebbles. These joys were also forbidden, though indulged in as opportunity afforded, especially as sister Margaret's philosophy was found to work successfully and we had finally risen above our infantile fear of punishment.

Much of my freedom at this time was due to this sister, who afterward became the wife of Colonel Duncan McMartin of Iowa. I can see her now, hat in hand, her long curls flying in the wind, her nose slightly retrousse, her large dark eyes flashing with glee, and her small straight mouth so expressive of determination. Though two years my junior, she was larger and stronger than I and more fearless and self-reliant. She was always ready to start when any pleasure offered, and, if I hesitated, she would give me a jerk and say, emphatically: "Oh, come along!" and away we went.

About this time we entered the Johnstown Academy, where we made the acquaintance of the daughters of the hotel keeper and the county sheriff. They were a few years my senior, but, as I was ahead of them in all my studies, the difference of age was somewhat equalized and we became fast friends. This acquaintance opened to us two new sources of enjoyment--the freedom of the hotel during "court week" (a great event in village life) and the exploration of the county jail. Our Scotch nurse had told us so many thrilling tales of castles, prisons, and dungeons in the Old World that, to see the great keys and iron doors, the handcuffs and chains, and the prisoners in their cells seemed like a veritable visit to Mary's native land. We made frequent visits to the jail and became deeply concerned about the fate of the prisoners, who were greatly pleased with our expressions of sympathy and our gifts of cake and candy. In time we became interested in the trials and sentences of prisoners, and would go to the courthouse and listen to the proceedings. Sometimes we would slip into the hotel where the judges and

lawyers dined, and help our little friend wait on table. The rushing of servants to and fro, the calling of guests, the scolding of servants in the kitchen, the banging of doors, the general hubbub, the noise and clatter, were all idealized by me into one of those royal festivals Mary so often described. To be allowed to carry plates of bread and butter, pie and cheese I counted a high privilege. But more especially I enjoyed listening to the conversations in regard to the probable fate of our friends the prisoners in the jail. On one occasion I projected a few remarks into a conversation between two lawyers, when one of them turned abruptly to me and said, "Child, you'd better attend to your business; bring me a glass of water." I replied indignantly, "I am not a servant; I am here for fun."

In all these escapades we were followed by Peter, black as coal and six feet in height. It seems to me now that his chief business was to discover our whereabouts, get us home to dinner, and take us back to school. Fortunately he was overflowing with curiosity and not averse to lingering a while where anything of interest was to be seen or heard, and, as we were deemed perfectly safe under his care, no questions were asked when we got to the house, if we had been with him. He had a long head and, through his diplomacy, we escaped much disagreeable surveillance. Peter was very fond of attending court. All the lawyers knew him, and wherever Peter went, the three little girls in his charge went, too. Thus, with constant visits to the jail, courthouse, and my father's office, I gleaned some idea of the danger of violating the law.

The great events of the year were the Christmas holidays, the Fourth of July, and "general training," as the review of the county militia was then called. The winter gala days are associated, in my memory, with hanging up stockings and with turkeys, mince pies, sweet cider, and sleighrides by moonlight. My earliest recollections of those happy days, when schools were closed, books laid aside, and unusual liberties allowed, center in that large cellar kitchen to which I have already referred. There we spent many winter evenings in uninterrupted enjoyment. A large fireplace with huge logs shed warmth and cheerfulness around. In one corner sat Peter sawing his violin, while our youthful neighbors danced with us and played blindman's buff almost every evening during the vacation. The most interesting character in this game was a black boy called Jacob (Peter's lieutenant), who made things lively for us by always keeping one eye open—a wise precaution to guard himself from danger, and to keep us on the jump. Hickory nuts, sweet cider, and olie-koeks (a Dutch name for a fried cake with raisins inside) were our refreshments when there came a lull in the fun.

As St. Nicholas was supposed to come down the chimney, our stockings were pinned on a broomstick, laid across two chairs in front of the fireplace. We retired on Christmas Eve with the most pleasing anticipations of what would be in our stockings next morning. The thermometer in that latitude was often twenty degrees below zero, yet, bright and early, we would run downstairs in our bare feet over the cold floors to carry stockings, broom, etc., to the nursery. The gorgeous presents that St. Nicholas now distributes show that he, too, has been growing up with the country. The boys and girls of 1897 will laugh when they hear of the contents of our stockings in 1823. There was a little paper of candy, one of raisins, another, of nuts, a red apple, an olie-koek, and a bright silver quarter of a dollar in the toe. If a child had been guilty of any erratic performances during the year, which was often my case, a long stick would protrude from the stocking; if particularly good, an illustrated catechism or the New Testament would appear, showing that the St. Nicholas of that time held decided views on discipline and ethics.

During the day we would take a drive over the snow-clad hills and valleys in a long red lumber sleigh. All the children it could hold made the forests echo with their songs and laughter. The sleigh bells and

Peter's fine tenor voice added to the chorus seemed to chant, as we passed, "Merry Christmas" to the farmers' children and to all we met on the highway.

Returning home, we were allowed, as a great Christmas treat, to watch all Peter's preparations for dinner. Attired in a white apron and turban, holding in his hand a tin candlestick the size of a dinner plate, containing a tallow candle, with stately step he marched into the spacious cellar, with Jacob and three little girls dressed in red flannel at his heels. As the farmers paid the interest on their mortgages in barrels of pork, headcheese, poultry, eggs, and cider, the cellars were well crowded for the winter, making the master of an establishment quite indifferent to all questions of finance. We heard nothing in those days of greenbacks, silver coinage, or a gold basis. Laden with vegetables, butter, eggs, and a magnificent turkey, Peter and his followers returned to the kitchen. There, seated on a big ironing table, we watched the dressing and roasting of the bird in a tin oven in front of the fire. Jacob peeled the vegetables, we all sang, and Peter told us marvelous stories. For tea he made flapjacks, baked in a pan with a long handle, which he turned by throwing the cake up and skillfully catching it descending.

Peter was a devout Episcopalian and took great pleasure in helping the young people decorate the church. He would take us with him and show us how to make evergreen wreaths. Like Mary's lamb, where'er he went we were sure to go. His love for us was unbounded and fully returned. He was the only being, visible or invisible, of whom we had no fear. We would go to divine service with Peter, Christmas morning and sit with him by the door, in what was called "the negro pew." He was the only colored member of the church and, after all the other communicants had taken the sacrament, he went alone to the altar. Dressed in a new suit of blue with gilt buttons, he looked like a prince, as, with head erect, he walked up the aisle, the grandest specimen of manhood in the whole congregation; and yet so strong was prejudice against color in 1823 that no one would kneel beside him. On leaving us, on one of these occasions, Peter told us all to sit still until he returned; but, no sooner had he started, than the youngest of us slowly followed after him and seated herself close beside him. As he came back, holding the child by the hand, what a lesson it must have been to that prejudiced congregation! The first time we entered the church together the sexton opened a white man's pew for us, telling Peter to leave the Judge's children there. "Oh," he said, "they will not stay there without me." But, as he could not enter, we instinctively followed him to the negro pew.

Our next great fete was on the anniversary of the birthday of our Republic. The festivities were numerous and protracted, beginning then, as now, at midnight with bonfires and cannon; while the day was ushered in with the ringing of bells, tremendous cannonading, and a continuous popping of fire-crackers and torpedoes. Then a procession of soldiers and citizens marched through the town, an oration was delivered, the Declaration of Independence read, and a great dinner given in the open air under the trees in the grounds of the old courthouse. Each toast was announced with the booming of cannon. On these occasions Peter was in his element, and showed us whatever he considered worth seeing; but I cannot say that I enjoyed very much either "general training" or the Fourth of July, for, in addition to my fear of cannon and torpedoes, my sympathies were deeply touched by the sadness of our cook, whose drunken father always cut antics in the streets on gala days, the central figure in all the sports of the boys, much to the mortification of his worthy daughter. She wept bitterly over her father's public exhibition of himself, and told me in what a condition he would come home to his family at night. I would gladly have stayed in with her all day, but the fear of being called a coward compelled me to go through those trying ordeals. As my nerves were all on the surface, no words can describe what I suffered with those explosions, great and small, and my fears

lest King George and his minions should reappear among us. I thought that, if he had done all the dreadful things stated in the Declaration of '76, he might come again, burn our houses, and drive us all into the street. Sir William Johnson's mansion of solid masonry, gloomy and threatening, still stood in our neighborhood. I had seen the marks of the Indian's tomahawk on the balustrades and heard of the bloody deeds there enacted. For all the calamities of the nation I believed King George responsible. At home and at school we were educated to hate the English. When we remember that, every Fourth of July, the Declaration was read with emphasis, and the orator of the day rounded all his glowing periods with denunciations of the mother country, we need not wonder at the national hatred of everything English. Our patriotism in those early days was measured by our dislike of Great Britain.

In September occurred the great event, the review of the county militia, popularly called "Training Day." Then everybody went to the race course to see the troops and buy what the farmers had brought in their wagons. There was a peculiar kind of gingerbread and molasses candy to which we were treated on those occasions, associated in my mind to this day with military reviews and standing armies.

Other pleasures were, roaming in the forests and sailing on the mill pond. One day, when there were no boys at hand and several girls were impatiently waiting for a sail on a raft, my sister and I volunteered to man the expedition. We always acted on the assumption that what we had seen done, we could do. Accordingly we all jumped on the raft, loosened it from its moorings, and away we went with the current. Navigation on that mill pond was performed with long poles, but, unfortunately, we could not lift the poles, and we soon saw we were drifting toward the dam. But we had the presence of mind to sit down and hold fast to the raft. Fortunately, we went over right side up and gracefully glided down the stream, until rescued by the ever watchful Peter. I did not hear the last of that voyage for a long time. I was called the captain of the expedition, and one of the boys wrote a composition, which he read in school, describing the adventure and emphasizing the ignorance of the laws of navigation shown by the officers in command. I shed tears many times over that performance.

CHAPTER II.

SCHOOL DAYS.

When I was eleven years old, two events occurred which changed considerably the current of my life. My only brother, who had just graduated from Union College, came home to die. A young man of great talent and promise, he was the pride of my father's heart. We early felt that this son filled a larger place in our father's affections and future plans than the five daughters together. Well do I remember how tenderly he watched my brother in his last illness, the sighs and tears he gave vent to as he slowly walked up and down the hall, and, when the last sad moment came, and we were all assembled to say farewell in the silent chamber of death, how broken were his utterances as he knelt and prayed for comfort and support. I still recall, too, going into the large darkened parlor to see my brother, and finding the casket, mirrors, and pictures all draped in white, and my father seated by his side, pale and immovable. As he took no notice of me, after standing a long while, I climbed upon his knee, when he mechanically put his arm about me and, with my head resting against his beating heart, we both sat in silence, he thinking of the wreck of all his hopes in the loss of a dear son, and I wondering what could be said or done to fill the void in his breast. At length he heaved a deep sigh and said: "Oh, my

daughter, I wish you were a boy!" Throwing my arms about his neck, I replied: "I will try to be all my brother was."

[Illustration: MARGARET LIVINGSTON CADY.] [Illustration: JUDGE DANIEL CADY.] Then and there I resolved that I would not give so much time as heretofore to play, but would study and strive to be at the head of all my classes and thus delight my father's heart. All that day and far into the night I pondered the problem of boyhood. I thought that the chief thing to be done in order to equal boys was to be learned and courageous. So I decided to study Greek and learn to manage a horse. Having formed this conclusion I fell asleep. My resolutions, unlike many such made at night, did not vanish with the coming light. I arose early and hastened to put them into execution. They were resolutions never to be forgotten—destined to mold my character anew. As soon as I was dressed I hastened to our good pastor, Rev. Simon Hosack, who was always early at work in his garden.

"Doctor," said I, "which do you like best, boys or girls?"

"Why, girls, to be sure; I would not give you for all the boys in Christendom."

"My father," I replied, "prefers boys; he wishes I was one, and I intend to be as near like one as possible. I am going to ride on horseback and study Greek. Will you give me a Greek lesson now, doctor? I want to begin at once."

"Yes, child," said he, throwing down his hoe, "come into my library and we will begin without delay."

He entered fully into the feeling of suffering and sorrow which took possession of me when I discovered that a girl weighed less in the scale of being than a boy, and he praised my determination to prove the contrary. The old grammar which he had studied in the University of Glasgow was soon in my hands, and the Greek article was learned before breakfast.

Then came the sad pageantry of death, the weeping of friends, the dark rooms, the ghostly stillness, the exhortation to the living to prepare for death, the solemn prayer, the mournful chant, the funeral cortege, the solemn, tolling bell, the burial. How I suffered during those sad days! What strange undefined fears of the unknown took possession of me! For months afterward, at the twilight hour, I went with my father to the new-made grave. Near it stood two tall poplar trees, against one of which I leaned, while my father threw himself on the grave, with outstretched arms, as if to embrace his child. At last the frosts and storms of November came and threw a chilling barrier between the living and the dead, and we went there no more.

During all this time I kept up my lessons at the parsonage and made rapid progress. I surprised even my teacher, who thought me capable of doing anything. I learned to drive, and to leap a fence and ditch on horseback. I taxed every power, hoping some day to hear my father say: "Well, a girl is as good as a boy, after all." But he never said it. When the doctor came over to spend the evening with us, I would whisper in his ear: "Tell my father how fast I get on," and he would tell him, and was lavish in his praises. But my father only paced the room, sighed, and showed that he wished I were a boy; and I, not knowing why he felt thus, would hide my tears of vexation on the doctor's shoulder.

Soon after this I began to study Latin, Greek, and mathematics with a class of boys in the Academy, many of whom were much older than I. For three years one boy kept his place at the head of the class, and I always stood next. Two prizes were offered in Greek. I strove for one and took the second. How well I remember my joy in receiving that prize.

There was no sentiment of ambition, rivalry, or triumph over my companions, nor feeling of satisfaction in receiving this honor in the presence of those assembled on the day of the exhibition. One thought alone filled my mind. "Now," said I, "my father will be satisfied with me." So, as soon as we were dismissed, I ran down the hill, rushed breathless into his office, laid the new Greek Testament, which was my prize, on his table and exclaimed: "There, I got it!" He took up the book, asked me some questions about the class, the teachers, the spectators, and, evidently pleased, handed it back to me. Then, while I stood looking and waiting for him to say something which would show that he recognized the equality of the daughter with the son, he kissed me on the forehead and exclaimed, with a sigh, "Ah, you should have been a boy!"

My joy was turned to sadness. I ran to my good doctor. He chased my bitter tears away, and soothed me with unbounded praises and visions of future success. He was then confined to the house with his last illness. He asked me that day if I would like to have, when he was gone, the old lexicon, Testament, and grammar that we had so often thumbed together. "Yes, but I would rather have you stay," I replied, "for what can I do when you are gone?" "Oh," said he tenderly, "I shall not be gone; my spirit will still be with you, watching you in all life's struggles." Noble, generous friend! He had but little on earth to bequeath to anyone, but when the last scene in his life was ended, and his will was opened, sure enough there was a clause saying: "My Greek lexicon, Testament, and grammar, and four volumes of Scott's commentaries, I will to Elizabeth Cady." I never look at these books without a feeling of thankfulness that in childhood I was blessed with such a friend and teacher.

I can truly say, after an experience of seventy years, that all the cares and anxieties, the trials and disappointments of my whole life, are light, when balanced with my sufferings in childhood and youth from the theological dogmas which I sincerely believed, and the gloom connected with everything associated with the name of religion, the church, the parsonage, the graveyard, and the solemn, tolling bell. Everything connected with death was then rendered inexpressibly dolorous. The body, covered with a black pall, was borne on the shoulders of men; the mourners were in crape and walked with bowed heads, while the neighbors who had tears to shed, did so copiously and summoned up their saddest facial expressions. At the grave came the sober warnings to the living and sometimes frightful prophecies as to the state of the dead. All this pageantry of woe and visions of the unknown land beyond the tomb, often haunted my midnight dreams and shadowed the sunshine of my days. The parsonage, with its bare walls and floors, its shriveled mistress and her blind sister, more like ghostly shadows than human flesh and blood; the two black servants, racked with rheumatism and odoriferous with a pungent oil they used in the vain hope of making their weary limbs more supple; the aged parson buried in his library in the midst of musty books and papers—all this only added to the gloom of my surroundings. The church, which was bare, with no furnace to warm us, no organ to gladden our hearts, no choir to lead our songs of praise in harmony, was sadly lacking in all attractions for the youthful mind. The preacher, shut up in an octagonal box high above our heads, gave us sermons over an hour long, and the chorister, in a similar box below him, intoned line after line of David's Psalms, while, like a flock of sheep at the heels of their shepherd, the congregation, without regard to time or tune, straggled after their leader.

Years later, the introduction of stoves, a violoncello, Wesley's hymns, and a choir split the church in twain. These old Scotch Presbyterians were opposed to all innovations that would afford their people paths of flowery ease on the road to Heaven. So, when the thermometer was twenty degrees below zero on the Johnstown Hills, four hundred feet above the Mohawk Valley, we trudged along through the snow, foot-stoves in hand,

to the cold hospitalities of the "Lord's House," there to be chilled to the very core by listening to sermons on "predestination," "justification by faith," and "eternal damnation."

To be restless, or to fall asleep under such solemn circumstances was a sure evidence of total depravity, and of the machinations of the devil striving to turn one's heart from God and his ordinances. As I was guilty of these shortcomings and many more, I early believed myself a veritable child of the Evil One, and suffered endless fears lest he should come some night and claim me as his own. To me he was a personal, ever-present reality, crouching in a dark corner of the nursery. Ah! how many times I have stolen out of bed, and sat shivering on the stairs, where the hall lamp and the sound of voices from the parlor would, in a measure, mitigate my terror. Thanks to a vigorous constitution and overflowing animal spirits, I was able to endure for years the strain of these depressing influences, until my reasoning powers and common sense triumphed at last over my imagination. The memory of my own suffering has prevented me from ever shadowing one young soul with any of the superstitions of the Christian religion. But there have been many changes, even in my native town, since those dark days. Our old church was turned into a mitten factory, and the pleasant hum of machinery and the glad faces of men and women have chased the evil spirits to their hiding places. One finds at Johnstown now, beautiful churches, ornamented cemeteries, and cheerful men and women, quite emancipated from the nonsense and terrors of the old theologies.

An important event in our family circle was the marriage of my oldest sister, Tryphena, to Edward Bayard of Wilmington, Delaware. He was a graduate of Union College, a classmate of my brother, and frequently visited at my father's house. At the end of his college course, he came with his brother Henry to study law in Johnstown. A quiet, retired little village was thought to be a good place in which to sequester young men bent on completing their education, as they were there safe from the temptations and distracting influences of large cities. In addition to this consideration, my father's reputation made his office a desirable resort for students, who, furthermore, not only improved their opportunities by reading Blackstone, Kent, and Story, but also by making love to the Judge's daughters. We thus had the advantage of many pleasant acquaintances from the leading families in the country, and, in this way, it was that four of the sisters eventually selected most worthy husbands.

Though only twenty-one years of age when married, Edward Bayard was a tall, fully developed man, remarkably fine looking, with cultivated literary taste and a profound knowledge of human nature. Warm and affectionate, generous to a fault in giving and serving, he was soon a great favorite in the family, and gradually filled the void made in all our hearts by the loss of the brother and son.

My father was so fully occupied with the duties of his profession, which often called him from home, and my mother so weary with the cares of a large family, having had ten children, though only five survived at this time, that they were quite willing to shift their burdens to younger shoulders. Our eldest sister and her husband, therefore, soon became our counselors and advisers. They selected our clothing, books, schools, acquaintances, and directed our reading and amusements. Thus the reins of domestic government, little by little, passed into their hands, and the family arrangements were in a manner greatly improved in favor of greater liberty for the children.

The advent of Edward and Henry Bayard was an inestimable blessing to us. With them came an era of picnics, birthday parties, and endless amusements; the buying of pictures, fairy books, musical instruments and ponies, and frequent excursions with parties on horseback. Fresh from college, they made our lessons in Latin, Greek, and mathematics so easy

that we studied with real pleasure and had more leisure for play. Henry Bayard's chief pleasures were walking, riding, and playing all manner of games, from jack-straws to chess, with the three younger sisters, and we have often said that the three years he passed in Johnstown were the most delightful of our girlhood.

Immediately after the death of my brother, a journey was planned to visit our grandmother Cady, who lived in Canaan, Columbia County, about twenty miles from Albany. My two younger sisters and myself had never been outside of our own county before, and the very thought of a journey roused our enthusiasm to the highest pitch. On a bright day in September we started, packed in two carriages. We were wild with delight as we drove down the Mohawk Valley, with its beautiful river and its many bridges and ferryboats. When we reached Schenectady, the first city we had ever seen, we stopped to dine at the old Given's Hotel, where we broke loose from all the moorings of propriety on beholding the paper on the dining-room wall, illustrating in brilliant colors the great events in sacred history. There were the Patriarchs, with flowing beards and in gorgeous attire; Abraham, offering up Isaac; Joseph, with his coat of many colors, thrown into a pit by his brethren; Noah's ark on an ocean of waters; Pharaoh and his host in the Red Sea; Rebecca at the well, and Moses in the bulrushes. All these distinguished personages were familiar to us, and to see them here for the first time in living colors, made silence and eating impossible. We dashed around the room, calling to each other: "Oh, Kate, look here!" "Oh, Madge, look there!" "See little Moses!" "See the angels on Jacob's ladder!" Our exclamations could not be kept within bounds. The guests were amused beyond description, while my mother and elder sisters were equally mortified; but Mr. Bayard, who appreciated our childish surprise and delight, smiled and said: "I'll take them around and show them the pictures, and then they will be able to dine," which we finally did.

On our way to Albany we were forced to listen to no end of dissertations on manners, and severe criticisms on our behavior at the hotel, but we were too happy and astonished with all we saw to take a subjective view of ourselves. Even Peter in his new livery, who had not seen much more than we had, while looking out of the corners of his eyes, maintained a quiet dignity and conjured us "not to act as if we had just come out of the woods and had never seen anything before." However, there are conditions in the child soul in which repression is impossible, when the mind takes in nothing but its own enjoyment, and when even the sense of hearing is lost in that of sight. The whole party awoke to that fact at last. Children are not actors. We never had experienced anything like this journey, and how could we help being surprised and delighted?

When we drove into Albany, the first large city we had ever visited, we exclaimed, "Why, it's general training, here!" We had acquired our ideas of crowds from our country militia reviews. Fortunately, there was no pictorial wall paper in the old City Hotel. But the decree had gone forth that, on the remainder of the journey, our meals would be served in a private room, with Peter to wait on us. This seemed like going back to the nursery days and was very humiliating. But eating, even there, was difficult, as we could hear the band from the old museum, and, as our windows opened on the street, the continual panorama of people and carriages passing by was quite as enticing as the Bible scenes in Schenectady. In the evening we walked around to see the city lighted, to look into the shop windows, and to visit the museum. The next morning we started for Canaan, our enthusiasm still unabated, though strong hopes were expressed that we would be toned down with the fatigues of the first day's journey.

The large farm with its cattle, sheep, hens, ducks, turkeys, and geese; its creamery, looms, and spinning wheel; its fruits and vegetables; the drives among the grand old hills; the blessed old grandmother, and the many aunts, uncles, and cousins to kiss, all this kept us still in a

whirlpool of excitement. Our joy bubbled over of itself; it was beyond our control. After spending a delightful week at Canaan, we departed, with an addition to our party, much to Peter's disgust, of a bright, coal-black boy of fifteen summers. Peter kept grumbling that he had children enough to look after already, but, as the boy was handsome and intelligent, could read, write, play on the jewsharp and banjo, sing, dance, and stand on his head, we were charmed with this new-found treasure, who proved later to be a great family blessing. We were less vivacious on the return trip. Whether this was due to Peter's untiring efforts to keep us within bounds, or whether the novelty of the journey was in a measure gone, it is difficult to determine, but we evidently were not so buoyant and were duly complimented on our good behavior.

When we reached home and told our village companions what we had seen in our extensive travels (just seventy miles from home) they were filled with wonder, and we became heroines in their estimation. After this we took frequent journeys to Saratoga, the Northern Lakes, Utica, and Peterboro, but were never again so entirely swept from our feet as with the biblical illustrations in the dining room of the old Given's Hotel.

As my father's office joined the house, I spent there much of my time, when out of school, listening to the clients stating their cases, talking with the students, and reading the laws in regard to woman. In our Scotch neighborhood many men still retained the old feudal ideas of women and property. Fathers, at their death, would will the bulk of their property to the eldest son, with the proviso that the mother was to have a home with him. Hence it was not unusual for the mother, who had brought all the property into the family, to be made an unhappy dependent on the bounty of an uncongenial daughter-in-law and a dissipated son. The tears and complaints of the women who came to my father for legal advice touched my heart and early drew my attention to the injustice and cruelty of the laws. As the practice of the law was my father's business, I could not exactly understand why he could not alleviate the sufferings of these women. So, in order to enlighten me, he would take down his books and show me the inexorable statutes. The students, observing my interest, would amuse themselves by reading to me all the worst laws they could find, over which I would laugh and cry by turns. One Christmas morning I went into the office to show them, among other of my presents, a new coral necklace and bracelets. They all admired the jewelry and then began to tease me with hypothetical cases of future ownership. "Now," said Henry Bayard, "if in due time you should be my wife, those ornaments would be mine; I could take them and lock them up, and you could never wear them except with my permission. I could even exchange them for a box of cigars, and you could watch them evaporate in smoke."

With this constant bantering from students and the sad complaints of the women, my mind was sorely perplexed. So when, from time to time, my attention was called to these odious laws, I would mark them with a pencil, and becoming more and more convinced of the necessity of taking some active measures against these unjust provisions, I resolved to seize the first opportunity, when alone in the office, to cut every one of them out of the books; supposing my father and his library were the beginning and the end of the law. However, this mutilation of his volumes was never accomplished, for dear old Flora Campbell, to whom I confided my plan for the amelioration of the wrongs of my unhappy sex, warned my father of what I proposed to do. Without letting me know that he had discovered my secret, he explained to me one evening how laws were made, the large number of lawyers and libraries there were all over the State, and that if his library should burn up it would make no difference in woman's condition. **"When you are grown up, and able to prepare a speech,"** said he, "you must go down to Albany and talk to the legislators; tell them all you have seen in this office--the sufferings of these Scotchwomen, robbed of their inheritance and left dependent on their unworthy sons, and, if you can persuade them to pass new laws, the

old ones will be a dead letter." Thus was the future object of my life foreshadowed and my duty plainly outlined by him who was most opposed to my public career when, in due time, I entered upon it.

Until I was sixteen years old, I was a faithful student in the Johnstown Academy with a class of boys. Though I was the only girl in the higher classes of mathematics and the languages, yet, in our plays, all the girls and boys mingled freely together. In running races, sliding downhill, and snowballing, we made no distinction of sex. True, the boys would carry the school books and pull the sleighs up hill for their favorite girls, but equality was the general basis of our school relations. I dare say the boys did not make their snowballs quite so hard when pelting the girls, nor wash their faces with the same vehemence as they did each other's, but there was no public evidence of partiality. However, if any boy was too rough or took advantage of a girl smaller than himself, he was promptly thrashed by his fellows. There was an unwritten law and public sentiment in that little Academy world that enabled us to study and play together with the greatest freedom and harmony.

From the academy the boys of my class went to Union College at Schenectady. When those with whom I had studied and contended for prizes for five years came to bid me good-by, and I learned of the barrier that prevented me from following in their footsteps--"no girls admitted here"--my vexation and mortification knew no bounds. I remember, now, how proud and handsome the boys looked in their new clothes, as they jumped into the old stage coach and drove off, and how lonely I felt when they were gone and I had nothing to do, for the plans for my future were yet undetermined. Again I felt more keenly than ever the humiliation of the distinctions made on the ground of sex.

My time was now occupied with riding on horseback, studying the game of chess, and continually squabbling with the law students over the rights of women. Something was always coming up in the experiences of everyday life, or in the books we were reading, to give us fresh topics for argument. They would read passages from the British classics quite as aggravating as the laws. They delighted in extracts from Shakespeare, especially from "The Taming of the Shrew," an admirable satire in itself on the old common law of England. I hated Petruchio as if he were a real man. Young Bayard would recite with unction the famous reply of Milton's ideal woman to Adam: "God thy law, thou mine." The Bible, too, was brought into requisition. In fact it seemed to me that every book taught the "divinely ordained" headship of man; but my mind never yielded to this popular heresy.

CHAPTER III.

GIRLHOOD.

Mrs. Willard's Seminary at Troy was the fashionable school in my girlhood, and in the winter of 1830, with upward of a hundred other girls, I found myself an active participant in all the joys and sorrows of that institution. When in family council it was decided to send me to that intellectual Mecca, I did not receive the announcement with unmixed satisfaction, as I had fixed my mind on Union College. The thought of a school without boys, who had been to me such a stimulus both in study and play, seemed to my imagination dreary and profitless.

The one remarkable feature of my journey to Troy was the railroad from Schenectady to Albany, the first ever laid in this country. The manner of ascending a high hill going out of the city would now strike

engineers as stupid to the last degree. The passenger cars were pulled up by a train, loaded with stones, descending the hill. The more rational way of tunneling through the hill or going around it had not yet dawned on our Dutch ancestors. At every step of my journey to Troy I felt that I was treading on my pride, and thus in a hopeless frame of mind I began my boarding-school career. I had already studied everything that was taught there except French, music, and dancing, so I devoted myself to these accomplishments. As I had a good voice I enjoyed singing, with a guitar accompaniment, and, having a good ear for time, I appreciated the harmony in music and motion and took great delight in dancing. The large house, the society of so many girls, the walks about the city, the novelty of everything made the new life more enjoyable than I had anticipated. To be sure I missed the boys, with whom I had grown up, played with for years, and later measured my intellectual powers with, but, as they became a novelty, there was new zest in occasionally seeing them. After I had been there a short time, I heard a call one day: "Heads out!" I ran with the rest and exclaimed, "What is it?" expecting to see a giraffe or some other wonder from Barnum's Museum. "Why, don't you see those boys?" said one. "Oh," I replied, "is that all? I have seen boys all my life." When visiting family friends in the city, we were in the way of making the acquaintance of their sons, and as all social relations were strictly forbidden, there was a new interest in seeing them. As they were not allowed to call upon us or write notes, unless they were brothers or cousins, we had, in time, a large number of kinsmen.

There was an intense interest to me now in writing notes, receiving calls, and joining the young men in the streets for a walk, such as I had never known when in constant association with them at school and in our daily amusements. Shut up with girls, most of them older than myself, I heard many subjects discussed of which I had never thought before, and in a manner it were better I had never heard. The healthful restraint always existing between boys and girls in conversation is apt to be relaxed with either sex alone. In all my intimate association with boys up to that period, I cannot recall one word or act for criticism, but I cannot say the same of the girls during the three years I passed at the seminary in Troy. My own experience proves to me that it is a grave mistake to send boys and girls to separate institutions of learning, especially at the most impressible age. The stimulus of sex promotes alike a healthy condition of the intellectual and the moral faculties and gives to both a development they never can acquire alone.

Mrs. Willard, having spent several months in Europe, did not return until I had been at the seminary some time. I well remember her arrival, and the joy with which she was greeted by the teachers and pupils who had known her before. She was a splendid-looking woman, then in her prime, and fully realized my idea of a queen. I doubt whether any royal personage in the Old World could have received her worshipers with more grace and dignity than did this far-famed daughter of the Republic. She was one of the remarkable women of that period, and did a great educational work for her sex. She gave free scholarships to a large number of promising girls, fitting them for teachers, with a proviso that, when the opportunity arose, they should, in turn, educate others.

I shall never forget one incident that occasioned me much unhappiness. I had written a very amusing composition, describing my room. A friend came in to see me just as I had finished it, and, as she asked me to read it to her, I did so. She enjoyed it very much and proposed an exchange. She said the rooms were all so nearly alike that, with a little alteration, she could use it. Being very susceptible to flattery, her praise of my production won a ready assent; but when I read her platitudes I was sorry I had changed, and still more so in the _denouement_.

Those selected to prepare compositions read them before the whole

school. My friend's was received with great laughter and applause. The one I read not only fell flat, but nearly prostrated me also. As soon as I had finished, one of the young ladies left the room and, returning in a few moments with her composition book, laid it before the teacher who presided that day, showing her the same composition I had just read. I was called up at once to explain, but was so amazed and confounded that I could not speak, and I looked the personification of guilt. I saw at a glance the contemptible position I occupied and felt as if the last day had come, that I stood before the judgment seat and had heard the awful sentence pronounced, "Depart ye wicked into everlasting punishment." How I escaped from that scene to my own room I do not know. I was too wretched for tears. I sat alone for a long time when a gentle tap announced my betrayer. She put her arms around me affectionately and kissed me again and again.

"Oh!" she said, "you are a hero. You went through that trying ordeal like a soldier. I was so afraid, when you were pressed with questions, that the whole truth would come out and I be forced to stand in your place. I am not so brave as you; I could not endure it. Now that you are through it and know how bitter a trial it is, promise that you will save me from the same experience. You are so good and noble I know you will not betray me."

In this supreme moment of misery and disgrace, her loving words and warm embrace were like balm to my bruised soul and I readily promised all she asked. The girl had penetrated the weak point in my character. I loved flattery. Through that means she got my composition in the first place, pledged me to silence in the second place, and so confused my moral perceptions that I really thought it praiseworthy to shelter her from what I had suffered. However, without betrayal on my part, the trick came to light through the very means she took to make concealment sure. After compositions were read they were handed over to a certain teacher for criticism. Miss ---- had copied mine, and returned to me the original. I had not copied hers, so the two were in the same handwriting—one with my name outside and one with Miss ----'s.

As I stood well in school, both for scholarship and behavior, my sudden fall from grace occasioned no end of discussion. So, as soon as the teacher discovered the two compositions in Miss ----'s writing, she came to me to inquire how I got one of Miss ----'s compositions. She said, "Where is yours that you wrote for that day?"

Taking it from my portfolio, I replied, "Here it is."

She then asked, "Did you copy it from her book?"

I replied, "No; I wrote it myself."

"Then why did you not read your own?"

"We agreed to change," said I.

"Did you know that Miss ---- had copied that from the book of another young lady?"

"No, not until I was accused of doing it myself before the whole school."

"Why did you not defend yourself on the spot?"

"I could not speak, neither did I know what to say."

"Why have you allowed yourself to remain in such a false position for a whole week?"

"I do not know."

"Suppose I had not found this out, did you intend to keep silent?"

"Yes," I replied.

"Did Miss ---- ask you to do so?"

"Yes."

I had been a great favorite with this teacher, but she was so disgusted with my stupidity, as she called my timidity, that she said:

"Really, my child, you have not acted in this matter as if you had ordinary common sense."

So little do grown people, in familiar surroundings, appreciate the confusion of a child's faculties, under new and trying experiences. When poor Miss ----'s turn came to stand up before the whole school and take the burden on her own shoulders she had so cunningly laid on mine, I readily shed the tears for her I could not summon for myself. This was my first sad lesson in human duplicity.

This episode, unfortunately, destroyed in a measure my confidence in my companions and made me suspicious even of those who came to me with appreciative words. Up to this time I had accepted all things as they seemed on the surface. Now I began to wonder what lay behind the visible conditions about me. Perhaps the experience was beneficial, as it is quite necessary for a young girl, thrown wholly on herself for the first time among strangers, to learn caution in all she says and does. The atmosphere of home life, where all disguises and pretensions are thrown off, is quite different from a large school of girls, with the petty jealousies and antagonisms that arise in daily competition in their dress, studies, accomplishments, and amusements.

The next happening in Troy that seriously influenced my character was the advent of the Rev. Charles G. Finney, a pulpit orator, who, as a terrifier of human souls, proved himself the equal of Savonarola. He held a protracted meeting in the Rev. Dr. Beaman's church, which many of my schoolmates attended. The result of six weeks of untiring effort on the part of Mr. Finney and his confreres was one of those intense revival seasons that swept over the city and through the seminary like an epidemic, attacking in its worst form the most susceptible. Owing to my gloomy Calvinistic training in the old Scotch Presbyterian church, and my vivid imagination, I was one of the first victims. We attended all the public services, beside the daily prayer and experience meetings held in the seminary. Our studies, for the time, held a subordinate place to the more important duty of saving our souls.

To state the idea of conversion and salvation as then understood, one can readily see from our present standpoint that nothing could be more puzzling and harrowing to the young mind. The revival fairly started, the most excitable were soon on the anxious seat. There we learned the total depravity of human nature and the sinner's awful danger of everlasting punishment. This was enlarged upon until the most innocent girl believed herself a monster of iniquity and felt certain of eternal damnation. Then God's hatred of sin was emphasized and his irreconcilable position toward the sinner so justified that one felt like a miserable, helpless, forsaken worm of the dust in trying to approach him, even in prayer.

Having brought you into a condition of profound humility, the only cardinal virtue for one under conviction, in the depths of your despair you were told that it required no herculean effort on your part to be transformed into an angel, to be reconciled to God, to escape endless

perdition. The way to salvation was short and simple. We had naught to do but to repent and believe and give our hearts to Jesus, who was ever ready to receive them. How to do all this was the puzzling question. Talking with Dr. Finney one day, I said:

"I cannot understand what I am to do. If you should tell me to go to the top of the church steeple and jump off, I would readily do it, if thereby I could save my soul; but I do not know how to go to Jesus."

"Repent and believe," said he, "that is all you have to do to be happy here and hereafter."

"I am very sorry," I replied, "for all the evil I have done, and I believe all you tell me, and the more sincerely I believe, the more unhappy I am."

With the natural reaction from despair to hope many of us imagined ourselves converted, prayed and gave our experiences in the meetings, and at times rejoiced in the thought that we were Christians—chosen children of God—rather than sinners and outcasts.

But Dr. Finney's terrible anathemas on the depravity and deceitfulness of the human heart soon shortened our newborn hopes. His appearance in the pulpit on these memorable occasions is indelibly impressed on my mind. I can see him now, his great eyes rolling around the congregation and his arms flying about in the air like those of a windmill. One evening he described hell and the devil and the long procession of sinners being swept down the rapids, about to make the awful plunge into the burning depths of liquid fire below, and the rejoicing hosts in the inferno coming up to meet them with the shouts of the devils echoing through the vaulted arches. He suddenly halted, and, pointing his index finger at the supposed procession, he exclaimed:

"There, do you not see them!"

I was wrought up to such a pitch that I actually jumped up and gazed in the direction to which he pointed, while the picture glowed before my eyes and remained with me for months afterward. I cannot forbear saying that, although high respect is due to the intellectual, moral, and spiritual gifts of the venerable ex-president of Oberlin College, such preaching worked incalculable harm to the very souls he sought to save. Fear of the judgment seized my soul. Visions of the lost haunted my dreams. Mental anguish prostrated my health. Dethronement of my reason was apprehended by friends. But he was sincere, so peace to his ashes! Returning home, I often at night roused my father from his slumbers to pray for me, lest I should be cast into the bottomless pit before morning.

To change the current of my thoughts, a trip was planned to Niagara, and it was decided that the subject of religion was to be tabooed altogether. Accordingly our party, consisting of my sister, her husband, my father and myself, started in our private carriage, and for six weeks I heard nothing on the subject. About this time Gall and Spurzheim published their works on phrenology, followed by Combe's "Constitution of Man," his "Moral Philosophy," and many other liberal works, all so rational and opposed to the old theologies that they produced a profound impression on my brother-in-law's mind. As we had these books with us, reading and discussing by the way, we all became deeply interested in the new ideas. Thus, after many months of weary wandering in the intellectual labyrinth of "The Fall of Man," "Original Sin," "Total Depravity," "God's Wrath," "Satan's Triumph," "The Crucifixion," "The Atonement," and "Salvation by Faith," I found my way out of the darkness into the clear sunlight of Truth. My religious superstitions gave place to rational ideas based on scientific facts, and in proportion, as I looked at everything from a new standpoint, I grew more and more happy,

day by day. Thus, with a delightful journey in the month of June, an entire change in my course of reading and the current of my thoughts, my mind was restored to its normal condition. I view it as one of the greatest crimes to shadow the minds of the young with these gloomy superstitions; and with fears of the unknown and the unknowable to poison all their joy in life.

After the restraints of childhood at home and in school, what a period of irrepressible joy and freedom comes to us in girlhood with the first taste of liberty. Then is our individuality in a measure recognized and our feelings and opinions consulted; then we decide where and when we will come and go, what we will eat, drink, wear, and do. To suit one's own fancy in clothes, to buy what one likes, and wear what one chooses is a great privilege to most young people. To go out at pleasure, to walk, to ride, to drive, with no one to say us nay or question our right to liberty, this is indeed like a birth into a new world of happiness and freedom. This is the period, too, when the emotions rule us, and we idealize everything in life; when love and hope make the present an ecstasy and the future bright with anticipation.

Then comes that dream of bliss that for weeks and months throws a halo of glory round the most ordinary characters in every-day life, holding the strongest and most common-sense young men and women in a thralldom from which few mortals escape. The period when love, in soft silver tones, whispers his first words of adoration, painting our graces and virtues day by day in living colors in poetry and prose, stealthily punctuated ever and anon with a kiss or fond embrace. What dignity it adds to a young girl's estimate of herself when some strong man makes her feel that in her hands rest his future peace and happiness! Though these seasons of intoxication may come once to all, yet they are seldom repeated. How often in after life we long for one more such rapturous dream of bliss, one more season of supreme human love and passion!

After leaving school, until my marriage, I had the most pleasant years of my girlhood. With frequent visits to a large circle of friends and relatives in various towns and cities, the monotony of home life was sufficiently broken to make our simple country pleasures always delightful and enjoyable. An entirely new life now opened to me. The old bondage of fear of the visible and the invisible was broken and, no longer subject to absolute authority, I rejoiced in the dawn of a new day of freedom in thought and action.

My brother-in-law, Edward Bayard, ten years my senior, was an inestimable blessing to me at this time, especially as my mind was just then opening to the consideration of all the varied problems of life. To me and my sisters he was a companion in all our amusements, a teacher in the higher departments of knowledge, and a counselor in all our youthful trials and disappointments. He was of a metaphysical turn of mind, and in the pursuit of truth was in no way trammelled by popular superstitions. He took nothing for granted and, like Socrates, went about asking questions. Nothing pleased him more than to get a bevy of bright young girls about him and teach them how to think clearly and reason logically.

One great advantage of the years my sisters and myself spent at the Troy Seminary was the large number of pleasant acquaintances we made there, many of which ripened into lifelong friendships. From time to time many of our classmates visited us, and all alike enjoyed the intellectual fencing in which my brother-in-law drilled them. He discoursed with us on law, philosophy, political economy, history, and poetry, and together we read novels without number. The long winter evenings thus passed pleasantly, Mr. Bayard alternately talking and reading aloud Scott, Bulwer, James, Cooper, and Dickens, whose works were just then coming out in numbers from week to week, always leaving us in suspense at the most critical point of the story. Our readings were varied with

recitations, music, dancing, and games.

As we all enjoyed brisk exercise, even with the thermometer below zero, we took long walks and sleighrides during the day, and thus the winter months glided quickly by, while the glorious summer on those blue hills was a period of unmixed enjoyment. At this season we arose at five in the morning for a long ride on horseback through the beautiful Mohawk Valley and over the surrounding hills. Every road and lane in that region was as familiar to us and our ponies, as were the trees to the squirrels we frightened as we cantered by their favorite resorts.

Part of the time Margaret Christie, a young girl of Scotch descent, was a member of our family circle. She taught us French, music, and dancing. Our days were too short for all we had to do, for our time was not wholly given to pleasure. We were required to keep our rooms in order, mend and make our clothes, and do our own ironing. The latter was one of my mother's politic requirements, to make our laundry lists as short as possible.

Ironing on hot days in summer was a sore trial to all of us; but Miss Christie, being of an inventive turn of mind, soon taught us a short way out of it. She folded and smoothed her undergarments with her hands and then sat on them for a specified time. We all followed her example and thus utilized the hours devoted to our French lessons and, while reading "Corinne" and "Telemaque," in this primitive style we ironed our clothes. But for dresses, collars and cuffs, and pocket handkerchiefs, we were compelled to wield the hot iron, hence with these articles we used all due economy, and my mother's object was thus accomplished.

As I had become sufficiently philosophical to talk over my religious experiences calmly with my classmates who had been with me through the Finney revival meetings, we all came to the same conclusion—that we had passed through no remarkable change and that we had not been born again, as they say, for we found our tastes and enjoyments the same as ever. My brother-in-law explained to us the nature of the delusion we had all experienced, the physical conditions, the mental processes, the church machinery by which such excitements are worked up, and the impositions to which credulous minds are necessarily subjected. As we had all been through that period of depression and humiliation, and had been oppressed at times with the feeling that all our professions were arrant hypocrisy and that our last state was worse than our first, he helped us to understand these workings of the human mind and reconciled us to the more rational condition in which we now found ourselves. He never grew weary of expounding principles to us and dissipating the fogs and mists that gather over young minds educated in an atmosphere of superstition.

We had a constant source of amusement and vexation in the students in my father's office. A succession of them was always coming fresh from college and full of conceit. Aching to try their powers of debate on graduates from the Troy Seminary, they politely questioned all our theories and assertions. However, with my brother-in-law's training in analysis and logic, we were a match for any of them. Nothing pleased me better than a long argument with them on woman's equality, which I tried to prove by a diligent study of the books they read and the games they played. I confess that I did not study so much for a love of the truth or my own development, in these days, as to make those young men recognize my equality. I soon noticed that, after losing a few games of chess, my opponent talked less of masculine superiority. Sister Madge would occasionally rush to the defense with an emphatic "Fudge for these laws, all made by men! I'll never obey one of them. And as to the students with their impertinent talk of superiority, all they need is such a shaking up as I gave the most disagreeable one yesterday. I invited him to take a ride on horseback. He accepted promptly, and said he would be most happy to go. Accordingly I told Peter to saddle the toughest-mouthed, hardest-trotting carriage horse in the stable. Mounted

on my swift pony, I took a ten-mile canter as fast as I could go, with that superior being at my heels calling, as he found breath, for me to stop, which I did at last and left him in the hands of Peter, half dead at his hotel, where he will be laid out, with all his marvelous masculine virtues, for a week at least. Now do not waste your arguments on these prigs from Union College. Take each, in turn, the ten-miles' circuit on 'Old Boney' and they'll have no breath left to prate of woman's inferiority. You might argue with them all day, and you could not make them feel so small as I made that popinjay feel in one hour. I knew 'Old Boney' would keep up with me, if he died for it, and that my escort could neither stop nor dismount, except by throwing himself from the saddle."

"Oh, Madge!" I exclaimed; "what will you say when he meets you again?"

"If he complains, I will say 'the next time you ride see that you have a curb bit before starting.' Surely, a man ought to know what is necessary to manage a horse, and not expect a woman to tell him."

Our lives were still further varied and intensified by the usual number of flirtations, so called, more or less lasting or evanescent, from all of which I emerged, as from my religious experiences, in a more rational frame of mind. We had been too much in the society of boys and young gentlemen, and knew too well their real character, to idealize the sex in general. In addition to our own observations, we had the advantage of our brother-in-law's wisdom. Wishing to save us as long as possible from all matrimonial entanglements, he was continually unveiling those with whom he associated, and so critically portraying their intellectual and moral condition that it was quite impossible, in our most worshipful moods, to make gods of any of the sons of Adam.

However, in spite of all our own experiences and of all the warning words of wisdom from those who had seen life in its many phases, we entered the charmed circle at last, all but one marrying into the legal profession, with its odious statute laws and infamous decisions. And this, after reading Blackstone, Kent, and Story, and thoroughly understanding the status of the wife under the old common law of England, which was in force at that time in most of the States of the Union.

CHAPTER IV.

LIFE AT PETERBORO.

The year, with us, was never considered complete without a visit to Peterboro, N.Y., the home of Gerrit Smith. Though he was a reformer and was very radical in many of his ideas, yet, being a man of broad sympathies, culture, wealth, and position, he drew around him many friends of the most conservative opinions. He was a man of fine presence, rare physical beauty, most affable and courteous in manner, and his hospitalities were generous to an extreme, and dispensed to all classes of society.

Every year representatives from the Oneida tribe of Indians visited him. His father had early purchased of them large tracts of land, and there was a tradition among them that, as an equivalent for the good bargains of the father, they had a right to the son's hospitality, with annual gifts of clothing and provisions. The slaves, too, had heard of Gerrit Smith, the abolitionist, and of Peterboro as one of the safe points _en route_ for Canada. His mansion was, in fact, one of the stations on the "underground railroad" for slaves escaping from bondage. Hence they,

too, felt that they had a right to a place under his protecting roof. On such occasions the barn and the kitchen floor were utilized as chambers for the black man from the southern plantation and the red man from his home in the forest.

The spacious home was always enlivened with choice society from every part of the country. There one would meet members of the families of the old Dutch aristocracy, the Van Rensselaers, the Van Vechtens, the Schuylers, the Livingstons, the Bleeckers, the Brinkerhoffs, the Ten Eycks, the Millers, the Seymours, the Cochranes, the Biddles, the Barclays, the Wendells, and many others.

As the lady of the house, Ann Carroll Fitzhugh, was the daughter of a wealthy slaveholder of Maryland, many agreeable Southerners were often among the guests. Our immediate family relatives were well represented by General John Cochrane and his sisters, General Baird and his wife from West Point, the Fitzhughs from Oswego and Geneseo, the Backuses and Tallmans from Rochester, and the Swifts from Geneva. Here one was sure to meet scholars, philosophers, philanthropists, judges, bishops, clergymen, and statesmen.

Judge Alfred Conkling, the father of Roscoe Conkling, was, in his late years, frequently seen at Peterboro. Tall and stately, after all life's troubled scenes, financial losses and domestic sorrows, he used to say there was no spot on earth that seemed so like his idea of Paradise. The proud, reserved judge was unaccustomed to manifestations of affection and tender interest in his behalf, and when Gerrit, taking him by both hands would, in his softest tones say, "Good-morning," and inquire how he had slept and what he would like to do that day, and Nancy would greet him with equal warmth and pin a little bunch of roses in his buttonhole, I have seen the tears in his eyes. Their warm sympathies and sweet simplicity of manner melted the sternest natures and made the most reserved amiable. There never was such an atmosphere of love and peace, of freedom and good cheer, in any other home I visited. And this was the universal testimony of those who were guests at Peterboro. To go anywhere else, after a visit there, was like coming down from the divine heights into the valley of humiliation.

How changed from the early days when, as strict Presbyterians, they believed in all the doctrines of Calvin! Then, an indefinite gloom pervaded their home. Their consciences were diseased. They attached such undue importance to forms that they went through three kinds of baptism. At one time Nancy would read nothing but the Bible, sing nothing but hymns, and play only sacred music. She felt guilty if she talked on any subject except religion. She was, in all respects, a fitting mate for her attractive husband. Exquisitely refined in feeling and manner, beautiful in face and form, earnest and sincere, she sympathized with him in all his ideas of religion and reform. Together they passed through every stage of theological experience, from the uncertain ground of superstition and speculation to the solid foundation of science and reason. The position of the Church in the anti-slavery conflict, opening as it did all questions of ecclesiastical authority, Bible interpretation, and church discipline, awakened them to new thought and broader views on religious subjects, and eventually emancipated them entirely from the old dogmas and formalities of their faith, and lifted them into the cheerful atmosphere in which they passed the remainder of their lives. Their only daughter, Elizabeth, added greatly to the attractions of the home circle, as she drew many young people round her. Beside her personal charm she was the heiress of a vast estate and had many admirers. The favored one was Charles Dudley Miller of Utica, nephew of Mrs. Blandina Bleecker Dudley, founder of the Albany Observatory. At the close of his college life Mr. Miller had not only mastered the languages, mathematics, rhetoric, and logic, but had learned the secret windings of the human heart. He understood the art of pleasing.

These were the times when the anti-slavery question was up for hot discussion. In all the neighboring towns conventions were held in which James G. Birney, a Southern gentleman who had emancipated his slaves, Charles Stuart of Scotland, and George Thompson of England, Garrison, Phillips, May, Beriah Greene, Foster, Abby Kelly, Lucretia Mott, Douglass, and others took part. Here, too, John Brown, Sanborn, Morton, and Frederick Douglass met to talk over that fatal movement on Harper's Ferry. On the question of temperance, also, the people were in a ferment. Dr. Cheever's pamphlet, "Deacon Giles' Distillery," was scattered far and wide, and, as he was sued for libel, the question was discussed in the courts as well as at every fireside. Then came the Father Matthew and Washingtonian movements, and the position of the Church on these questions intensified and embittered the conflict. This brought the Cheevers, the Pierponts, the Delevans, the Nortons, and their charming wives to Peterboro. It was with such company and varied discussions on every possible phase of political, religious, and social life that I spent weeks every year. Gerrit Smith was cool and calm in debate, and, as he was armed at all points on these subjects, he could afford to be patient and fair with an opponent, whether on the platform or at the fireside. These rousing arguments at Peterboro made social life seem tame and profitless elsewhere, and the youngest of us felt that the conclusions reached in this school of philosophy were not to be questioned. The sisters of General Cochrane, in disputes with their Dutch cousins in Schenectady and Albany, would end all controversy by saying, "This question was fully discussed at Peterboro, and settled."

The youngsters frequently put the lessons of freedom and individual rights they heard so much of into practice, and relieved their brains from the constant strain of argument on first principles, by the wildest hilarity in dancing, all kinds of games, and practical jokes carried beyond all bounds of propriety. These romps generally took place at Mr. Miller's. He used to say facetiously, that they talked a good deal about liberty over the way, but he kept the goddess under his roof. One memorable occasion in which our enthusiasm was kept at white heat for two hours I must try to describe, though words cannot do it justice, as it was pre-eminently a spectacular performance. The imagination even cannot do justice to the limp, woe-begone appearance of the actors in the closing scene. These romps were conducted on a purely democratic basis, without regard to color, sex, or previous condition of servitude.

It was rather a cold day in the month of March, when "Cousin Charley," as we called Mr. Miller, was superintending some men who were laying a plank walk in the rear of his premises. Some half dozen of us were invited to an early tea at good Deacon Huntington's. Immediately after dinner, Miss Fitzhugh and Miss Van Schaack decided to take a nap, that they might appear as brilliant as possible during the evening. That they might not be late, as they invariably were, Cousin Lizzie and I decided to rouse them in good season with a generous sprinkling of cold water. In vain they struggled to keep the blankets around them; with equal force we pulled them away, and, whenever a stray finger or toe appeared, we brought fresh batteries to bear, until they saw that passive resistance must give place to active hostility. We were armed with two watering pots. They armed themselves with two large-sized syringes used for showering potato bugs. With these weapons they gave us chase downstairs. We ran into a closet and held the door shut. They quietly waited our forthcoming. As soon as we opened the door to peep out, Miss Fitzhugh, who was large and strong, pulled it wide open and showered us with a vengeance. Then they fled into a large pantry where stood several pans of milk.

At this stage Cousin Charley, hearing the rumpus, came to our assistance. He locked them in the pantry and returned to his work, whereupon they opened the window and showered him with milk, while he, in turn, pelted them with wet clothes, soaking in tubs near by. As they

were thinly clad, wet to the skin, and the cold March wind blew round them (we were all in fatigue costume in starting) they implored us to let them out, which we did, and, in return for our kindness, they gave us a broadside of milk in our faces. Cousin Lizzie and I fled to the dark closet, where they locked us in. After long, weary waiting they came to offer us terms of capitulation. Lizzie agreed to fill their guns with milk, and give them our watering pots full of water, and I agreed to call Cousin Charley under my window until they emptied the contents of guns and pots on his head. My room was on the first floor, and Miss Fitzhugh's immediately overhead. On these terms we accepted our freedom. Accordingly, I gently raised the window and called Charley confidentially within whispering distance, when down came a shower of water. As he stepped back to look up and see whence it came, and who made the attack, a stream of milk hit him on the forehead, his heels struck a plank, and he fell backward, to all appearance knocked down with a stream of milk. His humiliation was received with shouts of derisive laughter, and even the carpenters at work laid down their hammers and joined in the chorus; but his revenge was swift and capped the climax. Cold and wet as we all were, and completely tired out, we commenced to disrobe and get ready for the tea party. Unfortunately I had forgotten to lock my door, and in walked Cousin Charley with a quart bottle of liquid blacking, which he prepared to empty on my devoted head. I begged so eloquently and trembled so at the idea of being dyed black, that he said he would let me off on one condition, and that was to get him, by some means, into Miss Fitzhugh's room. So I ran screaming up the stairs, as if hotly pursued by the enemy, and begged her to let me in. She cautiously opened the door, but when she saw Charley behind me she tried to force it shut. However, he was too quick for her. He had one leg and arm in; but, at that stage of her toilet, to let him in was impossible, and there they stood, equally strong, firmly braced, she on one side of the door and he on the other. But the blacking he was determined she should have; so, gauging her probable position, with one desperate effort he squeezed in a little farther and, raising the bottle, he poured the contents on her head. The blacking went streaming down over her face, white robe, and person, and left her looking more like a bronze fury than one of Eve's most charming daughters. A yard or more of the carpet was ruined, the wallpaper and bedclothes spattered, and the poor victim was unfit to be seen for a week at least. Charley had a good excuse for his extreme measures, for, as we all by turn played our tricks on him, it was necessary to keep us in some fear of punishment. This was but one of the many outrageous pranks we perpetrated on each other. To see us a few hours later, all absorbed in an anti-slavery or temperance convention, or dressed in our best, in high discourse with the philosophers, one would never think we could have been guilty of such consummate follies. It was, however, but the natural reaction from the general serious trend of our thoughts.

It was in Peterboro, too, that I first met one who was then considered the most eloquent and impassioned orator on the anti-slavery platform, Henry B. Stanton. He had come over from Utica with Alvin Stewart's beautiful daughter, to whom report said he was engaged; but, as she soon after married Luther R. Marsh, there was a mistake somewhere. However, the rumor had its advantages. Regarding him as not in the matrimonial market, we were all much more free and easy in our manners with him than we would otherwise have been. A series of anti-slavery conventions was being held in Madison County, and there I had the pleasure of hearing him for the first time. As I had a passion for oratory, I was deeply impressed with his power. He was not so smooth and eloquent as Phillips, but he could make his audience both laugh and cry; the latter, Phillips himself said he never could do. Mr. Stanton was then in his prime, a fine-looking, affable young man, with remarkable conversational talent, and was ten years my senior, with the advantage that number of years necessarily gives.

Two carriage-loads of ladies and gentlemen drove off every morning,

sometimes ten miles, to one of these conventions, returning late at night. I shall never forget those charming drives over the hills in Madison County, the bright autumnal days, and the bewitching moonlight nights. The enthusiasm of the people in these great meetings, the thrilling oratory, and lucid arguments of the speakers, all conspired to make these days memorable as among the most charming in my life. It seemed to me that I never had so much happiness crowded into one short month. I had become interested in the anti-slavery and temperance questions, and was deeply impressed with the appeals and arguments. I felt a new inspiration in life and was enthused with new ideas of individual rights and the basic principles of government, for the anti-slavery platform was the best school the American people ever had on which to learn republican principles and ethics. These conventions and the discussions at my cousin's fireside I count among the great blessings of my life.

One morning, as we came out from breakfast, Mr. Stanton joined me on the piazza, where I was walking up and down enjoying the balmy air and the beauty of the foliage. "As we have no conventions," said he, "on hand, what do you say to a ride on horseback this morning?" I readily accepted the suggestion, ordered the horses, put on my habit, and away we went. The roads were fine and we took a long ride. As we were returning home we stopped often to admire the scenery and, perchance, each other. When walking slowly through a beautiful grove, he laid his hand on the horn of the saddle and, to my surprise, made one of those charming revelations of human feeling which brave knights have always found eloquent words to utter, and to which fair ladies have always listened with mingled emotions of pleasure and astonishment.

One outcome of those glorious days of October, 1839, was a marriage, in Johnstown, the 10th day of May, 1840, and a voyage to the Old World.

Six weeks of that charming autumn, ending in the Indian summer with its peculiarly hazy atmosphere, I lingered in Peterboro. It seems in retrospect like a beautiful dream. A succession of guests was constantly coming and going, and I still remember the daily drives over those grand old hills crowned with trees now gorgeous in rich colors, the more charming because we knew the time was short before the cold winds of November would change all.

The early setting sun warned us that the shortening days must soon end our twilight drives, and the moonlight nights were too chilly to linger long in the rustic arbors or shady nooks outside. With the peculiar charm of this season of the year there is always a touch of sadness in nature, and it seemed doubly so to me, as my engagement was not one of unmixed joy and satisfaction. Among all conservative families there was a strong aversion to abolitionists and the whole anti-slavery movement. Alone with Cousin Gerrit in his library he warned me, in deep, solemn tones, while strongly eulogizing my lover, that my father would never consent to my marriage with an abolitionist. He felt in duty bound, as my engagement had occurred under his roof, to free himself from all responsibility by giving me a long dissertation on love, friendship, marriage, and all the pitfalls for the unwary, who, without due consideration, formed matrimonial relations. The general principles laid down in this interview did not strike my youthful mind so forcibly as the suggestion that it was better to announce my engagement by letter than to wait until I returned home, as thus I might draw the hottest fire while still in safe harbor, where Cousin Gerrit could help me defend the weak points in my position. So I lingered at Peterboro to prolong the dream of happiness and postpone the conflict I feared to meet.

But the Judge understood the advantage of our position as well as we did, and wasted no ammunition on us. Being even more indignant at my cousin than at me, he quietly waited until I returned home, when I

passed through the ordeal of another interview, with another dissertation on domestic relations from a financial standpoint. These were two of the most bewildering interviews I ever had. They succeeded in making me feel that the step I proposed to take was the most momentous and far-reaching in its consequences of any in this mortal life. Heretofore my apprehensions had all been of death and eternity; now life itself was filled with fears and anxiety as to the possibilities of the future. Thus these two noble men, who would have done anything for my happiness, actually overweighted my conscience and turned the sweetest dream of my life into a tragedy. How little strong men, with their logic, sophistry, and hypothetical examples, appreciate the violence they inflict on the tender sensibilities of a woman's heart, in trying to subjugate her to their will! The love of protecting too often degenerates into downright tyranny. Fortunately all these sombre pictures of a possible future were thrown into the background by the tender missives every post brought me, in which the brilliant word-painting of one of the most eloquent pens of this generation made the future for us both, as bright and beautiful as Spring with her verdure and blossoms of promise.

However, many things were always transpiring at Peterboro to turn one's thoughts and rouse new interest in humanity at large. One day, as a bevy of us girls were singing and chattering in the parlor, Cousin Gerrit entered and, in mysterious tones, said: "I have a most important secret to tell you, which you must keep to yourselves religiously for twenty-four hours."

We readily pledged ourselves in the most solemn manner, individually and collectively.

"Now," said he, "follow me to the third story."

This we did, wondering what the secret could be. At last, opening a door, he ushered us into a large room, in the center of which sat a beautiful quadroon girl, about eighteen years of age. Addressing her, he said:

"Harriet, I have brought all my young cousins to see you. I want you to make good abolitionists of them by telling them the history of your life--what you have seen and suffered in slavery."

Turning to us he said:

"Harriet has just escaped from her master, who is visiting in Syracuse, and is on her way to Canada. She will start this evening and you may never have another opportunity of seeing a slave girl face to face, so ask her all you care to know of the system of slavery."

For two hours we listened to the sad story of her childhood and youth, separated from all her family and sold for her beauty in a New Orleans market when but fourteen years of age. The details of her story I need not repeat. The fate of such girls is too well known to need rehearsal. We all wept together as she talked, and, when Cousin Gerrit returned to summon us away, we needed no further education to make us earnest abolitionists.

Dressed as a Quakeress, Harriet started at twilight with one of Mr. Smith's faithful clerks in a carriage for Oswego, there to cross the lake to Canada. The next day her master and the marshals from Syracuse were on her track in Peterboro, and traced her to Mr. Smith's premises. He was quite gracious in receiving them, and, while assuring them that there was no slave there, he said that they were at liberty to make a thorough search of the house and grounds. He invited them to stay and dine and kept them talking as long as possible, as every hour helped Harriet to get beyond their reach; for, although she had eighteen hours

the start of them, yet we feared some accident might have delayed her. The master was evidently a gentleman, for, on Mr. Smith's assurance that Harriet was not there, he made no search, feeling that they could not do so without appearing to doubt his word. He was evidently surprised to find an abolitionist so courteous and affable, and it was interesting to hear them in conversation, at dinner, calmly discussing the problem of slavery, while public sentiment was at white heat on the question. They shook hands warmly at parting and expressed an equal interest in the final adjustment of that national difficulty.

In due time the clerk returned with the good news that Harriet was safe with friends in a good situation in Canada. Mr. Smith then published an open letter to the master in the *New York Tribune*, saying "that he would no doubt rejoice to know that his slave Harriet, in whose fate he felt so deep an interest, was now a free woman, safe under the shadow of the British throne. I had the honor of entertaining her under my roof, sending her in my carriage to Lake Ontario, just eighteen hours before your arrival: hence my willingness to have you search my premises."

Like the varied combinations of the kaleidoscope, the scenes in our social life at Peterboro were continually changing from grave to gay. Some years later we had a most hilarious occasion at the marriage of Mary Cochrane, sister of General John Cochrane, to Chapman Biddle, of Philadelphia. The festivities, which were kept up for three days, involved most elaborate preparations for breakfasts, dinners, etc., there being no Delmonico's in that remote part of the country. It was decided in family council that we had sufficient culinary talent under the roof to prepare the entire *menu* of substantials and delicacies, from soup and salmon to cakes and creams. So, gifted ladies and gentlemen were impressed into the service. The Fitzhughs all had a natural talent for cooking, and chief among them was Isabella, wife of a naval officer,--Lieutenant Swift of Geneva,--who had made a profound study of all the authorities from Archestratus, a poet in Syracuse, the most famous cook among the Greeks, down to our own Miss Leslie. Accordingly she was elected manager of the occasion, and to each one was assigned the specialty in which she claimed to excel. Those who had no specialty were assistants to those who had. In this humble office--"assistant at large"--I labored throughout.

Cooking is a high art. A wise Egyptian said, long ago: "The degree of taste and skill manifested by a nation in the preparation of food may be regarded as to a very considerable extent proportioned to its culture and refinement." In early times men, only, were deemed capable of handling fire, whether at the altar or the hearthstone. We read in the Scriptures that Abraham prepared cakes of fine meal and a calf tender and good, which, with butter and milk, he set before the three angels in the plains of Mamre. We are told, too, of the chief butler and chief baker as officers in the household of King Pharaoh. I would like to call the attention of my readers to the dignity of this profession, which some young women affect to despise. The fact that angels eat, shows that we may be called upon in the next sphere to cook even for cherubim and seraphim. How important, then, to cultivate one's gifts in that direction!

With such facts before us, we stirred and pounded, whipped and ground, coaxed the delicate meats from crabs and lobsters and the succulent peas from the pods, and grated corn and cocoanut with the same cheerfulness and devotion that we played Mendelssohn's "Songs Without Words" on the piano, the Spanish Fandango on our guitars, or danced the minuet, polka, lancers, or Virginia reel.

During the day of the wedding, every stage coach was crowded with guests from the North, South, East, and West, and, as the twilight deepened, carriages began to roll in with neighbors and friends living at short distances, until the house and grounds were full. A son of Bishop Coxe,

who married the tall and stately sister of Roscoe Conkling, performed the ceremony. The beautiful young bride was given away by her Uncle Gerrit. The congratulations, the feast, and all went off with fitting decorum in the usual way. The best proof of the excellence of our viands was that they were all speedily swept from mortal view, and every housewife wanted a recipe for something.

As the grand dinner was to come off the next day, our thoughts now turned in that direction. The responsibility rested heavily on the heads of the chief actors, and they reported troubled dreams and unduly early rising. Dear Belle Swift was up in season and her white soup stood serenely in a tin pan, on an upper shelf, before the town clock struck seven. If it had not taken that position so early, it might have been incorporated with higher forms of life than that into which it eventually fell. Another artist was also on the wing early, and in pursuit of a tin pan in which to hide her precious compound, she unwittingly seized this one, and the rich white soup rolled down her raven locks like the oil on Aaron's beard, and enveloped her in a veil of filmy whiteness. I heard the splash and the exclamation of surprise and entered the butler's pantry just in time to see the heiress of the Smith estate standing like a statue, tin pan in hand, soup in her curls, her eyebrows and eyelashes,—collar, cuffs, and morning dress saturated,—and Belle, at a little distance, looking at her and the soup on the floor with surprise and disgust depicted on every feature. The tableau was inexpressibly comical, and I could not help laughing outright; whereupon Belle turned on me, and, with indignant tones, said, "If you had been up since four o'clock making that soup you would not stand there like a laughing monkey, without the least feeling of pity!" Poor Lizzie was very sorry, and would have shed tears, but they could not penetrate that film of soup. I tried to apologize, but could only laugh the more when I saw Belle crying and Lizzie standing as if hoping that the soup might be scraped off her and gathered from the floor and made to do duty on the occasion.

After breakfast, ladies and gentlemen, alike in white aprons, crowded into the dining room and kitchen, each to perform the allotted task. George Biddle of Philadelphia and John B. Miller of Utica, in holiday spirits, were irrepressible—everywhere at the same moment, helping or hindering as the case might be. Dear Belle, having only partially recovered from the white-soup catastrophe, called Mr. Biddle to hold the ice-cream freezer while she poured in the luscious compound she had just prepared. He held it up without resting it on anything, while Belle slowly poured in the cream. As the freezer had no indentations round the top or rim to brace the thumbs and fingers, when it grew suddenly heavier his hands slipped and down went the whole thing, spattering poor Belle and spoiling a beautiful pair of gaiters in which, as she had very pretty feet, she took a laudable pride. In another corner sat Wealtha Backus, grating some cocoanut. While struggling in that operation, John Miller, feeling hilarious, was annoying her in divers ways; at length she drew the grater across his nose, gently, as she intended, but alas! she took the skin off, and John's beauty, for the remainder of the festivities, was marred with a black patch on that prominent feature. One can readily imagine the fun that must have transpired where so many amateur cooks were at work round one table, with all manner of culinary tools and ingredients.

As assistant-at-large I was summoned to the cellar, where Mrs. Cornelia Barclay of New York was evolving from a pan of flour and water that miracle in the pie department called puff paste. This, it seems, can only be accomplished where the thermometer is below forty, and near a refrigerator where the compound can be kept cold until ready to be popped into the oven. No jokes or nonsense here. With queenly dignity the flour and water were gently compressed. Here one hand must not know what the other doeth. Bits of butter must be so deftly introduced that even the rolling pin may be unconscious of its work. As the artist gave

the last touch to an exquisite lemon pie, with a mingled expression of pride and satisfaction on her classic features, she ordered me to bear it to the oven. In the transit I met Madam Belle. "Don't let that fall," she said sneeringly. Fortunately I did not, and returned in triumph to transport another. I was then summoned to a consultation with the committee on toasts, consisting of James Cochrane, John Miller, and myself. Mr. Miller had one for each guest already written, all of which we accepted and pronounced very good.

Strange to say, a most excellent dinner emerged from all this uproar and confusion. The table, with its silver, china, flowers, and rich viands, the guests in satins, velvets, jewels, soft laces, and bright cravats, together reflecting all the colors of the prism, looked as beautiful as the rainbow after a thunderstorm.

Twenty years ago I made my last sad visit to that spot so rich with pleasant memories of bygone days. A few relatives and family friends gathered there to pay the last tokens of respect to our noble cousin. It was on one of the coldest days of gray December that we laid him in the frozen earth, to be seen no more. He died from a stroke of apoplexy in New York city, at the home of his niece, Mrs. Ellen Cochrane Walter, whose mother was Mr. Smith's only sister. The journey from New York to Peterboro was cold and dreary, and climbing the hills from Canastota in an open sleigh, nine hundred feet above the valley, with the thermometer below zero, before sunrise, made all nature look as sombre as the sad errand on which we came.

Outside the mansion everything in its wintry garb was cold and still, and all within was silent as the grave. The central figure, the light and joy of that home, had vanished forever. He who had welcomed us on that threshold for half a century would welcome us no more. We did what we could to dissipate the gloom that settled on us all. We did not intensify our grief by darkening the house and covering ourselves with black crape, but wore our accustomed dresses of chastened colors and opened all the blinds that the glad sunshine might stream in. We hung the apartment where the casket stood with wreaths of evergreens, and overhead we wove his favorite mottoes in living letters, "Equal rights for all!" "Rescue Cuba now!" The religious services were short and simple; the Unitarian clergyman from Syracuse made a few remarks, the children from the orphan asylum, in which he was deeply interested, sang an appropriate hymn, and around the grave stood representatives of the Biddles, the Dixwells, the Sedgwicks, the Barclays, and Stantons, and three generations of his immediate family. With a few appropriate words from General John Cochrane we left our beloved kinsman alone in his last resting place. Two months later, on his birthday, his wife, Ann Carroll Fitzhugh, passed away and was laid by his side. Theirs was a remarkably happy union of over half a century, and they were soon reunited in the life eternal.

CHAPTER V.

OUR WEDDING JOURNEY.

My engagement was a season of doubt and conflict--doubt as to the wisdom of changing a girlhood of freedom and enjoyment for I knew not what, and conflict because the step I proposed was in opposition to the wishes of all my family. Whereas, heretofore, friends were continually suggesting suitable matches for me and painting the marriage relation in the most dazzling colors, now that state was represented as beset with dangers and disappointments, and men, of all God's creatures as the most depraved and unreliable. Hard pressed, I broke my engagement, after

months of anxiety and bewilderment; suddenly I decided to renew it, as Mr. Stanton was going to Europe as a delegate to the World's Anti-slavery Convention, and we did not wish the ocean to roll between us.

Thursday, May 10, 1840, I determined to take the fateful step, without the slightest preparation for a wedding or a voyage; but Mr. Stanton, coming up the North River, was detained on "Marcy's Overslaugh," a bar in the river where boats were frequently stranded for hours. This delay compelled us to be married on Friday, which is commonly supposed to be a most unlucky day. But as we lived together, without more than the usual matrimonial friction, for nearly a half a century, had seven children, all but one of whom are still living, and have been well sheltered, clothed, and fed, enjoying sound minds in sound bodies, no one need be afraid of going through the marriage ceremony on Friday for fear of bad luck. The Scotch clergyman who married us, being somewhat superstitious, begged us to postpone it until Saturday; but, as we were to sail early in the coming week, that was impossible. That point settled, the next **difficulty was to persuade him to leave out the word "obey" in the marriage ceremony.** As I obstinately refused to obey one with whom I supposed I was entering into an equal relation, that point, too, was conceded. A few friends were invited to be present and, in a simple white evening dress, I was married. But the good priest avenged himself for the points he conceded, by keeping us on the rack with a long prayer and dissertation on the sacred institution for one mortal hour. The Rev. Hugh Maire was a little stout fellow, vehement in manner and speech, who danced about the floor, as he laid down the law, in the most original and comical manner. As Mr. Stanton had never seen him before, the hour to him was one of constant struggle to maintain his equilibrium. I had sat under his ministrations for several years, and was accustomed to his rhetoric, accent, and gestures, and thus was able to go through the ordeal in a calmer state of mind.

Sister Madge, who had stood by me bravely through all my doubts and anxieties, went with us to New York and saw us on board the vessel. My sister Harriet and her husband, Daniel C. Eaton, a merchant in New York city, were also there. He and I had had for years a standing game of "tag" at all our partings, and he had vowed to send me "tagged" to Europe. I was equally determined that he should not. Accordingly, I had a desperate chase after him all over the vessel, but in vain. He had the last "tag" and escaped. As I was compelled, under the circumstances, to conduct the pursuit with some degree of decorum, and he had the advantage of height, long limbs, and freedom from skirts, I really stood no chance whatever. However, as the chase kept us all laughing, it helped to soften the bitterness of parting.

[Illustration: H.B. Stanton] [Illustration: MRS. STANTON AND DAUGHTER, 1857.]

Fairly at sea, I closed another chapter of my life, and my thoughts turned to what lay in the near future. James G. Birney, the anti-slavery nominee for the presidency of the United States, joined us in New York, and was a fellow-passenger on the Montreal for England. He and my husband were delegates to the World's Anti-slavery Convention, and both interested themselves in my anti-slavery education. They gave me books to read, and, as we paced the deck day by day, the question was the chief theme of our conversation.

Mr. Birney was a polished gentleman of the old school, and was excessively proper and punctilious in manner and conversation. I soon perceived that he thought I needed considerable toning down before reaching England. I was quick to see and understand that his criticisms of others in a general way and the drift of his discourses on manners and conversation had a nearer application than he intended I should discover, though he hoped I would profit by them. I was always grateful

to anyone who took an interest in my improvement, so I laughingly told him, one day, that he need not make his criticisms any longer in that roundabout way, but might take me squarely in hand and polish me up as speedily as possible. Sitting in the saloon at night after a game of chess, in which, perchance, I had been the victor, I felt complacent and would sometimes say:

"Well, what have I said or done to-day open to criticism?"

So, in the most gracious manner, he replied on one occasion:

"You went to the masthead in a chair, which I think very unladylike. I heard you call your husband 'Henry' in the presence of strangers, which is not permissible in polite society. You should always say 'Mr. Stanton.' You have taken three moves back in this game."

"Bless me!" I replied, "what a catalogue in one day! I fear my Mentor will despair of my ultimate perfection."

"I should have more hope," he replied, "if you seemed to feel my rebukes more deeply, but you evidently think them of too little consequence to be much disturbed by them."

As he found even more fault with my husband, we consoled with each other and decided that our friend was rather hypercritical and that we were as nearly perfect as mortals need be for the wear and tear of ordinary life. Being both endowed with a good degree of self-esteem, neither the praise nor the blame of mankind was overpowering to either of us. As the voyage lasted eighteen days—for we were on a sailing vessel—we had time to make some improvement, or, at least, to consider all friendly suggestions.

At this time Mr. Birney was very much in love with Miss Fitzhugh of Geneseo, to whom he was afterward married. He suffered at times great depression of spirits, but I could always rouse him to a sunny mood by introducing her name. That was a theme of which he never grew weary, and, while praising her, a halo of glory was to him visible around my head and I was faultless for the time being. There was nothing in our fellow-passengers to break the monotony of the voyage. They were all stolid, middle-class English people, returning from various parts of the world to visit their native land.

When out of their hearing, Mr. Birney used to ridicule them without mercy; so, one day, by way of making a point, I said with great solemnity, "Is it good breeding to make fun of the foibles of our fellow-men, who have not had our advantages of culture and education?" He felt the rebuke and blushed, and never again returned to that subject. I am sorry to say I was glad to find him once in fault.

Though some amusement, in whatever extraordinary way I could obtain it, was necessary to my existence, yet, as it was deemed important that I should thoroughly understand the status of the anti-slavery movement in my own country, I spent most of my time reading and talking on that question. Being the wife of a delegate to the World's Convention, we all felt it important that I should be able to answer whatever questions I might be asked in England on all phases of the slavery question.

The captain, a jolly fellow, was always ready to second me in my explorations into every nook and cranny of the vessel. He imagined that my reading was distasteful and enforced by the older gentlemen, so he was continually planning some diversion, and often invited me to sit with him and listen to his experiences of a sailor's life.

But all things must end in this mortal life, and our voyage was near its termination, when we were becalmed on the Southern coast of England

and could not make more than one knot an hour. When within sight of the distant shore, a pilot boat came along and offered to take anyone ashore in six hours. I was so delighted at the thought of reaching land that, after much persuasion, Mr. Stanton and Mr. Birney consented to go. Accordingly we were lowered into the boat in an armchair, with a luncheon consisting of a cold chicken, a loaf of bread, and a bottle of wine, with just enough wind to carry our light craft toward our destination. But, instead of six hours, we were all day trying to reach the land, and, as the twilight deepened and the last breeze died away, the pilot said: "We are now two miles from shore, but the only way you can reach there to-night is by a rowboat."

As we had no provisions left and nowhere to sleep, we were glad to avail ourselves of the rowboat. It was a bright moonlight night, the air balmy, the waters smooth, and, with two stout oarsmen, we glided swiftly along. As Mr. Birney made the last descent and seated himself, doubtful as to our reaching shore, turning to me he said: "The woman tempted me and I did leave the good ship." However, we did reach the shore at midnight and landed at Torquay, one of the loveliest spots in that country, and our journey to Exeter the next day lay through the most beautiful scenery in England.

As we had no luggage with us, our detention by customs officers was brief, and we were soon conducted to a comfortable little hotel, which we found in the morning was a bower of roses. I had never imagined anything so beautiful as the drive up to Exeter on the top of a coach, with four stout horses, trotting at the rate of ten miles an hour. It was the first day of June, and the country was in all its glory. The foliage was of the softest green, the trees were covered with blossoms, and the shrubs with flowers. The roads were perfect; the large, fine-looking coachman, with his white gloves and reins, his rosy face and lofty bearing and the postman in red, blowing his horn as we passed through every village, made the drive seem like a journey in fairyland. We had heard that England was like a garden of flowers, but we were wholly unprepared for such wealth of beauty.

In Exeter we had our first view of one of the great cathedrals in the Old World, and we were all deeply impressed with its grandeur. It was just at the twilight hour, when the last rays of the setting sun, streaming through the stained glass windows, deepened the shadows and threw a mysterious amber light over all. As the choir was practicing, the whole effect was heightened by the deep tones of the organ reverberating through the arched roof, and the sound of human voices as if vainly trying to fill the vast space above. The novelty and solemnity of the surroundings roused all our religious emotions and thrilled every nerve in our being. As if moved by the same impulse to linger there a while, we all sat down, silently waiting for something to break the spell that bound us. Can one wonder at the power of the Catholic religion for centuries, with such accessories to stimulate the imagination to a blind worship of the unknown?

Sitting in the hotel that evening and wanting something to read, we asked the waiter for the daily papers. As there was no public table or drawing room for guests, but each party had its own apartment, we needed a little change from the society of each other. Having been, as it were, shut from the outside world for eighteen days, we had some curiosity to see whether our planet was still revolving from west to east. At the mention of papers in the plural number, the attendant gave us a look of surprise, and said he would get "it." He returned saying that the gentleman in No. 4 had "it," but he would be through in fifteen minutes. Accordingly, at the end of that time, he brought the newspaper, and, after we had had it the same length of time, he came to take it to another party. At our lodging house in London, a paper was left for half an hour each morning, and then it was taken to the next house, thus serving several families of readers.

The next day brought us to London. When I first entered our lodging house in Queen Street, I thought it the gloomiest abode I had ever seen. The arrival of a delegation of ladies, the next day, from Boston and Philadelphia, changed the atmosphere of the establishment, and filled me with delightful anticipations of some new and charming acquaintances, which I fully realized in meeting Emily Winslow, Abby Southwick, Elizabeth Neal, Mary Grew, Abby Kimber, Sarah Pugh, and Lucretia Mott. There had been a split in the American anti-slavery ranks, and delegates came from both branches, and, as they were equally represented at our lodgings, I became familiar with the whole controversy. The potent element which caused the division was the woman question, and as the Garrisonian branch maintained the right of women to speak and vote in the conventions, all my sympathies were with the Garrisonians, though Mr. Stanton and Mr. Birney belonged to the other branch, called political abolitionists. To me there was no question so important as the emancipation of women from the dogmas of the past, political, religious, and social. It struck me as very remarkable that abolitionists, who felt so keenly the wrongs of the slave, should be so oblivious to the equal wrongs of their own mothers, wives, and sisters, when, according to the common law, both classes occupied a similar legal status.

Our chief object in visiting England at this time was to attend the World's Anti-slavery Convention, to meet June 12, 1840, in Freemasons' Hall, London. Delegates from all the anti-slavery societies of civilized nations were invited, yet, when they arrived, those representing associations of women were rejected. Though women were members of the National Anti-slavery Society, accustomed to speak and vote in all its conventions, and to take an equally active part with men in the whole anti-slavery struggle, and were there as delegates from associations of men and women, as well as those distinctively of their own sex, yet all alike were rejected because they were women. Women, according to English prejudices at that time, were excluded by Scriptural texts from sharing equal dignity and authority with men in all reform associations; hence it was to English minds pre-eminently unfitting that women should be admitted as equal members to a World's Convention. The question was hotly debated through an entire day. My husband made a very eloquent speech in favor of admitting the women delegates.

When we consider that Lady Byron, Anna Jameson, Mary Howitt, Mrs. Hugo Reid, Elizabeth Fry, Amelia Opie, Ann Green Phillips, Lucretia Mott, and many remarkable women, speakers and leaders in the Society of Friends, were all compelled to listen in silence to the masculine platitudes on woman's sphere, one may form some idea of the indignation of unprejudiced friends, and especially that of such women as Lydia Maria Child, Maria Chapman, Deborah Weston, Angelina and Sarah Grimke, and Abby Kelly, who were impatiently waiting and watching on this side, in painful suspense, to hear how their delegates were received. Judging from my own feelings, the women on both sides of the Atlantic must have been humiliated and chagrined, except as these feelings were outweighed by contempt for the shallow reasoning of their opponents and their comical pose and gestures in some of the intensely earnest flights of their imagination.

The clerical portion of the convention was most violent in its opposition. The clergymen seemed to have God and his angels especially in their care and keeping, and were in agony lest the women should do or say something to shock the heavenly hosts. Their all-sustaining conceit gave them abundant assurance that their movements must necessarily be all-pleasing to the celestials whose ears were open to the proceedings of the World's Convention. Deborah, Huldah, Vashti, and Esther might have questioned the propriety of calling it a World's Convention, when only half of humanity was represented there; but what were their opinions worth compared with those of the Rev. A. Harvey, the Rev. C. Stout, or the Rev. J. Burnet, who, Bible in hand, argued woman's

subjection, divinely decreed when Eve was created.

One of our champions in the convention, George Bradburn, a tall thick-set man with a voice like thunder, standing head and shoulders above the clerical representatives, swept all their arguments aside by declaring with tremendous emphasis that, if they could prove to him that the Bible taught the entire subjection of one-half of the race to the other, he should consider that the best thing he could do for humanity would be to bring together every Bible in the universe and make a grand bonfire of them.

It was really pitiful to hear narrow-minded bigots, pretending to be teachers and leaders of men, so cruelly remanding their own mothers, with the rest of womankind, to absolute subjection to the ordinary masculine type of humanity. I always regretted that the women themselves had not taken part in the debate before the convention was fully organized and the question of delegates settled. It seemed to me then, and does now, that all delegates with credentials from recognized societies should have had a voice in the organization of the convention, though subject to exclusion afterward. However, the women sat in a low curtained seat like a church choir, and modestly listened to the French, British, and American Solons for twelve of the longest days in June, as did, also, our grand Garrison and Rogers in the gallery. They scorned a convention that ignored the rights of the very women who had fought, side by side, with them in the anti-slavery conflict. "After battling so many long years," said Garrison, "for the liberties of African slaves, I can take no part in a convention that strikes down the most sacred rights of all women." After coming three thousand miles to speak on the subject nearest his heart, he nobly shared the enforced silence of the rejected delegates. It was a great act of self-sacrifice that should never be forgotten by women.

Thomas Clarkson was chosen president of the convention and made a few remarks in opening, but he soon retired, as his age and many infirmities made all public occasions too burdensome, and Joseph Sturge, a Quaker, was made chairman. Sitting next to Mrs. Mott, I said:

"As there is a Quaker in the chair now, what could he do if the spirit should move you to speak?"

"Ah," she replied, evidently not believing such a contingency possible, "where the spirit of the Lord is, there is liberty."

She had not much faith in the sincerity of abolitionists who, while eloquently defending the natural rights of slaves, denied freedom of speech to one-half the people of their own race. Such was the consistency of an assemblage of philanthropists! They would have been horrified at the idea of burning the flesh of the distinguished women present with red-hot irons, but the crucifixion of their pride and self-respect, the humiliation of the spirit, seemed to them a most trifling matter. The action of this convention was the topic of discussion, in public and private, for a long time, and stung many women into new thought and action and gave rise to the movement for women's political equality both in England and the United States.

As the convention adjourned, the remark was heard on all sides, "It is about time some demand was made for new liberties for women." As Mrs. Mott and I walked home, arm in arm, commenting on the incidents of the day, we resolved to hold a convention as soon as we returned home, and form a society to advocate the rights of women. At the lodging house on Queen Street, where a large number of delegates had apartments, the discussions were heated at every meal, and at times so bitter that, at last, Mr. Birney packed his valise and sought more peaceful quarters. Having strongly opposed the admission of women as delegates to the convention it was rather embarrassing to meet them, during the intervals

between the various sessions, at the table and in the drawing room.

These were the first women I had ever met who believed in the equality of the sexes and who did not believe in the popular orthodox religion. The acquaintance of Lucretia Mott, who was a broad, liberal thinker on politics, religion, and all questions of reform, opened to me a new world of thought. As we walked about to see the sights of London, I embraced every opportunity to talk with her. It was intensely gratifying to hear all that, through years of doubt, I had dimly thought, so freely discussed by other women, some of them no older than myself--women, too, of rare intelligence, cultivation, and refinement. After six weeks' sojourn under the same roof with Lucretia Mott, whose conversation was uniformly on a high plane, I felt that I knew her too well to sympathize with the orthodox Friends, who denounced her as a dangerous woman because she doubted certain dogmas they fully believed.

As Mr. Birney and my husband were invited to speak all over England, Scotland, and Ireland, and we were uniformly entertained by orthodox Friends, I had abundant opportunity to know the general feeling among them toward Lucretia Mott. Even Elizabeth Fry seemed quite unwilling to breathe the same atmosphere with her. During the six weeks that many of us remained in London after the convention we were invited to a succession of public and private breakfasts, dinners, and teas, and on these occasions it was amusing to watch Mrs. Fry's sedulous efforts to keep Mrs. Mott at a distance. If Mrs. Mott was on the lawn, Mrs. Fry would go into the house; if Mrs. Mott was in the house, Mrs. Fry would stay out on the lawn. One evening, when we were all crowded into two parlors, and there was no escape, the word went round that Mrs. Fry felt moved to pray with the American delegates, whereupon a profound silence reigned. After a few moments Mrs. Fry's voice was heard deploring the schism among the American Friends; that so many had been led astray by false doctrines; urging the Spirit of All Good to show them the error of their way, and gather them once more into the fold of the great Shepherd of our faith. The prayer was directed so pointedly at the followers of Elias Hicks, and at Lucretia Mott in particular, that I whispered to Lucretia, at the close, that she should now pray for Mrs. Fry, that her eyes might be opened to her bigotry and uncharitableness, and be led by the Spirit into higher light. "Oh, no!" she replied, "a prayer of this character, under the circumstances, is an unfair advantage to take of a stranger, but I would not resent it in the house of her friends."

In these gatherings we met the leading Quaker families and many other philanthropists of different denominations interested in the anti-slavery movement. On all these occasions our noble Garrison spoke most effectively, and thus our English friends had an opportunity of enjoying his eloquence, the lack of which had been so grave a loss in the convention.

We devoted a month sedulously to sightseeing in London, and, in the line of the traveler's duty, we explored St. Paul's Cathedral, the British Museum, the Tower, various prisons, hospitals, galleries of art, Windsor Castle, and St. James's Palace, the Zoological Gardens, the schools and colleges, the chief theaters and churches, Westminster Abbey, the Houses of Parliament, and the Courts. We heard the most famous preachers, actors, and statesmen. In fact, we went to the top and bottom of everything, from the dome of St. Paul to the tunnel under the Thames, just then in the process of excavation. We drove through the parks, sailed up and down the Thames, and then visited every shire but four in England, in all of which we had large meetings, Mr. Birney and Mr. Stanton being the chief speakers. As we were generally invited to stay with Friends, it gave us a good opportunity to see the leading families, such as the Ashursts, the Alexanders, the Priestmans, the Braithwaites, and Buxtons, the Gurneys, the Peases, the Wighams of Edinburgh, and the Webbs of Dublin. We spent a few days with John Joseph Gurney at his beautiful home in Norwich. He had just returned from America, having

made a tour through the South. When asked how he liked America, he said, "I like everything but your pie crust and your slavery."

Before leaving London, the whole American delegation, about forty in number, were invited to dine with Samuel Gurney. He and his brother, John Joseph Gurney, were, at that time, the leading bankers in London. Someone facetiously remarked that the Jews were the leading bankers in London until the Quakers crowded them out.

One of the most striking women I met in England at this time was Miss Elizabeth Pease. I never saw a more strongly marked face. Meeting her, forty years after, on the platform of a great meeting in the Town Hall at Glasgow, I knew her at once. She is now Mrs. Nichol of Edinburgh, and, though on the shady side of eighty, is still active in all the reforms of the day.

It surprised us very much at first, when driving into the grounds of some of these beautiful Quaker homes, to have the great bell rung at the lodge, and to see the number of liveried servants on the porch and in the halls, and then to meet the host in plain garb, and to be welcomed in plain language, "How does thee do, Henry?" "How does thee do Elizabeth?" This sounded peculiarly sweet to me—a stranger in a strange land. The wealthy English Quakers we visited at that time, taking them all in all, were the most charming people I had ever seen. They were refined and intelligent on all subjects, and though rather conservative on some points, were not aggressive in pressing their opinions on others. Their hospitality was charming and generous, their homes the beau ideal of comfort and order, the cuisine faultless, while peace reigned over all. The quiet, gentle manner and the soft tones in speaking, and the mysterious quiet in these well-ordered homes were like the atmosphere one finds in a modern convent, where the ordinary duties of the day seem to be accomplished by some magical influence.

Before leaving London we spent a delightful day in June at the home of Samuel Gurney, surrounded by a fine park with six hundred deer roaming about—always a beautiful feature in the English landscape. As the Duchess of Sutherland and Lord Morpeth had expressed a wish to Mrs. Fry to meet some of the leading American abolitionists, it was arranged that they should call at her brother's residence on this occasion. Soon after we arrived, the Duchess, with her brother and Mrs. Fry, in her state carriage with six horses and outriders, drove up to the door. Mr. Gurney was evidently embarrassed at the prospect of a lord and a duchess under his roof. Leaning on the arm of Mrs. Fry, the duchess was formally introduced to us individually. Mrs. Mott conversed with the distinguished guests with the same fluency and composure as with her own countrywomen. However anxious the English people were as to what they should say and do, the Americans were all quite at their ease.

As Lord Morpeth had some interesting letters from the island of Jamaica to read to us, we formed a circle on the lawn to listen. England had just paid one hundred millions of dollars to emancipate the slaves, and we were all interested in hearing the result of the experiment. The distinguished guest in turn had many questions to ask in regard to American slavery. We found none of that prejudice against color in England which is so inveterate among the American people; at my first dinner in England I found myself beside a gentleman from Jamaica, as black as the ace of spades. After the departure of the duchess, dinner was announced. It was a sumptuous meal, most tastefully served. There were half a dozen wineglasses at every plate, but abolitionists, in those days, were all converts to temperance, and, as the bottles went around there was a general headshaking, and the right hand extended over the glasses. Our English friends were amazed that none of us drank wine. Mr. Gurney said he had never before seen such a sight as forty ladies and gentlemen sitting down to dinner and none of them tasting wine. In talking with him on that point, he said:

"I suppose your nursing mothers drink beer?"

I laughed, and said, "Oh, no! We should be afraid of befogging the brains of our children."

"No danger of that," said he; "we are all bright enough, and yet a cask of beer is rolled into the cellar for the mother with each newborn child."

Colonel Miller from Vermont, one of our American delegation, was in the Greek war with Lord Byron. As Lady Byron had expressed a wish to see him, that her daughter might know something of her father's last days, an interview was arranged, and the colonel kindly invited me to accompany him. His account of their acquaintance and the many noble traits of character Lord Byron manifested, his generous impulses and acts of self-sacrifice, seemed particularly gratifying to the daughter. It was a sad interview, arranged chiefly for the daughter's satisfaction, though Lady Byron listened with a painful interest. As the colonel was a warm admirer of the great poet, he no doubt represented him in the best possible light, and his narration of his last days was deeply interesting. Lady Byron had a quiet, reserved manner, a sad face, and a low, plaintive voice, like one who had known deep sorrow. I had seen her frequently in the convention and at social teas, and had been personally presented to her before this occasion. Altogether I thought her a sweet, attractive-looking woman.

We had a pleasant interview with Lord Brougham also. The Philadelphia Anti-slavery Society sent him an elaborately carved inkstand, made from the wood of Pennsylvania Hall, which was destroyed by a pro-slavery mob. Mr. Birney made a most graceful speech in presenting the memento, and Lord Brougham was equally happy in receiving it.

One of the most notable characters we met at this time was Daniel O'Connell. He made his first appearance in the London convention a few days after the women were rejected. He paid a beautiful tribute to woman and said that, if he had been present when the question was under discussion, he should have spoken and voted for their admission. He was a tall, well-developed, magnificent-looking man, and probably one of the most effective speakers Ireland ever produced. I saw him at a great India meeting in Exeter Hall, where some of the best orators from France, America, and England were present. There were six natives from India on the platform who, not understanding anything that was said, naturally remained listless throughout the proceedings. But the moment O'Connell began to speak they were all attention, bending forward and closely watching every movement. One could almost tell what he said from the play of his expressive features, his wonderful gestures, and the pose of his whole body. When he finished, the natives joined in the general applause. He had all Wendell Phillips' power of sarcasm and denunciation, and added to that the most tender pathos. He could make his audience laugh or cry at pleasure. It was a rare sight to see him dressed in "Repeal cloth" in one of his Repeal meetings. We were in Dublin in the midst of that excitement, when the hopes of new liberties for that oppressed people all centered on O'Connell. The enthusiasm of the people for the Repeal of the Union was then at white-heat. Dining one day with the "Great Liberator," as he was called, I asked him if he hoped to carry that measure.

"No," he said, "but it is always good policy to claim the uttermost and then you will be sure to get something."

Could he have looked forward fifty years and have seen the present condition of his unhappy country, he would have known that English greed and selfishness could defeat any policy, however wise and far-seeing. The successive steps by which Irish commerce was ruined and religious

feuds between her people continually fanned into life, and the nation subjugated, form the darkest page in the history of England. But the people are awakening at last to their duty, and, for the first time, organizing English public sentiment in favor of "Home Rule." I attended several large, enthusiastic meetings when last in England, in which the most radical utterances of Irish patriots were received with prolonged cheers. I trust the day is not far off when the beautiful Emerald Isle will unfurl her banner before the nations of the earth, enthroned as the Queen Republic of those northern seas!

We visited Wordsworth's home at Grasmere, among the beautiful lakes, but he was not there. However, we saw his surroundings--the landscape that inspired some of his poetic dreams, and the dense rows of hollyhocks of every shade and color, leading from his porch to the gate. The gardener told us this was his favorite flower. Though it had no special beauty in itself, taken alone, yet the wonderful combination of royal colors was indeed striking and beautiful. We saw Harriet Martineau at her country home as well as at her house in town. As we were obliged to converse with her through an ear trumpet, we left her to do most of the talking. She gave us many amusing experiences of her travels in America, and her comments on the London Convention were rich and racy. She was not an attractive woman in either manner or appearance, though considered great and good by all who knew her.

We spent a few days with Thomas Clarkson, in Ipswich. He lived in a very old house with long rambling corridors, surrounded by a moat, which we crossed by means of a drawbridge. He had just written an article against the colonization scheme, which his wife read aloud to us. He was so absorbed in the subject that he forgot the article was written by himself, and kept up a running applause with "hear!" "hear!" the English mode of expressing approbation. He told us of the severe struggles he and Wilberforce had gone through in rousing the public sentiment of England to the demand for emancipation in Jamaica. But their trials were mild, compared with what Garrison and his coadjutors had suffered in America.

Having read of all these people, it was difficult to realize, as I visited them in their own homes from day to day, that they were the same persons I had so long worshiped from afar!

CHAPTER VI.

HOMEWARD BOUND.

After taking a view of the wonders and surroundings of London we spent a month in Paris. Fifty years ago there was a greater difference in the general appearance of things between France and England than now. That countries only a few hours' journey apart should differ so widely was to us a great surprise. How changed the sights and sounds! Here was the old diligence, lumbering along with its various compartments and its indefinite number of horses, harnessed with rope and leather, sometimes two, sometimes three abreast, and sometimes one in advance, with an outrider belaboring the poor beasts without cessation, and the driver yelling and cracking his whip. The uproar, confusion, and squabbles at every stopping place are overwhelming; the upper classes, men and women alike, rushing into each other's arms, embrace and kiss, while drivers and hostlers on the slightest provocation hurl at each other all the denunciatory adjectives in the language, and with such vehemence that you expect every moment to see a deadly conflict. But to-day, as fifty years ago, they never arrive at that point. Theirs was and is purely an encounter of words, which they keep up, as they drive off in opposite

directions, just as far as they can hear and see each other, with threats of vengeance to come. Such an encounter between two Englishmen would mean the death of one or the other.

All this was in marked contrast with John Bull and his Island. There the people were as silent as if they had been born deaf and dumb. The English stagecoach was compact, clean, and polished from top to bottom, the horses and harness glossy and in order, the well-dressed, dignified coachman, who seldom spoke a loud word or used his whip, kept his seat at the various stages, while hostlers watered or changed the steeds; the postman blew his bugle blast to have the mail in readiness, and the reserved passengers made no remarks on what was passing; for, in those days, Englishmen were afraid to speak to each other for fear of recognizing one not of their class, while to strangers and foreigners they would not speak except in case of dire necessity. The Frenchman was ready enough to talk, but, unfortunately, we were separated by different languages. Thus the Englishman would not talk, the Frenchman could not, and the intelligent, loquacious American driver, who discourses on politics, religion, national institutions, and social gossip was unknown on that side of the Atlantic. What the curious American traveler could find out himself from observation and pertinacious seeking he was welcome to, but the Briton would waste no breath to enlighten Yankees as to the points of interest or customs of his country.

Our party consisted of Miss Pugh, Abby Kimber, Mr. Stanton, and myself. I had many amusing experiences in making my wants known when alone, having forgotten most of my French. For instance, traveling night and day in the diligence to Paris, as the stops were short, one was sometimes in need of something to eat. One night as my companions were all asleep, I went out to get a piece of cake or a cracker, or whatever of that sort I could obtain, but, owing to my clumsy use of the language, I was misunderstood. Just as the diligence was about to start, and the shout for us to get aboard was heard, the waiter came running with a piping hot plate of sweetbreads nicely broiled. I had waited and wondered why it took so long to get a simple piece of cake or biscuit, and lo! a piece of hot meat was offered me. I could not take the frizzling thing in my hand nor eat it without bread, knife, or fork, so I hurried off to the coach, the man pursuing me to the very door. I was vexed and disappointed, while the rest of the party were convulsed with laughter at the parting salute and my attempt to make my way alone. It was some time before I heard the last of the "sweetbreads."

When we reached Paris we secured a courier who could speak English, to show us the sights of that wonderful city. Every morning early he was at the door, rain or shine, to carry out our plans, which, with the aid of our guidebook, we had made the evening before. In this way, going steadily, day after day, we visited all points of interest for miles round and sailed up and down the Seine. The Palace of the Tuileries, with its many associations with a long line of more or less unhappy kings and queens, was then in its glory, and its extensive and beautiful grounds were always gay with crowds of happy people. These gardens were a great resort for nurses and children and were furnished with all manner of novel appliances for their amusement, including beautiful little carriages drawn by four goats with girls or boys driving, boats sailing in the air, seemingly propelled by oars, and hobby horses flying round on whirligigs with boys vainly trying to catch each other. No people have ever taken the trouble to invent so many amusements for children as have the French. The people enjoyed being always in the open air, night and day. The parks are crowded with amusement seekers, some reading and playing games, some sewing, knitting, playing on musical instruments, dancing, sitting around tables in bevvies eating, drinking, and gayly chatting. And yet, when they drive in carriages or go to their homes at night, they will shut themselves in as tight as oysters in their shells. They have a theory that night air is very injurious,—in the house,—although they will sit outside until midnight. I found this

same superstition prevalent in France fifty years later.

We visited the Hotel des Invalides just as they were preparing the sarcophagus for the reception of the remains of Napoleon. We witnessed the wild excitement of that enthusiastic people, and listened with deep interest to the old soldiers' praises of their great general. The ladies of our party chatted freely with them. They all had interesting anecdotes to relate of their chief. They said he seldom slept over four hours, was an abstemious eater, and rarely changed a servant, as he hated a strange face about him. He was very fond of a game of chess, and snuffed continuously; talked but little, was a light sleeper,—the stirring of a mouse would awaken him,—and always on the watch-tower. They said that, in his great campaigns, he seemed to be omnipresent. A sentinel asleep at his post would sometimes waken to find Napoleon on duty in his place.

The ship that brought back Napoleon's remains was the Belle Poule (the beautiful hen!), which landed at Cherbourg, November 30, 1840. The body was conveyed to the Church of the Invalides, which adjoins the tomb. The Prince de Joinville brought the body from Saint Helena, and Louis Philippe received it.

At that time each soldier had a little patch of land to decorate as he pleased, in which many scenes from their great battles were illustrated. One represented Napoleon crossing the Alps. There were the cannon, the soldiers, Napoleon on horseback, all toiling up the steep ascent, perfect in miniature. In another was Napoleon, flag in hand, leading the charge across the bridge of Lodi. In still another was Napoleon in Egypt, before the Pyramids, seated, impassive, on his horse, gazing at the Sphinx, as if about to utter his immortal words to his soldiers: "Here, forty centuries look down upon us." These object lessons of the past are all gone now and the land used for more prosaic purposes.

I little thought, as I witnessed that great event in France in 1840, that fifty-seven years later I should witness a similar pageant in the American Republic, when our nation paid its last tributes to General Grant. There are many points of similarity in these great events. As men they were alike aggressive and self-reliant. In Napoleon's will he expressed the wish that his last resting place might be in the land and among the people he loved so well. His desire is fulfilled. He rests in the chief city of the French republic, whose shores are washed by the waters of the Seine. General Grant expressed the wish that he might be interred in our metropolis and added: "Wherever I am buried, I desire that there shall be room for my wife by my side." His wishes, too, are fulfilled. He rests in the chief city of the American Republic, whose shores are washed by the waters of the Hudson, and in his magnificent mausoleum there is room for his wife by his side.

Several members of the Society of Friends from Boston and Philadelphia, who had attended the World's Anti-slavery Convention in London, joined our party for a trip on the Continent. Though opposed to war, they all took a deep interest in the national excitement and in the pageants that heralded the expected arrival of the hero from Saint Helena. As they all wore military coats of the time of George Fox, the soldiers, supposing they belonged to the army of some country, gave them the military salute wherever we went, much to their annoyance and our amusement.

In going the rounds, Miss Pugh amused us by reading aloud the description of what we were admiring and the historical events connected with that particular building or locality. We urged her to spend the time taking in all she could see and to read up afterward; but no, a history of France and Galignani's guide she carried everywhere, and, while the rest of us looked until we were fully satisfied, she took a bird's-eye view and read the description. Dear little woman! She was a fine scholar, a good historian, was well informed on all subjects and

countries, proved an invaluable traveling companion, and could tell more of what we saw than all the rest of us together.

On several occasions we chanced to meet Louis Philippe dashing by in an open barouche. We felt great satisfaction in remembering that at one time he was an exile in our country, where he earned his living by teaching school. What an honor for Yankee children to have been taught, by a French king, the rudiments of his language.

Having been accustomed to the Puritan Sunday of restraint and solemnity, I found that day in Paris gay and charming. The first time I entered into some of the festivities, I really expected to be struck by lightning. The libraries, art galleries, concert halls, and theaters were all open to the people. Bands of music were playing in the parks, where whole families, with their luncheons, spent the day—husbands, wives, and children, on an excursion together. The boats on the Seine and all public conveyances were crowded. Those who had but this one day for pleasure seemed determined to make the most of it. A wonderful contrast with that gloomy day in London, where all places of amusement were closed and nothing open to the people but the churches and drinking saloons. The streets and houses in which Voltaire, La Fayette, Mme. de Stael, Mme. Roland, Charlotte Corday, and other famous men and women lived and died, were pointed out to us. We little thought, then, of all the terrible scenes to be enacted in Paris, nor that France would emerge from the dangers that beset her on every side into a sister republic. It has been a wonderful achievement, with kings and Popes all plotting against her experiment, that she has succeeded in putting kingcraft under her feet and proclaimed liberty, equality, fraternity for her people.

After a few weeks in France, we returned to London, traveling through England, Ireland, and Scotland for several months. We visited the scenes that Shakespeare, Burns, and Dickens had made classic. We spent a few days at Huntingdon, the home of Oliver Cromwell, and visited the estate where he passed his early married life. While there, one of his great admirers read aloud to us a splendid article in one of the reviews, written by Carlyle, giving "The Protector," as his friend said, his true place in history. It was long the fashion of England's historians to represent Cromwell as a fanatic and hypocrite, but his character was vindicated by later writers. "Never," says Macaulay, "was a ruler so conspicuously born for sovereignty. The cup which has intoxicated almost all others sobered him."

We saw the picturesque ruins of Kenilworth Castle, the birthplace of Shakespeare, the homes of Byron and Mary Chaworth, wandered through Newstead Abbey, saw the monument to the faithful dog, and the large dining room where Byron and his boon companions used to shoot at a mark. It was a desolate region. We stopped a day or two at Ayr and drove out to the birthplace of Burns. The old house that had sheltered him was still there, but its walls now echoed to other voices, and the fields where he had toiled were plowed by other hands. We saw the stream and banks where he and Mary sat together, the old stone church where the witches held their midnight revels, the two dogs, and the bridge of Ayr. With Burns, as with Sappho, it was love that awoke his heart to song. A bonny lass who worked with him in the harvest field inspired his first attempts at rhyme. Life, with Burns, was one long, hard struggle. With his natural love for the beautiful, the terrible depression of spirits he suffered from his dreary surroundings was inevitable. The interest great men took in him, when they awoke to his genius, came too late for his safety and encouragement. In a glass of whisky he found, at last, the rest and cheer he never knew when sober. Poverty and ignorance are the parents of intemperance, and that vice will never be suppressed until the burdens of life are equally shared by all.

We saw Melrose by moonlight, spent several hours at Abbotsford, and

lingered in the little sanctum sanctorum where Scott wrote his immortal works. It was so small that he could reach the bookshelves on every side. We went through the prisons, castles, and narrow streets of Edinburgh, where the houses are seven and eight stories high, each story projecting a few feet until, at the uppermost, opposite neighbors could easily shake hands and chat together. All the intervals from active sight-seeing we spent in reading the lives of historical personages in poetry and prose, until our sympathies flowed out to the real and ideal characters. Lady Jane Grey, Anne Boleyn, Mary Queen of Scots, Ellen Douglas, Jeanie and Effie Deans, Highland Mary, Rebecca the Jewess, Di Vernon, and Rob Roy all alike seemed real men and women, whose shades or descendants we hoped to meet on their native heath.

Here among the Scotch lakes and mountains Mr. Stanton and I were traveling alone for the first time since our marriage, and as we both enjoyed walking, we made many excursions on foot to points that could not be reached in any other way. We spent some time among the Grampian Hills, so familiar to every schoolboy, walking, and riding about on donkeys. We sailed up and down Loch Katrine and Loch Lomond. My husband was writing letters for some New York newspapers on the entire trip, and aimed to get exact knowledge of all we saw; thus I had the advantage of the information he gathered. On these long tramps I wore a short dress, reaching just below the knee, of dark-blue cloth, a military cap of the same material that shaded my eyes, and a pair of long boots, made on the masculine pattern then generally worn--the most easy style for walking, as the pressure is equal on the whole foot and the ankle has free play. Thus equipped, and early trained by my good brother-in-law to long walks, I found no difficulty in keeping pace with my husband.

Being self-reliant and venturesome in our explorations, we occasionally found ourselves involved in grave difficulties by refusing to take a guide. For instance, we decided to go to the top of Ben Nevis alone. It looked to us a straightforward piece of business to walk up a mountain side on a bee line, and so, in the face of repeated warnings by our host, we started. We knew nothing of zigzag paths to avoid the rocks, the springs, and swamps; in fact we supposed all mountains smooth and dry, like our native hills that we were accustomed to climb. The landlord shook his head and smiled when we told him we should return at noon to dinner, and we smiled, too, thinking he placed a low estimate on our capacity for walking. But we had not gone far when we discovered the **difficulties ahead. Some places were so steep that I had to hold on to** my companion's coat tails, while he held on to rocks and twigs, or braced himself with a heavy cane. By the time we were halfway up we were in a dripping perspiration, our feet were soaking wet, and we were really too tired to proceed. But, after starting with such supreme confidence in ourselves, we were ashamed to confess our fatigue to each other, and much more to return and verify all the prognostications of the host and his guides. So we determined to push on and do what we had proposed. With the prospect of a magnificent view and an hour's delicious rest on the top, we started with renewed courage. A steady climb of six hours brought us to the goal of promise; our ascent was accomplished. But alas! it was impossible to stop there--the cold wind chilled us to the bone in a minute. So we took one glance at the world below and hurried down the south side to get the mountain between us and the cold northeaster.

When your teeth are chattering with the cold, and the wind threatening to make havoc with your raiment, you are not in a favorable condition to appreciate grand scenery. Like the king of France with twice ten thousand men, we marched up the hill and then, marched down again. We found descending still more difficult, as we were in constant fear of slipping, losing our hold, and rolling to the bottom. We were tired, hungry, and disappointed, and the fear of not reaching the valley before nightfall pressed heavily upon us. Neither confessed to the other the fatigue and apprehension each felt, but, with fresh endeavor and words

of encouragement, we cautiously went on. We accidentally struck a trail that led us winding down comfortably some distance, but we lost it, and went clambering down as well as we could in our usual way. To add to our misery, a dense Scotch mist soon enveloped us, so that we could see but a short distance ahead, and not knowing the point from which we started, we feared we might be going far out of our way. The coming twilight, too, made the prospect still darker. Fortunately our host, having less faith in us than we had in ourselves, sent a guide to reconnoiter, and, just at the moment when we began to realize our danger of spending the night on the mountain, and to admit it to each other, the welcome guide hailed us in his broad accent. His shepherd dog led the way into the beaten path. As I could hardly stand I took the guide's arm, and when we reached the bottom two donkeys were in readiness to take us to the hotel.

We did not recover from the fatigue of that expedition in several days, and we made no more experiments of exploring strange places without guides. We learned, too, that mountains are not so hospitable as they seem nor so gently undulating as they appear in the distance, and that guides serve other purposes besides extorting money from travelers. If, under their guidance, we had gone up and down easily, we should always have thought we might as well have gone alone. So our experience gave us a good lesson in humility. We had been twelve hours on foot with nothing to eat, when at last we reached the hotel. We were in no mood for boasting of the success of our excursion, and our answers were short to inquiries as to how we had passed the day.

Being tired of traveling and contending about woman's sphere with the Rev. John Scoble, an Englishman, who escorted Mr. Birney and Mr. Stanton on their tour through the country, I decided to spend a month in Dublin; while the gentlemen held meetings in Cork, Belfast, Waterford, Limerick, and other chief towns, finishing the series with a large, enthusiastic gathering in Dublin, at which O'Connell made one of his most withering speeches on American slavery; the inconsistency of such an "institution" with the principles of a republican government giving full play to his powers of sarcasm. On one occasion, when introduced to a slaveholder, he put his hands behind his back, refusing to recognize a man who bought and sold his fellow-beings. The Rev. John Scoble was one of the most conceited men I ever met. His narrow ideas in regard to woman, and the superiority of the royal and noble classes in his own country, were to me so exasperating that I grew more and more bellicose every day we traveled in company. He was terribly seasick crossing the Channel, to my intense satisfaction. As he always boasted of his distinguished countrymen, I suggested, in the midst of one of his most agonizing spasms, that he ought to find consolation in the fact that Lord Nelson was always seasick on the slightest provocation.

The poverty in Ireland was a continual trial to our sensibilities; beggars haunted our footsteps everywhere, in the street and on the highways, crouching on the steps of the front door and on the curbstones, and surrounding our carriage wherever and whenever we stopped to shop or make a visit. The bony hands and sunken eyes and sincere gratitude expressed for every penny proved their suffering real. As my means were limited and I could not pass one by, I got a pound changed into pennies, and put them in a green bag, which I took in the carriage wherever I went. It was but a drop in the ocean, but it was all I could do to relieve that unfathomed misery. The poverty I saw everywhere in the Old World, and especially in Ireland, was a puzzling problem to my mind, but I rejected the idea that it was a necessary link in human experience—that it always had been and always must be.

As we drove, day by day, in that magnificent Phoenix Park, of fifteen hundred acres, one of the largest parks, I believe, in the world, I would often put the question to myself, what right have the few to make a pleasure ground of these acres, while the many have nowhere to lay

their heads, crouching under stiles and bridges, clothed in rags, and feeding on sea-weed with no hope, in the slowly passing years, of any change for the better? The despair stamped on every brow told the sad story of their wrongs. Those accustomed to such everyday experiences brush beggars aside as they would so many flies, but those to whom such sights are new cannot so easily quiet their own consciences. Everyone in the full enjoyment of all the blessings of life, in his normal condition, feels some individual responsibility for the poverty of others. When the sympathies are not blunted by any false philosophy, one feels reproached by one's own abundance. I once heard a young girl, about to take her summer outing, when asked by her grandmother if she had all the dresses she needed, reply, "Oh, yes! I was oppressed with a constant sense of guilt, when packing, to see how much I had, while so many girls have nothing decent to wear."

More than half a century has rolled by since I stood on Irish soil, and shed tears of pity for the wretchedness I saw, and no change for the better has as yet come to that unhappy people--yet this was the land of Burke, Grattan, Shiel, and Emmett; the land into which Christianity was introduced in the fifth century, St. Patrick being the chief apostle of the new faith. In the sixth century Ireland sent forth missionaries from her monasteries to convert Great Britain and the nations of Northern Europe. From the eighth to the twelfth century Irish scholars held an enviable reputation. In fact, Ireland was the center of learning at one time. The arts, too, were cultivated by her people; and the round towers, still pointed out to travelers, are believed to be the remains of the architecture of the tenth century. The ruin of Ireland must be traced to other causes than the character of the people or the Catholic religion. Historians give us facts showing English oppressions sufficient to destroy any nation.

The short, dark days of November intensified, in my eyes, the gloomy prospects of that people, and made the change to the Sirius of the Cunard Line, the first regular Atlantic steamship to cross the ocean, most enjoyable. Once on the boundless ocean, one sees no beggars, no signs of human misery, no crumbling ruins of vast cathedral walls, no records of the downfall of mighty nations, no trace, even, of the mortal agony of the innumerable host buried beneath her bosom. Byron truly says:

"Time writes no wrinkle on thine azure brow--
Such as creation's dawn beheld, thou rollest now."

When we embarked on the Sirius, we had grave doubts as to our safety and the probability of our reaching the other side, as we did not feel that ocean steamers had yet been fairly tried. But, after a passage of eighteen days, eleven hours, and fifteen minutes, we reached Boston, having spent six hours at Halifax. We little thought that the steamer Sirius of fifty years ago would ever develop into the magnificent floating palaces of to-day--three times as large and three times as swift. In spite of the steamer, however, we had a cold, rough, dreary voyage, and I have no pleasant memories connected with it. Our fellow-passengers were all in their staterooms most of the time. Our good friend Mr. Birney had sailed two weeks before us, and as Mr. Stanton was confined to his berth, I was thrown on my own resources. I found my chief amusement in reading novels and playing chess with a British officer on his way to Canada. When it was possible I walked on deck with the captain, or sat in some sheltered corner, watching the waves. We arrived in New York, by rail, the day before Christmas. Everything looked bright and gay in our streets. It seemed to me that the sky was clearer, the air more refreshing, and the sunlight more brilliant than in any other land!

CHAPTER VII.

MOTHERHOOD.

We found my sister Harriet in a new home in Clinton Place (Eighth Street), New York city, then considered so far up town that Mr. Eaton's friends were continually asking him why he went so far away from the social center, though in a few months they followed him. Here we passed a week. I especially enjoyed seeing my little niece and nephew, the only grandchildren in the family. The girl was the most beautiful child I ever saw, and the boy the most intelligent and amusing. He was very fond of hearing me recite the poem by Oliver Wendell Holmes entitled "The Height of the Ridiculous," which I did many times, but he always wanted to see the lines that almost killed the man with laughing. He went around to a number of the bookstores one day and inquired for them. I told him afterward they were never published; that when Mr. Holmes saw the effect on his servant he suppressed them, lest they should produce the same effect on the typesetters, editors, and the readers of the Boston newspapers. My explanation never satisfied him. I told him he might write to Mr. Holmes, and ask the privilege of reading the original manuscript, if it still was or ever had been in existence. As one of my grand-nephews was troubled in exactly the same way, I decided to appeal myself to Dr. Holmes for the enlightenment of this second generation. So I wrote him the following letter, which he kindly answered, telling us that his "wretched man" was a myth like the heroes in "Mother Goose's Melodies":

"DEAR DR. HOLMES:

"I have a little nephew to whom I often recite 'The Height of the Ridiculous,' and he invariably asks for the lines that produced the fatal effect on your servant. He visited most of the bookstores in New York city to find them, and nothing but your own word, I am sure, will ever convince him that the 'wretched man' is but a figment of your imagination. I tried to satisfy him by saying you did not dare to publish the lines lest they should produce a similar effect on the typesetters, editors, and the readers of the Boston journals.

"However, he wishes me to ask you whether you kept a copy of the original manuscript, or could reproduce the lines with equal power. If not too much trouble, please send me a few lines on this point, and greatly oblige,

"Yours sincerely,

"ELIZABETH CADY STANTON."

"MY DEAR MRS. STANTON:

"I wish you would explain to your little nephew that the story of the poor fellow who almost died laughing was a kind of a dream of mine, and not a real thing that happened, any more than that an old woman 'lived in a shoe and had so many children she didn't know what to do,' or that Jack climbed the bean stalk and found the giant who lived at the top of it. You can explain to him what is meant by imagination, and thus turn my youthful rhymes into a text for a discourse worthy of the Concord School of Philosophy. I have not my poems by me here, but I remember that 'The Height of the Ridiculous' ended with this verse:

"Ten days and nights, with sleepless eye,

I watched that wretched man,
And since, I never dare to write
As funny as I can."

"But tell your nephew he mustn't cry about it any more than because
geese go barefoot and bald eagles have no nightcaps. The verses are
in all the editions of my poems.

"Believe me, dear Mrs. Stanton,

"Very Truly and Respectfully Yours,

"OLIVER WENDELL HOLMES."

After spending the holidays in New York city, we started for Johnstown in a "stage sleigh, conveying the United States mail," drawn by spanking teams of four horses, up the Hudson River valley. We were three days going to Albany, stopping over night at various points; a journey now performed in three hours. The weather was clear and cold, the sleighing fine, the scenery grand, and our traveling companions most entertaining, so the trip was very enjoyable. From Albany to Schenectady we went in the railway cars; then another sleighride of thirty miles brought us to Johnstown. My native hills, buried under two feet of snow, tinted with the last rays of the setting sun, were a beautiful and familiar sight. Though I had been absent but ten months, it seemed like years, and I was surprised to find how few changes had occurred since I left. My father and mother, sisters Madge and Kate, the old house and furniture, the neighbors, all looked precisely the same as when I left them. I had seen so much and been so constantly on the wing that I wondered that all things here should have stood still. I expected to hear of many births, marriages, deaths, and social upheavals, but the village news was remarkably meager. This hunger for home news on returning is common, I suppose, to all travelers.

Our trunks unpacked, wardrobes arranged in closets and drawers, the excitement of seeing friends over, we spent some time in making plans for the future.

My husband, after some consultation with my father, decided to enter his office and commence the study of the law. As this arrangement kept me under the parental roof, I had two added years of pleasure, walking, driving, and riding on horseback with my sisters. Madge and Kate were dearer to me than ever, as I saw the inevitable separation awaiting us in the near future. In due time they were married and commenced housekeeping—Madge in her husband's house near by, and Kate in Buffalo. All my sisters were peculiarly fortunate in their marriages; their husbands being men of fine presence, liberal education, high moral character, and marked ability. These were pleasant and profitable years. I devoted them to reading law, history, and political economy, with occasional interruptions to take part in some temperance or anti-slavery excitement.

Eliza Murray and I had classes of colored children in the Sunday school. On one occasion, when there was to be a festival, speaking in the church, a procession through the streets, and other public performances for the Sunday-school celebration, some narrow-minded bigots objected to the colored children taking part. They approached Miss Murray and me with most persuasive tones on the wisdom of not allowing them to march in the procession to the church. We said, "Oh, no! It won't do to disappoint the children. They are all dressed, with their badges on, and looking forward with great pleasure to the festivities of the day. Besides, we would not cater to any of these contemptible prejudices against color." We were all assembled in the courthouse preparatory to forming in the line of march. Some were determined to drive the colored children home, but Miss Murray and I, like two defiant hens, kept our

little brood close behind us, determined to conquer or perish in the struggle. At last milder counsels prevailed, and it was agreed that they might march in the rear. We made no objection and fell into line, but, when we reached the church door, it was promptly closed as the last white child went in. We tried two other doors, but all were guarded. We shed tears of vexation and pity for the poor children, and, when they asked us the reason why they could not go in, we were embarrassed and mortified with the explanation we were forced to give. However, I invited them to my father's house, where Miss Murray and I gave them refreshments and entertained them for the rest of the day.

The puzzling questions of theology and poverty that had occupied so much of my thoughts, now gave place to the practical one, "what to do with a baby." Though motherhood is the most important of all the professions,—requiring more knowledge than any other department in human affairs,—yet there is not sufficient attention given to the preparation for this office. If we buy a plant of a horticulturist we ask him many questions as to its needs, whether it thrives best in sunshine or in shade, whether it needs much or little water, what degrees of heat or cold; but when we hold in our arms for the first time, a being of infinite possibilities, in whose wisdom may rest the destiny of a nation, we take it for granted that the laws governing its life, health, and happiness are intuitively understood, that there is nothing new to be learned in regard to it. Yet here is a science to which philosophers have, as yet, given but little attention. An important fact has only been discovered and acted upon within the last ten years, that children come into the world tired, and not hungry, exhausted with the perilous journey. Instead of being thoroughly bathed and dressed, and kept on the rack while the nurse makes a prolonged toilet and feeds it some nostrum supposed to have much needed medicinal influence, the child's face, eyes, and mouth should be hastily washed with warm water, and the rest of its body thoroughly oiled, and then it should be slipped into a soft pillow case, wrapped in a blanket, and laid to sleep. Ordinarily, in the proper conditions, with its face uncovered in a cool, pure atmosphere, it will sleep twelve hours. Then it should be bathed, fed, and clothed in a high-necked, long-sleeved silk shirt and a blanket, all of which could be done in five minutes. As babies lie still most of the time the first six weeks, they need no dressing. I think the nurse was a full hour bathing and dressing my firstborn, who protested with a melancholy wail every blessed minute.

Ignorant myself of the initiative steps on the threshold of time, I supposed this proceeding was approved by the best authorities. However, I had been thinking, reading, observing, and had as little faith in the popular theories in regard to babies as on any other subject. I saw them, on all sides, ill half the time, pale and peevish, dying early, having no joy in life. I heard parents complaining of weary days and sleepless nights, while each child, in turn, ran the gauntlet of red gum, jaundice, whooping cough, chicken-pox, mumps, measles, scarlet fever, and fits. They all seemed to think these inflictions were a part of the eternal plan—that Providence had a kind of Pandora's box, from which he scattered these venerable diseases most liberally among those whom he especially loved. Having gone through the ordeal of bearing a child, I was determined, if possible, to keep him, so I read everything I could find on the subject. But the literature on this subject was as confusing and unsatisfactory as the longer and shorter catechisms and the Thirty-nine Articles of our faith. I had recently visited our dear friends, Theodore and Angelina Grimke-Weld, and they warned me against books on this subject. They had been so misled by one author, who assured them that the stomach of a child could only hold one tablespoonful, that they nearly starved their firstborn to death. Though the child dwindled, day by day, and, at the end of a month, looked like a little old man, yet they still stood by the distinguished author. Fortunately, they both went off, one day, and left the child with Sister "Sarah," who thought she would make an experiment and see what a child's

stomach could hold, as she had grave doubts about the tablespoonful theory. To her surprise the baby took a pint bottle full of milk, and had the sweetest sleep thereon he had known in his earthly career. After that he was permitted to take what he wanted, and "the author" was informed of his libel on the infantile stomach.

So here, again, I was entirely afloat, launched on the seas of doubt without chart or compass. The life and well-being of the race seemed to hang on the slender thread of such traditions as were handed down by-ignorant mothers and nurses. One powerful ray of light illuminated the darkness; it was the work of Andrew Combe on "Infancy." He had, evidently watched some of the manifestations of man in the first stages of his development, and could tell, at least, as much of babies as naturalists could of beetles and bees. He did give young mothers some hints of what to do, the whys and wherefores of certain lines of procedure during antenatal life, as well as the proper care thereafter. I read several chapters to the nurse. Although, out of her ten children, she had buried five, she still had too much confidence in her own wisdom and experience to pay much attention to any new idea that might be suggested to her. Among other things, Combe said that a child's bath should be regulated by the thermometer, in order to be always of the same temperature. She ridiculed the idea, and said her elbow was better than any thermometer, and, when I insisted on its use, she would invariably, with a smile of derision, put her elbow in first, to show how exactly it tallied with the thermometer. When I insisted that the child should not be bandaged, she rebelled outright, and said she would not take the responsibility of nursing a child without a bandage. I said, "Pray, sit down, dear nurse, and let us reason together. Do not think I am setting up my judgment against yours, with all your experience. I am simply trying to act on the opinions of a distinguished physician, who says there should be no pressure on a child anywhere; that the limbs and body should be free; that it is cruel to bandage an infant from hip to armpit, as is usually done in America; or both body and legs, as is done in Europe; or strap them to boards, as is done by savages on both continents. Can you give me one good reason, nurse, why a child should be bandaged?"

"Yes," she said emphatically, "I can give you a dozen."

"I only asked for one," I replied.

"Well," said she, after much hesitation, "the bones of a newborn infant are soft, like cartilage, and, unless you pin them up snugly, there is danger of their falling apart."

"It seems to me," I replied, "you have given the strongest reason why they should be carefully guarded against the slightest pressure. It is very remarkable that kittens and puppies should be so well put together that they need no artificial bracing, and the human family be left wholly to the mercy of a bandage. Suppose a child was born where you could not get a bandage, what then? Now I think this child will remain intact without a bandage, and, if I am willing to take the risk, why should you complain?"

"Because," said she, "if the child should die, it would injure my name as a nurse. I therefore wash my hands of all these new-fangled notions."

So she bandaged the child every morning, and I as regularly took it off. It has been fully proved since to be as useless an appendage as the vermiform. She had several cups with various concoctions of herbs standing on the chimney-corner, ready for insomnia, colic, indigestion, etc., etc., all of which were spirited away when she was at her dinner. In vain I told her we were homeopaths, and afraid of everything in the animal, vegetable, or mineral kingdoms lower than the two-hundredth dilution. I tried to explain the Hahnemann system of therapeutics, the

philosophy of the principle *_similia similibus curantur_*, but she had no capacity for first principles, and did not understand my discourse. I told her that, if she would wash the baby's mouth with pure cold water morning and night and give it a teaspoonful to drink occasionally during the day, there would be no danger of red gum; that if she would keep the blinds open and let in the air and sunshine, keep the temperature of the room at sixty-five degrees, leave the child's head uncovered so that it could breathe freely, stop rocking and trotting it and singing such melancholy hymns as "Hark, from the tombs a doleful sound!" the baby and I would both be able to weather the cape without a bandage. I told her I should nurse the child once in two hours, and that she must not feed it any of her nostrums in the meantime; that a child's stomach, being made on the same general plan as our own, needed intervals of rest as well as ours. She said it would be racked with colic if the stomach was empty any length of time, and that it would surely have rickets if it were kept too still. I told her if the child had no anodynes, nature would regulate its sleep and motions. She said she could not stay in a room with the thermometer at sixty-five degrees, so I told her to sit in the next room and regulate the heat to suit herself; that I would ring a bell when her services were needed.

The reader will wonder, no doubt, that I kept such a cantankerous servant. I could get no other. Dear "Mother Monroe," as wise as she was good, and as tender as she was strong, who had nursed two generations of mothers in our village, was engaged at that time, and I was compelled to take an exotic. I had often watched "Mother Monroe" with admiration, as she turned and twisted my sister's baby. It lay as peacefully in her hands as if they were lined with eider down. She bathed and dressed it by easy stages, turning the child over and over like a pancake. But she was so full of the magnetism of human love, giving the child, all the time, the most consoling assurance that the operation was to be a short one, that the whole proceeding was quite entertaining to the observer and seemingly agreeable to the child, though it had a rather surprised look as it took a bird's-eye view, in quick succession, of the ceiling and the floor. Still my nurse had her good points. She was very pleasant when she had her own way. She was neat and tidy, and ready to serve me at any time, night or day. She did not wear false teeth that rattled when she talked, nor boots that squeaked when she walked. She did not snuff nor chew cloves, nor speak except when spoken to. Our discussions, on various points, went on at intervals, until I succeeded in planting some ideas in her mind, and when she left me, at the end of six weeks, she confessed that she had learned some valuable lessons. As the baby had slept quietly most of the time, had no crying spells, nor colic, and I looked well, she naturally came to the conclusion that pure air, sunshine, proper dressing, and regular feeding were more necessary for babies than herb teas and soothing syrups.

Besides the obstinacy of the nurse, I had the ignorance of physicians to contend with. When the child was four days old we discovered that the collar bone was bent. The physician, wishing to get a pressure on the shoulder, braced the bandage round the wrist. "Leave that," he said, "ten days, and then it will be all right." Soon after he left I noticed that the child's hand was blue, showing that the circulation was impeded. "That will never do," said I; "nurse, take it off." "No, indeed," she answered, "I shall never interfere with the doctor." So I took it off myself, and sent for another doctor, who was said to know more of surgery. He expressed great surprise that the first physician called should have put on so severe a bandage. "That," said he, "would do for a grown man, but ten days of it on a child would make him a cripple." However, he did nearly the same thing, only fastening it round the hand instead of the wrist. I soon saw that the ends of the fingers were all purple, and that to leave that on ten days would be as dangerous as the first. So I took that off.

"What a woman!" exclaimed the nurse. "What do you propose to do?"

"Think out something better, myself; so brace me up with some pillows and give the baby to me."

She looked at me aghast and said, "You'd better trust the doctors, or your child will be a helpless cripple."

"Yes," I replied, "he would be, if we had left either of those bandages on, but I have an idea of something better."

"Now," said I, talking partly to myself and partly to her, "what we want is a little pressure on that bone; that is what both those men aimed at. How can we get it without involving the arm, is the question?"

"I am sure I don't know," said she, rubbing her hands and taking two or three brisk turns round the room.

"Well, bring me three strips of linen, four double." I then folded one, wet in arnica and water, and laid it on the collar bone, put two other bands, like a pair of suspenders, over the shoulders, crossing them both in front and behind, pinning the ends to the diaper, which gave the needed pressure without impeding the circulation anywhere. As I finished she gave me a look of budding confidence, and seemed satisfied that all was well. Several times, night and day, we wet the compress and readjusted the bands, until all appearances of inflammation had subsided.

At the end of ten days the two sons of Aesculapius appeared and made their examination and said all was right, whereupon I told them how badly their bandages worked and what I had done myself. They smiled at each other, and one said:

"Well, after all, a mother's instinct is better than a man's reason."

"Thank you, gentlemen, there was no instinct about it. I did some hard thinking before I saw how I could get a pressure on the shoulder without impeding the circulation, as you did."

Thus, in the supreme moment of a young mother's life, when I needed tender care and support, I felt the whole responsibility of my child's supervision; but though uncertain at every step of my own knowledge, I learned another lesson in self-reliance. I trusted neither men nor books absolutely after this, either in regard to the heavens above or the earth beneath, but continued to use my "mother's instinct," if "reason" is too dignified a term to apply to woman's thoughts. My advice to every mother is, above all other arts and sciences, study first what relates to babyhood, as there is no department of human action in which there is such lamentable ignorance.

At the end of six weeks my nurse departed, and I had a good woman in her place who obeyed my orders, and now a new difficulty arose from an unexpected quarter. My father and husband took it into their heads that the child slept too much. If not awake when they wished to look at him or to show him to their friends, they would pull him out of his crib on all occasions. When I found neither of them was amenable to reason on this point, I locked the door, and no amount of eloquent pleading ever gained them admittance during the time I considered sacred to the baby's slumbers. At six months having, as yet, had none of the diseases supposed to be inevitable, the boy weighed thirty pounds. Then the stately Peter came again into requisition, and in his strong arms the child spent many of his waking hours. Peter, with a long, elephantine gait, slowly wandered over the town, lingering especially in the busy marts of trade. Peter's curiosity had strengthened with years, and, wherever a crowd gathered round a monkey and hand organ, a vender's wagon, an auction stand, or the post office at mail time, there stood

Peter, black as coal, with "the beautiful boy in white," the most conspicuous figure in the crowd. As I told Peter never to let children kiss the baby, for fear of some disease, he kept him well aloft, allowing no affectionate manifestations except toward himself.

My reading, at this time, centered on hygiene. I came to the conclusion, after much thought and observation, that children never cried unless they were uncomfortable. A professor at Union College, who used to combat many of my theories, said he gave one of his children a sound spanking at six weeks, and it never disturbed him a night afterward. Another Solomon told me that a very weak preparation of opium would keep a child always quiet and take it through the dangerous period of teething without a ripple on the surface of domestic life. As children cannot tell what ails them, and suffer from many things of which parents are ignorant, the crying of the child should arouse them to an intelligent examination. To spank it for crying is to silence the watchman on the tower through fear, to give soothing syrup is to drug the watchman while the evils go on. Parents may thereby insure eight hours' sleep at the time, but at the risk of greater trouble in the future with sick and dying children. Tom Moore tells us "the heart from love to one, grows bountiful to all." I know the care of one child made me thoughtful of all. I never hear a child cry, now, that I do not feel that I am bound to find out the reason.

In my extensive travels on lecturing tours, in after years, I had many varied experiences with babies. One day, in the cars, a child was crying near me, while the parents were alternately shaking and slapping it. First one would take it with an emphatic jerk, and then the other. At last I heard the father say in a spiteful tone, "If you don't stop I'll throw you out of the window." One naturally hesitates about interfering between parents and children, so I generally restrain myself as long as I can endure the torture of witnessing such outrages, but at length I turned and said:

"Let me take your child and see if I can find out what ails it."

"Nothing ails it," said the father, "but bad temper."

The child readily came to me. I felt all around to see if its clothes pinched anywhere, or if there were any pins pricking. I took off its hat and cloak to see if there were any strings cutting its neck or choking it. Then I glanced at the feet, and lo! there was the trouble. The boots were at least one size too small. I took them off, and the stockings, too, and found the feet as cold as ice and the prints of the stockings clearly traced on the tender flesh. We all know the agony of tight boots. I rubbed the feet and held them in my hands until they were warm, when the poor little thing fell asleep. I said to the parents, "You are young people, I see, and this is probably your first child." They said, "Yes." "You don't intend to be cruel, I know, but if you had thrown those boots out of the window, when you threatened to throw the child, it would have been wiser. This poor child has suffered ever since it was dressed this morning." I showed them the marks on the feet, and called their attention to the fact that the child fell asleep as soon as its pain was relieved. The mother said she knew the boots were tight, as it was with difficulty she could get them on, but the old ones were too shabby for the journey and they had no time to change the others.

"Well," said the husband, "if I had known those boots were tight, I would have thrown them out of the window."

"Now," said I, "let me give you one rule: when your child cries, remember it is telling you, as well as it can, that something hurts it, either outside or in, and do not rest until you find what it is. Neither spanking, shaking, or scolding can relieve pain."

I have seen women enter the cars with their babies' faces completely covered with a blanket shawl. I have often thought I would like to cover their faces for an hour and see how they would bear it. In such circumstances, in order to get the blanket open, I have asked to see the baby, and generally found it as red as a beet. Ignorant nurses and mothers have discovered that children sleep longer with their heads covered. They don't know why, nor the injurious effect of breathing over and over the same air that has been thrown off the lungs polluted with carbonic acid gas. This stupefies the child and prolongs the unhealthy slumber.

One hot day, in the month of May, I entered a crowded car at Cedar Rapids, Ia., and took the only empty seat beside a gentleman who seemed very nervous about a crying child. I was scarcely seated when he said:

"Mother, do you know anything about babies?"

"Oh, yes!" I said, smiling, "that is a department of knowledge on which I especially pride myself."

"Well," said he, "there is a child that has cried most of the time for the last twenty-four hours. What do you think ails it?"

Making a random supposition, I replied, "It probably needs a bath."

He promptly rejoined, "If you will give it one, I will provide the necessary means."

I said, "I will first see if the child will come to me and if the mother is willing."

I found the mother only too glad to have a few minutes' rest, and the child too tired to care who took it. She gave me a suit of clean clothes throughout, the gentleman spread his blanket shawl on the seat, securing the opposite one for me and the bathing appliances. Then he produced a towel, sponge, and an india-rubber bowl full of water, and I gave the child a generous drink and a thorough ablution. It stretched and seemed to enjoy every step of the proceeding, and, while I was brushing its golden curls as gently as I could, it fell asleep; so I covered it with the towel and blanket shawl, not willing to disturb it for dressing. The poor mother, too, was sound asleep, and the gentleman very happy. He had children of his own and, like me, felt great pity for the poor, helpless little victim of ignorance and folly. I engaged one of the ladies to dress it when it awoke, as I was soon to leave the train. It slept the two hours I remained—how much longer I never heard.

A young man, who had witnessed the proceeding, got off at the same station and accosted me, saying:

"I should be very thankful if you would come and see my baby. It is only one month old and cries all the time, and my wife, who is only sixteen years old, is worn out with it and neither of us know what to do, so we all cry together, and the doctor says he does not see what ails it."

So I went on my mission of mercy and found the child bandaged as tight as a drum. When I took out the pins and unrolled it, it fairly popped like the cork out of a champagne bottle. I rubbed its breast and its back and soon soothed it to sleep. I remained a long time, telling them how to take care of the child and the mother, too. I told them everything I could think of in regard to clothes, diet, and pure air. I asked the mother why she bandaged her child as she did. She said her nurse told her that there was danger of hernia unless the abdomen was well bandaged. I told her that the only object of a bandage was to protect the navel, for a few days, until it was healed, and for that purpose all that was necessary was a piece of linen four inches square,

well oiled, folded four times double, with a hole in the center, laid over it. I remembered, next day, that I forgot to tell them to give the child water, and so I telegraphed them, "Give the baby water six times a day." I heard of that baby afterward. It lived and flourished, and the parents knew how to administer to the wants of the next one. The father was a telegraph operator and had many friends—knights of the key—throughout Iowa. For many years afterward, in leisure moments, these knights would "call up" this parent and say, over the wire, "Give the baby water six times a day." Thus did they "repeat the story, and spread the truth from pole to pole."

CHAPTER VIII.

BOSTON AND CHELSEA.

In the autumn of 1843 my husband was admitted to the bar and commenced the practice of law in Boston with Mr. Bowles, brother-in-law of the late General John A. Dix. This gave me the opportunity to make many pleasant acquaintances among the lawyers in Boston, and to meet, intimately, many of the noble men and women among reformers, whom I had long worshiped at a distance. Here, for the first time, I met Lydia Maria Child, Abby Kelly, Paulina Wright, Elizabeth Peabody, Maria Chapman and her beautiful sisters, the Misses Weston, Oliver and Marianna Johnson, Joseph and Thankful Southwick and their three bright daughters. The home of the Southwicks was always a harbor of rest for the weary, where the anti-slavery hosts were wont to congregate, and where one was always sure to meet someone worth knowing. Their hospitality was generous to an extreme, and so boundless that they were, at last, fairly eaten out of house and home. Here, too, for the first time, I met Theodore Parker, John Pierpont, John G. Whittier, Emerson, Alcott, Lowell, Hawthorne, Mr. and Mrs. Samuel E. Sewall, Sidney Howard Gay, Pillsbury, Foster, Frederick Douglass, and last though not least, those noble men, Charles Hovey and Francis Jackson, the only men who ever left any money to the cause of woman suffrage. I also met Miss Jackson, afterward Mrs. Eddy, who left half her fortune, fifty thousand dollars, for the same purpose.

I was a frequent visitor at the home of William Lloyd Garrison. Though he had a prolonged battle to fight in the rough outside world, his home was always a haven of rest. Mrs. Garrison was a sweet-tempered, conscientious woman, who tried, under all circumstances, to do what was right. She had sound judgment and rare common sense, was tall and fine-looking, with luxuriant brown hair, large tender blue eyes, delicate features, and affable manners. They had an exceptionally fine family of five sons and one daughter. Fanny, now the wife of Henry Villard, the financier, was the favorite and pet. All the children, in their maturer years, have fulfilled the promises of their childhood. Though always in straitened circumstances, the Garrisons were very hospitable. It was next to impossible for Mr. Garrison to meet a friend without inviting him to his house, especially at the close of a convention.

I was one of twelve at one of his impromptu tea parties. We all took it for granted that his wife knew we were coming, and that her preparations were already made. Surrounded by half a dozen children, she was performing the last act in the opera of Lullaby, wholly unconscious of the invasion downstairs. But Mr. Garrison was equal to every emergency, and, after placing his guests at their ease in the parlor, he hastened to the nursery, took off his coat, and rocked the baby until his wife had disposed of the remaining children. Then they had a consultation about the tea, and when, basket in hand, the good man sallied forth for

the desired viands, Mrs. Garrison, having made a hasty toilet, came down to welcome her guests. She was as genial and self-possessed as if all things had been prepared. She made no apologies for what was lacking in the general appearance of the house nor in the variety of the _menu_—it was sufficient for her to know that Mr. Garrison was happy in feeling free to invite his friends. The impromptu meal was excellent, and we had a most enjoyable evening. I have no doubt that Mrs. Garrison had more real pleasure than if she had been busy all day making preparations and had been tired out when her guests arrived.

The anti-slavery conventions and fairs, held every year during the holidays, brought many charming people from other States, and made Boston a social center for the coadjutors of Garrison and Phillips. These conventions surpassed any meetings I had ever attended; the speeches were eloquent and the debates earnest and forcible. Garrison and Phillips were in their prime, and slavery was a question of national interest. The hall in which the fairs were held, under the auspices of Mrs. Chapman and her cohorts, was most artistically decorated. There one could purchase whatever the fancy could desire, for English friends, stimulated by the appeals of Harriet Martineau and Elizabeth Pease, used to send boxes of beautiful things, gathered from all parts of the Eastern Continent. There, too, one could get a most _recherche_ luncheon in the society of the literati of Boston; for, however indifferent many were to slavery _per se_, they enjoyed these fairs, and all classes flocked there till far into the night. It was a kind of ladies' exchange for the holiday week, where each one was sure to meet her friends. The fair and the annual convention, coming in succession, intensified the interest in both. I never grew weary of the conventions, though I attended all the sessions, lasting, sometimes, until eleven o'clock at night. The fiery eloquence of the abolitionists, the amusing episodes that occurred when some crank was suppressed and borne out on the shoulders of his brethren, gave sufficient variety to the proceedings to keep the interest up to high-water mark.

There was one old man dressed in white, carrying a scythe, who imagined himself the personification of "Time," though called "Father Lampson." Occasionally he would bubble over with some prophetic vision, and, as he could not be silenced, he was carried out. He usually made himself as limp as possible, which added to the difficulty of his exit and the amusement of the audience. A ripple of merriment would unsettle, for a moment, even the dignity of the platform when Abigail Folsom, another crank, would shout from the gallery, "Stop not, my brother, on the order of your going, but go." The abolitionists were making the experiment, at this time, of a free platform, allowing everyone to speak as moved by the spirit, but they soon found that would not do, as those evidently moved by the spirit of mischief were quite as apt to air their vagaries as those moved by the spirit of truth.

However, the Garrisonian platform always maintained a certain degree of freedom outside its regular programme, and, although this involved extra duty in suppressing cranks, yet the meeting gained enthusiasm by some good spontaneous speaking on the floor as well as on the platform. A number of immense mass meetings were held in Faneuil Hall, a large, dreary place, with its bare walls and innumerable dingy windows. The only attempt at an ornament was the American eagle, with its wings spread and claws firmly set, in the middle of the gallery. The gilt was worn off its beak, giving it the appearance, as Edmund Quincy said, of having a bad cold in the head.

This old hall was sacred to so many memories connected with the early days of the Revolution that it was a kind of Mecca for the lovers of liberty visiting Boston. The anti-slavery meetings held there were often disturbed by mobs that would hold the most gifted orator at bay hour after hour, and would listen only to the songs of the Hutchinson family. Although these songs were a condensed extract of the whole anti-slavery

constitution and by-laws, yet the mob was as peaceful under these paeans to liberty as a child under the influence of an anodyne. What a welcome and beautiful vision that was when the four brothers, in blue broadcloth and white collars, turned down _a la_ Byron, and little sister Abby in silk, soft lace, and blue ribbon, appeared on the platform to sing their quaint ballads of freedom! Fresh from the hills of New Hampshire, they looked so sturdy, so vigorous, so pure, so true that they seemed fitting representatives of all the cardinal virtues, and even a howling mob could not resist their influence. Perhaps, after one of their ballads, the mob would listen five minutes to Wendell Phillips or Garrison until he gave them some home thrusts, when all was uproar again. The Northern merchants who made their fortunes out of Southern cotton, the politicians who wanted votes, and the ministers who wanted to keep peace in the churches, were all as much opposed to the anti-slavery agitation as were the slaveholders themselves. These were the classes the mob represented, though seemingly composed of gamblers, liquor dealers, and demagogues. For years the anti-slavery struggle at the North was carried on against statecraft, priestcraft, the cupidity of the moneyed classes, and the ignorance of the masses, but, in spite of all these forces of evil, it triumphed at last.

I was in Boston at the time that Lane and Wright, some metaphysical Englishmen, and our own Alcott held their famous philosophical conversations, in which Elizabeth Peabody took part. I went to them regularly. I was ambitious to absorb all the wisdom I could, but, really, I could not give an intelligent report of the points under discussion at any sitting. Oliver Johnson asked me, one day, if I enjoyed them. I thought, from a twinkle in his eye, that he thought I did not, so I told him I was ashamed to confess that I did not know what they were talking about. He said, "Neither do I,—very few of their hearers do,—so you need not be surprised that they are incomprehensible to you, nor think less of your own capacity."

I was indebted to Mr. Johnson for several of the greatest pleasures I enjoyed in Boston. He escorted me to an entire course of Theodore Parker's lectures, given in Marlborough Chapel. This was soon after the great preacher had given his famous sermon on "The Permanent and Transient in Religion," when he was ostracised, even by the Unitarians, for his radical utterances, and not permitted to preach in any of their pulpits. His lectures were deemed still more heterodox than that sermon. He shocked the orthodox churches of that day—more, even, than Ingersoll has in our times.

The lectures, however, were so soul-satisfying to me that I was surprised at the bitter criticisms I heard expressed. Though they were two hours long, I never grew weary, and, when the course ended, I said to Mr. Johnson:

"I wish I could hear them over again."

"Well, you can," said he, "Mr. Parker is to repeat them in Cambridgeport, beginning next week." Accordingly we went there and heard them again with equal satisfaction.

During the winter in Boston I attended all the lectures, churches, theaters, concerts, and temperance, peace, and prison-reform conventions within my reach. I had never lived in such an enthusiastically literary and reform latitude before, and my mental powers were kept at the highest tension. We went to Chelsea, for the summer, and boarded with the Baptist minister, the Rev. John Wesley Olmstead, afterward editor of _The Watchman and Reflector_. He had married my cousin, Mary Livingston, one of the most lovely, unselfish characters I ever knew. There I had the opportunity of meeting several of the leading Baptist ministers in New England, and, as I was thoroughly imbued with Parker's ideas, we had many heated discussions on theology. There, too, I met Orestes Bronson,

a remarkably well-read man, who had gone through every phase of religious experience from blank atheism to the bosom of the Catholic Church, where I believe he found repose at the end of his days. He was so arbitrary and dogmatic that most people did not like him; but I appreciated his acquaintance, as he was a liberal thinker and had a world of information which he readily imparted to those of a teachable spirit. As I was then in a hungering, thirsting condition for truth on every subject, the friendship of such a man was, to me, an inestimable blessing. Reading Theodore Parker's lectures, years afterward, I was surprised to find how little there was in them to shock anybody—the majority of thinking people having grown up to them.

While living in Chelsea two years, I used to walk (there being no public conveyances running on Sunday) from the ferry to Marlborough Chapel to hear Mr. Parker preach. It was a long walk, over two miles, and I was so tired, on reaching the chapel, that I made it a point to sleep through all the preliminary service, so as to be fresh for the sermon, as the friend next whom I sat always wakened me in time. One Sunday, when my friend was absent, it being a very warm day and I unusually fatigued, I slept until the sexton informed me that he was about to close the doors! In an unwary moment I imparted this fact to my Baptist friends. They made all manner of fun ever afterward of the soothing nature of Mr. Parker's theology, and my long walk, every Sunday, to repose in the shadow of a heterodox altar. Still, the loss of the sermon was the only vexatious part of it, and I had the benefit of the walk and the refreshing slumber, to the music of Mr. Parker's melodious voice and the deep-toned organ.

Mrs. Oliver Johnson and I spent two days at the Brook Farm Community when in the height of its prosperity. There I met the Ripleys,—who were, I believe, the backbone of the experiment,—William Henry Channing, Bronson Alcott, Charles A. Dana, Frederick Cabot, William Chase, Mrs. Horace Greeley, who was spending a few days there, and many others, whose names I cannot recall. Here was a charming family of intelligent men and women, doing their own farm and house work, with lectures, readings, music, dancing, and games when desired; realizing, in a measure, Edward Bellamy's beautiful vision of the equal conditions of the human family in the year 2000. The story of the beginning and end of this experiment of community life has been told so often that I will simply say that its failure was a grave disappointment to those most deeply interested in its success. Mr. Channing told me, years after, when he was pastor of the Unitarian church in Rochester, as we were wandering through Mount Hope one day, that, when the Roxbury community was dissolved and he was obliged to return to the old life of competition, he would gladly have been laid under the sod, as the isolated home seemed so solitary, silent, and selfish that the whole atmosphere was oppressive.

In 1843 my father moved to Albany, to establish my brothers-in-law, Mr. Wilkeson and Mr. McMartin, in the legal profession. That made Albany the family rallying point for a few years. This enabled me to spend several winters at the Capital and to take an active part in the discussion of the Married Woman's Property Bill, then pending in the legislature. William H. Seward, Governor of the State from 1839 to 1843, recommended the Bill, and his wife, a woman of rare intelligence, advocated it in society. Together we had the opportunity of talking with many members, both of the Senate and the Assembly, in social circles, as well as in their committee rooms. Bills were pending from 1836 until 1848, when the measure finally passed.

My second son was born in Albany, in March, 1844, under more favorable auspices than the first, as I knew, then, what to do with a baby. Returning to Chelsea we commenced housekeeping, which afforded me another chapter of experience. A new house, newly furnished, with beautiful views of Boston Bay, was all I could desire. Mr. Stanton

announced to me, in starting, that his business would occupy all his time, and that I must take entire charge of the housekeeping. So, with two good servants and two babies under my sole supervision, my time was pleasantly occupied.

When first installed as mistress over an establishment, one has that same feeling of pride and satisfaction that a young minister must have in taking charge of his first congregation. It is a proud moment in a woman's life to reign supreme within four walls, to be the one to whom all questions of domestic pleasure and economy are referred, and to hold in her hand that little family book in which the daily expenses, the outgoings and incomings, are duly registered. I studied up everything pertaining to housekeeping, and enjoyed it all. Even washing day—that day so many people dread—had its charms for me. The clean clothes on the lines and on the grass looked so white, and smelled so sweet, that it was to me a pretty sight to contemplate. I inspired my laundress with an ambition to have her clothes look white and to get them out earlier than our neighbors, and to have them ironed and put away sooner.

As Mr. Stanton did not come home to dinner, we made a picnic of our noon meal on Mondays, and all thoughts and energies were turned to speed the washing. No unnecessary sweeping or dusting, no visiting nor entertaining angels unawares on that day—it was held sacred to soap suds, blue-bags, and clotheslines. The children, only, had no deviation in the regularity of their lives. They had their drives and walks, their naps and rations, in quantity and time, as usual. I had all the most approved cook books, and spent half my time preserving, pickling, and experimenting in new dishes. I felt the same ambition to excel in all departments of the culinary art that I did at school in the **different branches of learning. My love of order and cleanliness** was carried throughout, from parlor to kitchen, from the front door to the back. I gave a man an extra shilling to pile the logs of firewood with their smooth ends outward, though I did not have them scoured white, as did our Dutch grandmothers. I tried, too, to give an artistic touch to everything—the dress of my children and servants included. My dining table was round, always covered with a clean cloth of a pretty pattern and a centerpiece of flowers in their season, pretty dishes, clean silver, and set with neatness and care. I put my soul into everything, and hence enjoyed it. I never could understand how housekeepers could rest with rubbish all round their back doors; eggshells, broken dishes, tin cans, and old shoes scattered round their premises; servants ragged and dirty, with their hair in papers, and with the kitchen and dining room full of flies. I have known even artists to be indifferent to their personal appearance and their surroundings. Surely a mother and child, tastefully dressed, and a pretty home for a framework, is, as a picture, even more attractive than a domestic scene hung on the wall. The love of the beautiful can be illustrated as well in life as on canvas. There is such a struggle among women to become artists that I really wish some of their gifts could be illustrated in clean, orderly, beautiful homes.

Our house was pleasantly situated on the Chelsea Hills, commanding a fine view of Boston, the harbor, and surrounding country. There, on the upper piazza, I spent some of the happiest days of my life, enjoying, in turn, the beautiful outlook, my children, and my books. Here, under the very shadow of Bunker Hill Monument, my third son was born. Shortly after this Gerrit Smith and his wife came to spend a few days with us, so this boy, much against my will, was named after my cousin. I did not believe in old family names unless they were peculiarly euphonious. I had a list of beautiful names for sons and daughters, from which to designate each newcomer; but, as yet, not one on my list had been used. However, I put my foot down, at No. 4, and named him Theodore, and, thus far, he has proved himself a veritable "gift of God," doing his uttermost, in every way possible, to fight the battle of freedom for woman.

During the visit of my cousin I thought I would venture on a small, select dinner party, consisting of the Rev. John Pierpont and his wife, Charles Sumner, John G. Whittier, and Joshua Leavitt. I had a new cook, Rose, whose viands, thus far, had proved delicious, so I had no anxiety on that score. But, unfortunately, on this occasion I had given her a bottle of wine for the pudding sauce and whipped cream, of which she imbibed too freely, and hence there were some glaring blunders in the _menu_ that were exceedingly mortifying. As Mr. Smith and my husband were both good talkers, I told them they must cover all defects with their brilliant conversation, which they promised to do.

Rose had all the points of a good servant, phrenologically and physiologically. She had a large head, with great bumps of caution and order, her eyes were large and soft and far apart. In selecting her, scientifically, I had told my husband, in triumph, several times what a treasure I had found. Shortly after dinner, one evening when I was out, she held the baby while the nurse was eating her supper, and carelessly burned his foot against the stove. Then Mr. Stanton suggested that, in selecting the next cook, I would better not trust to science, but inquire of the family where she lived as to her practical virtues. Poor Rose! she wept over her lapses when sober, and made fair promises for the future, but I did not dare to trust her, so we parted. The one drawback to the joys of housekeeping was then, as it is now, the lack of faithful, competent servants. The hope of co-operative housekeeping, in the near future, gives us some promise of a more harmonious domestic life.

One of the books in my library I value most highly is the first volume of Whittier's poems, published in 1838, "Dedicated to Henry B. Stanton, as a token of the author's personal friendship, and of his respect for the unreserved devotion of exalted talents to the cause of humanity and freedom." Soon after our marriage we spent a few days with our gifted Quaker poet, on his farm in Massachusetts.

I shall never forget those happy days in June; the long walks and drives, and talks under the old trees of anti-slavery experiences, and Whittier's mirth and indignation as we described different scenes in the World's Anti-slavery Convention in London. He laughed immoderately at the Tom Campbell episode. Poor fellow! he had taken too much wine that day, and when Whittier's verses, addressed to the convention, were read, he criticised them severely, and wound up by saying that the soul of a poet was not in him. Mr. Stanton sprang to his feet and recited some of Whittier's stirring stanzas on freedom, which electrified the audience, and, turning to Campbell, he said: "What do you say to that?" "Ah! that's real poetry," he replied. "And John Greenleaf Whittier is its author," said Mr. Stanton.

I enjoyed, too, the morning and evening service, when the revered mother read the Scriptures and we all bowed our heads in silent worship. There was, at times, an atmosphere of solemnity pervading everything, that was oppressive in the midst of so much that appealed to my higher nature. There was a shade of sadness in even the smile of the mother and sister, and a rigid plainness in the house and its surroundings, a depressed look in Whittier himself that the songs of the birds, the sunshine, and the bracing New England air seemed powerless to chase away, caused, as I afterward heard, by pecuniary embarrassment, and fears in regard to the delicate health of the sister. She, too, had rare poetical talent, and in her Whittier found not only a helpful companion in the practical affairs of life, but one who sympathized with him in the highest flights of which his muse was capable. Their worst fears were realized in the death of the sister not long after. In his last volume several of her poems were published, which are quite worthy the place the brother's appreciation has given them. Whittier's love and reverence for his mother and sister, so marked in every word and look, were charming features of his home life. All his poems to our sex breathe the same

tender, worshipful sentiments.

Soon after this visit at Amesbury, our noble friend spent a few days with us in Chelsea, near Boston. One evening, after we had been talking a long time of the unhappy dissensions among anti-slavery friends, by way of dissipating the shadows I opened the piano, and proposed that we should sing some cheerful songs. "Oh, no!" exclaimed Mr. Stanton, "do not touch a note; you will put every nerve of Whittier's body on edge." It seemed, to me, so natural for a poet to love music that I was surprised to know that it was a torture to him.

From our upper piazza we had a fine view of Boston harbor. Sitting there late one moonlight night, admiring the outlines of Bunker Hill Monument and the weird effect of the sails and masts of the vessels lying in the harbor, we naturally passed from the romance of our surroundings to those of our lives. I have often noticed that the most reserved people are apt to grow confidential at such an hour. It was under such circumstances that the good poet opened to me a deeply interesting page of his life, a sad romance of love and disappointment, that may not yet be told, as some who were interested in the events are still among the living.

Whittier's poems were not only one of the most important factors in the anti-slavery war and victory, but they have been equally potent in emancipating the minds of his generation from the gloomy superstitions of the puritanical religion. Oliver Wendell Holmes, in his eulogy of Whittier, says that his influence on the religious thought of the American people has been far greater than that of the occupant of any pulpit.

As my husband's health was delicate, and the New England winters proved too severe for him, we left Boston, with many regrets, and sought a more genial climate in Central New York.

CHAPTER IX.

THE FIRST WOMAN'S RIGHTS CONVENTION.

In the spring of 1847 we moved to Seneca Falls. Here we spent sixteen years of our married life, and here our other children--two sons and two daughters--were born.

Just as we were ready to leave Boston, Mr. and Mrs. Eaton and their two children arrived from Europe, and we decided to go together to Johnstown, Mr. Eaton being obliged to hurry to New York on business, and Mr. Stanton to remain still in Boston a few months. At the last moment my nurse decided she could not leave her friends and go so far away. Accordingly my sister and I started, by rail, with five children and seventeen trunks, for Albany, where we rested over night and part of the next day. We had a very fatiguing journey, looking after so many trunks and children, for my sister's children persisted in standing on the platform at every opportunity, and the younger ones would follow their example. This kept us constantly on the watch. We were thankful when safely landed once more in the old homestead in Johnstown, where we arrived at midnight. As our beloved parents had received no warning of our coming, the whole household was aroused to dispose of us. But now in safe harbor, 'mid familiar scenes and pleasant memories, our slumbers were indeed refreshing. How rapidly one throws off all care and anxiety under the parental roof, and how at sea one feels, no matter what the age may be, when the loved ones are gone forever and the home of childhood is but a dream of the past.

After a few days of rest I started, alone, for my new home, quite happy with the responsibility of repairing a house and putting all things in order. I was already acquainted with many of the people and the surroundings in Seneca Falls, as my sister, Mrs. Bayard, had lived there several years, and I had frequently made her long visits. We had quite a magnetic circle of reformers, too, in central New York. At Rochester were William Henry Channing, Frederick Douglass, the Anthonys, Posts, Hallowells, Stebbins,—some grand old Quaker families at Farmington,—the Sedgwicks, Mays, Mills, and Matilda Joslyn Gage at Syracuse; Gerrit Smith at Peterboro, and Beriah Green at Whitesboro.

The house we were to occupy had been closed for some years and needed many repairs, and the grounds, comprising five acres, were overgrown with weeds. My father gave me a check and said, with a smile, "You believe in woman's capacity to do and dare; now go ahead and put your place in order." After a minute survey of the premises and due consultation with one or two sons of Adam, I set the carpenters, painters, paper-hangers, and gardeners at work, built a new kitchen and woodhouse, and in one month took possession. Having left my children with my mother, there were no impediments to a full display of my executive ability. In the purchase of brick, timber, paint, etc., and in making bargains with workmen, I was in frequent consultation with Judge Sackett and Mr. Bascom. The latter was a member of the Constitutional Convention, then in session in Albany, and as he used to walk down whenever he was at home, to see how my work progressed, we had long talks, sitting on boxes in the midst of tools and shavings, on the status of women. I urged him to propose an amendment to Article II, Section 3, of the State Constitution, striking out the word "male," which limits the suffrage to men. But, while he fully agreed with all I had to say on the political equality of women, he had not the courage to make himself the laughing-stock of the convention. Whenever I cornered him on this point, manlike he turned the conversation to the painters and carpenters. However, these conversations had the effect of bringing him into the first woman's convention, where he did us good service.

In Seneca Falls my life was comparatively solitary, and the change from Boston was somewhat depressing. There, all my immediate friends were reformers, I had near neighbors, a new home with all the modern conveniences, and well-trained servants. Here our residence was on the outskirts of the town, roads very often muddy and no sidewalks most of the way, Mr. Stanton was frequently from home, I had poor servants, and an increasing number of children. To keep a house and grounds in good order, purchase every article for daily use, keep the wardrobes of half a dozen human beings in proper trim, take the children to dentists, shoemakers, and different schools, or find teachers at home, altogether made sufficient work to keep one brain busy, as well as all the hands I could impress into the service. Then, too, the novelty of housekeeping had passed away, and much that was once attractive in domestic life was now irksome. I had so many cares that the company I needed for intellectual stimulus was a trial rather than a pleasure.

There was quite an Irish settlement at a short distance, and continual complaints were coming to me that my boys threw stones at their pigs, cows, and the roofs of their houses. This involved constant diplomatic relations in the settlement of various difficulties, in which I was so successful that, at length, they constituted me a kind of umpire in all their own quarrels. If a drunken husband was pounding his wife, the children would run for me. Hastening to the scene of action, I would take Patrick by the collar, and, much to his surprise and shame, make him sit down and promise to behave himself. I never had one of them offer the least resistance, and in time they all came to regard me as one having authority. I strengthened my influence by cultivating good feeling. I lent the men papers to read, and invited their children into our grounds; giving them fruit, of which we had abundance, and my

children's old clothes, books, and toys. I was their physician, also—with my box of homeopathic medicines I took charge of the men, women, and children in sickness. Thus the most amicable relations were established, and, in any emergency, these poor neighbors were good friends and always ready to serve me.

But I found police duty rather irksome, especially when called out dark nights to prevent drunken fathers from disturbing their sleeping children, or to minister to poor mothers in the pangs of maternity. Alas! alas! who can measure the mountains of sorrow and suffering endured in unwelcome motherhood in the abodes of ignorance, poverty, and vice, where terror-stricken women and children are the victims of strong men frenzied with passion and intoxicating drink?

Up to this time life had glided by with comparative ease, but now the real struggle was upon me. My duties were too numerous and varied, and none sufficiently exhilarating or intellectual to bring into play my higher faculties. I suffered with mental hunger, which, like an empty stomach, is very depressing. I had books, but no stimulating companionship. To add to my general dissatisfaction at the change from Boston, I found that Seneca Falls was a malarial region, and in due time all the children were attacked with chills and fever which, under homeopathic treatment in those days, lasted three months. The servants were afflicted in the same way. Cleanliness, order, the love of the beautiful and artistic, all faded away in the struggle to accomplish what was absolutely necessary from hour to hour. Now I understood, as I never had before, how women could sit down and rest in the midst of general disorder. Housekeeping, under such conditions, was impossible, so I packed our clothes, locked up the house, and went to that harbor of safety, home, as I did ever after in stress of weather.

I now fully understood the practical difficulties most women had to contend with in the isolated household, and the impossibility of woman's best development if in contact, the chief part of her life, with servants and children. Fourier's phalansterie community life and co-operative households had a new significance for me. Emerson says, "A healthy discontent is the first step to progress." The general discontent I felt with woman's portion as wife, mother, housekeeper, physician, and spiritual guide, the chaotic conditions into which everything fell without her constant supervision, and the wearied, anxious look of the majority of women impressed me with a strong feeling that some active measures should be taken to remedy the wrongs of society in general, and of women in particular. My experience at the World's Anti-slavery Convention, all I had read of the legal status of women, and the oppression I saw everywhere, together swept across my soul, intensified now by many personal experiences. It seemed as if all the elements had conspired to impel me to some onward step. I could not see what to do or where to begin—my only thought was a public meeting for protest and discussion.

In this tempest-tossed condition of mind I received an invitation to spend the day with Lucretia Mott, at Richard Hunt's, in Waterloo. There I met several members of different families of Friends, earnest, thoughtful women. I poured out, that day, the torrent of my long-accumulating discontent, with such vehemence and indignation that I stirred myself, as well as the rest of the party, to do and dare anything. My discontent, according to Emerson, must have been healthy, for it moved us all to prompt action, and we decided, then and there, to call a "Woman's Rights Convention." We wrote the call that evening and published it in the Seneca County Courier the next day, the 14th of July, 1848, giving only five days' notice, as the convention was to be held on the 19th and 20th. The call was inserted without signatures,—in fact it was a mere announcement of a meeting,—but the chief movers and managers were Lucretia Mott, Mary Ann McClintock, Jane Hunt, Martha C. Wright, and myself. The convention, which was held two days in the

Methodist Church, was in every way a grand success. The house was crowded at every session, the speaking good, and a religious earnestness dignified all the proceedings.

These were the hasty initiative steps of "the most momentous reform that had yet been launched on the world--the first organized protest against the injustice which had brooded for ages over the character and destiny of one-half the race." No words could express our astonishment on finding, a few days afterward, that what seemed to us so timely, so rational, and so sacred, should be a subject for sarcasm and ridicule to the entire press of the nation. With our Declaration of Rights and Resolutions for a text, it seemed as if every man who could wield a pen prepared a homily on "woman's sphere." All the journals from Maine to Texas seemed to strive with each other to see which could make our movement appear the most ridiculous. The anti-slavery papers stood by us manfully and so did Frederick Douglass, both in the convention and in his paper, The North Star, but so pronounced was the popular voice against us, in the parlor, press, and pulpit, that most of the ladies who had attended the convention and signed the declaration, one by one, withdrew their names and influence and joined our persecutors. Our friends gave us the cold shoulder and felt themselves disgraced by the whole proceeding.

If I had had the slightest premonition of all that was to follow that convention, I fear I should not have had the courage to risk it, and I must confess that it was with fear and trembling that I consented to attend another, one month afterward, in Rochester. Fortunately, the first one seemed to have drawn all the fire, and of the second but little was said. But we had set the ball in motion, and now, in quick succession, conventions were held in Ohio, Indiana, Massachusetts, Pennsylvania, and in the City of New York, and have been kept up nearly every year since.

The most noteworthy of the early conventions were those held in Massachusetts, in which such men as Garrison, Phillips, Channing, Parker, and Emerson took part. It was one of these that first attracted the attention of Mrs. John Stuart Mill, and drew from her pen that able article on "The Enfranchisement of Woman," in the Westminster Review of October, 1852.

The same year of the convention, the Married Woman's Property Bill, which had given rise to some discussion on woman's rights in New York, had passed the legislature. This encouraged action on the part of women, as the reflection naturally arose that, if the men who make the laws were ready for some onward step, surely the women themselves should express some interest in the legislation. Ernestine L. Rose, Paulina Wright (Davis), and I had spoken before committees of the legislature years before, demanding equal property rights for women. We had circulated petitions for the Married Woman's Property Bill for many years, and so also had the leaders of the Dutch aristocracy, who desired to see their life-long accumulations descend to their daughters and grandchildren rather than pass into the hands of dissipated, thriftless sons-in-law. Judge Hertell, Judge Fine, and Mr. Geddes of Syracuse prepared and championed the several bills, at different times, before the legislature. Hence the demands made in the convention were not entirely new to the reading and thinking public of New York--the first State to take any action on the question. As New York was the first State to put the word "male" in her constitution in 1778, it was fitting that she should be first in more liberal legislation. The effect of the convention on my own mind was most salutary. The discussions had cleared my ideas as to the primal steps to be taken for woman's enfranchisement, and the opportunity of expressing myself fully and freely on a subject I felt so deeply about was a great relief. I think all women who attended the convention felt better for the statement of their wrongs, believing that the first step had been taken to right them.

Soon after this I was invited to speak at several points in the neighborhood. One night, in the Quaker Meeting House at Farmington, I invited, as usual, discussion and questions when I had finished. We all waited in silence for a long time; at length a middle-aged man, with a broad-brimmed hat, arose and responded in a sing-song tone: "All I have to say is, if a hen can crow, let her crow," emphasizing "crow" with an upward inflection on several notes of the gamut. The meeting adjourned with mingled feelings of surprise and merriment. I confess that I felt somewhat chagrined in having what I considered my unanswerable arguments so summarily disposed of, and the serious impression I had made on the audience so speedily dissipated. The good man intended no disrespect, as he told me afterward. He simply put the whole argument in a nutshell: "Let a woman do whatever she can."

With these new duties and interests, and a broader outlook on human life, my petty domestic annoyances gradually took a subordinate place. Now I began to write articles for the press, letters to conventions held in other States, and private letters to friends, to arouse them to thought on this question.

The pastor of the Presbyterian Church, Mr. Bogue, preached several sermons on Woman's Sphere, criticising the action of the conventions in Seneca Falls and Rochester. Elizabeth McClintock and I took notes and answered him in the county papers. Gradually we extended our labors and attacked our opponents in the New York Tribune, whose columns were open to us in the early days, Mr. Greeley being, at that time, one of our most faithful champions.

In answering all the attacks, we were compelled to study canon and civil law, constitutions, Bibles, science, philosophy, and history, sacred and profane. Now my mind, as well as my hands, was fully occupied, and instead of mourning, as I had done, over what I had lost in leaving Boston, I tried in every way to make the most of life in Seneca Falls. Seeing that elaborate refreshments prevented many social gatherings, I often gave an evening entertainment without any. I told the young people, whenever they wanted a little dance or a merry time, to make our house their rallying point, and I would light up and give them a glass of water and some cake. In that way we had many pleasant informal gatherings. Then, in imitation of Margaret Fuller's Conversationals, we started one which lasted several years. We selected a subject each week on which we all read and thought; each, in turn, preparing an essay ten minutes in length.

These were held, at different homes, Saturday of each week. On coming together we chose a presiding officer for the evening, who called the meeting to order, and introduced the essayist. That finished, he asked each member, in turn, what he or she had read or thought on the subject, and if any had criticisms to make on the essay. Everyone was expected to contribute something. Much information was thus gained, and many spicy discussions followed. All the ladies, as well as the gentlemen, presided in turn, and so became familiar with parliamentary rules. The evening ended with music, dancing, and a general chat. In this way we read and thought over a wide range of subjects and brought together the best minds in the community. Many young men and women who did not belong to what was considered the first circle,—for in every little country village there is always a small clique that constitutes the aristocracy,—had the advantages of a social life otherwise denied them. I think that all who took part in this Conversation Club would testify to its many good influences.

I had three quite intimate young friends in the village who spent much of their spare time with me, and who added much to my happiness: Frances Hoskins, who was principal of the girls' department in the academy, with whom I discussed politics and religion; Mary Bascom, a good talker on

the topics of the day, and Mary Crowninshield, who played well on the piano. As I was very fond of music, Mary's coming was always hailed with delight. Her mother, too, was a dear friend of mine, a woman of rare intelligence, refinement, and conversational talent. She was a Schuyler, and belonged to the Dutch aristocracy in Albany. She died suddenly, after a short illness. I was with her in the last hours and held her hand until the gradually fading spark of life went out. Her son is Captain A.S. Crowninshield of our Navy.

My nearest neighbors were a very agreeable, intelligent family of sons and daughters. But I always felt that the men of that household were given to domineering. As the mother was very amiable and self-sacrificing, the daughters found it difficult to rebel. One summer, after general house-cleaning, when fresh paint and paper had made even the kitchen look too dainty for the summer invasion of flies, the queens of the household decided to move the sombre cook-stove into a spacious woodhouse, where it maintained its dignity one week, in the absence of the head of the home. The mother and daughters were delighted with the change, and wondered why they had not made it before during the summer months. But their pleasure was shortlived. Father and sons rose early the first morning after his return and moved the stove back to its old place. When the wife and daughters came down to get their breakfast (for they did all their own work) they were filled with grief and disappointment. The breakfast was eaten in silence, the women humbled with a sense of their helplessness, and the men gratified with a sense of their power. These men would probably all have said "home is woman's sphere," though they took the liberty of regulating everything in her sphere.

[Illustration: MRS. STANTON AND SON, 1854.]

[Illustration: Susan B. Anthony 1820-Feb. 15, 1858--]

CHAPTER X.

SUSAN B. ANTHONY.

The reports of the conventions held in Seneca Falls and Rochester, N.Y., in 1848, attracted the attention of one destined to take a most important part in the new movement--Susan B. Anthony, who, for her courage and executive ability, was facetiously called by William Henry Channing, the Napoleon of our struggle. At this time she was teaching in the academy at Canajoharie, a little village in the beautiful valley of the Mohawk.

"The Woman's Declaration of Independence" issued from those conventions startled and amused her, and she laughed heartily at the novelty and presumption of the demand. But, on returning home to spend her vacation, she was surprised to find that her sober Quaker parents and sister, having attended the Rochester meetings, regarded them as very profitable and interesting, and the demands made as proper and reasonable. She was already interested in the anti-slavery and temperance reforms, was an active member of an organization called "The Daughters of Temperance," and had spoken a few times in their public meetings. But the new gospel of "Woman's Rights," found a ready response in her mind, and, from that time, her best efforts have been given to the enfranchisement of women.

As, from this time, my friend is closely connected with my narrative and will frequently appear therein, a sketch of her seems appropriate.

Lord Bacon has well said: "He that hath wife and children hath given

hostages to fortune; for they are impediments to great enterprises either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men; which, both in affection and means, have married and endowed the public."

This bit of Baconian philosophy, as alike applicable to women, was the subject, not long since, of a conversation with a remarkably gifted Englishwoman. She was absorbed in many public interests and had conscientiously resolved never to marry, lest the cares necessarily involved in matrimony should make inroads upon her time and thought, to the detriment of the public good. "Unless," said she, "some women dedicate themselves to the public service, society is robbed of needed guardians for the special wants of the weak and unfortunate. There should be, in the secular world, certain orders corresponding in a measure to the grand sisterhoods of the Catholic Church, to the members of which, as freely as to men, all offices, civic and ecclesiastical, should be open." That this ideal will be realized may be inferred from the fact that exceptional women have, in all ages, been leaders in great projects of charity and reform, and that now many stand waiting only the sanction of their century, ready for wide altruistic labors.

The world has ever had its vestal virgins, its holy women, mothers of ideas rather than of men; its Marys, as well as its Marthas, who, rather than be busy housewives, preferred to sit at the feet of divine wisdom, and ponder the mysteries of the unknown. All hail to Maria Mitchell, Harriet Hosmer, Charlotte Cushman, Alice and Phoebe Gary, Louisa Alcott, Dr. Elizabeth Blackwell, Frances Willard, and Clara Barton! All honor to the noble women who have devoted earnest lives to the intellectual and moral needs of mankind!

Susan B. Anthony was of sturdy New England stock, and it was at the foot of Old Greylock, South Adams, Mass., that she gave forth her first rebellious cry. There the baby steps were taken, and at the village school the first stitches were learned, and the A B C duly mastered. When five winters had passed over Susan's head, there came a time of great domestic commotion, and, in her small way, the child seized the idea that permanence is not the rule of life. The family moved to Battenville, N.Y., where Mr. Anthony became one of the wealthiest men in Washington County. Susan can still recall the stately coldness of the great house—how large the bare rooms, with their yellow-painted floors, seemed, in contrast with her own diminutiveness, and the outlook of the schoolroom where for so many years, with her brothers and sisters, she pursued her studies under private tutors.

Mr. Anthony was a stern Hicksite Quaker. In Susan's early life he objected on principle to all forms of frivolous amusement, such as music, dancing, or novel reading, while games and even pictures were regarded as meaningless luxuries. Such puritanical convictions might have easily degenerated into mere cant; but underlying all was a broad and firm basis of wholesome respect for individual freedom and a brave adherence to truth. He was a man of good business capacity, and a thorough manager of his wide and lucrative interests. He saw that compensation and not chance ruled in the commercial world, and he believed in the same just, though often severe, law in the sphere of morals. Such a man was not apt to walk humbly in the path mapped out by his religious sect. He early offended by choosing a Baptist for a wife. For this first offense he was "disowned," and, according to Quaker usage, could only be received into fellowship again by declaring himself "sorry" for his crime in full meeting. He was full of devout thankfulness for the good woman by his side, and destined to be thankful to the very end for this companion, so calm, so just, so far-seeing. He rose in meeting, and said he was "sorry" that the rules of the society were such that, in marrying the woman he loved, he had committed offense! He admitted that he was "sorry" for something, so was taken

back into the body of the faithful! But his faith had begun to weaken in many minor points of discipline. His coat soon became a cause of offense and called forth another reproof from those buttoned up in conforming garments. The petty forms of Quakerism began to lose their weight with him altogether, and he was finally disowned for allowing the village youth to be taught dancing in an upper room of his dwelling. He was applied to for this favor on the ground that young men were under great temptation to drink if the lessons were given in the hotel; and, being a rigid temperance man, he readily consented, though his principles, in regard to dancing, would not allow his own sons and daughters to join in the amusement. But the society could accept no such discrimination in what it deemed sin, nor such compromise with worldly frivolity, and so Mr. Anthony was seen no more in meeting. But, in later years, in Rochester he was an attentive listener to Rev. William Henry Channing.

The effect of all this on Susan is the question of interest. No doubt she early weighed the comparative moral effects of coats cut with capes and those cut without, of purely Quaker conjugal love and that deteriorated with Baptist affection. Susan had an earnest soul and a conscience tending to morbidity; but a strong, well-balanced body and simple family life soothed her too active moral nature and gave the world, instead of a religious fanatic, a sincere, concentrated worker. Every household art was taught her by her mother, and so great was her ability that the duty demanding especial care was always given into her hands. But ever, amid school and household tasks, her day-dream was that, in time, she might be a "high-seat" Quaker. Each Sunday, up to the time of the third disobedience, Mr. Anthony went to the Quaker meeting house, some thirteen miles from home, his wife and children usually accompanying him, though, as non-members, they were rigidly excluded from all business discussions. Exclusion was very pleasant in the bright days of summer; but, on one occasion in December, decidedly unpleasant for the seven-year-old Susan. When the blinds were drawn, at the close of the religious meeting, and non-members retired, Susan sat still. Soon she saw a thin old lady with blue goggles come down from the "high seat." Approaching her, the Quakeress said softly, "Thee is not a member--thee must go out." "No; my mother told me not to go out in the cold," was the child's firm response. "Yes, but thee must go out--thee is not a member." "But my father is a member." "Thee is not a member," and Susan felt as if the spirit was moving her and soon found herself in outer coldness. Fingers and toes becoming numb, and a bright fire in a cottage over the way beckoning warmly to her, the exile from the chapel resolved to seek secular shelter. But alas! she was confronted by a huge dog, and just escaped with whole skin though capeless jacket. We may be sure there was much talk, that night, at the home fireside, and the good Baptist wife declared that no child of hers should attend meeting again till made a member. Thereafter, by request of her father, Susan became a member of the Quaker church.

Later, definite convictions took root in Miss Anthony's heart. Hers is, indeed, a sincerely religious nature. To be a simple, earnest Quaker was the aspiration of her girlhood; but she shrank from adopting the formal language and plain dress. Dark hours of conflict were spent over all this, and she interpreted her disinclination as evidence of unworthiness. Poor little Susan! As we look back with the knowledge of our later life, we translate the heart-burnings as unconscious protests against labeling your free soul, against testing your reasoning conviction of to-morrow by any shibboleth of to-day's belief. We hail this child-intuition as a prophecy of the uncompromising truthfulness of the mature woman. Susan Anthony was taught simply that she must enter into the holy of holies of her own self, meet herself, and be true to the revelation. She first found words to express her convictions in listening to Rev. William Henry Channing, whose teaching had a lasting spiritual influence upon her. To-day Miss Anthony is an agnostic. As to the nature of the Godhead and of the life beyond her horizon she does not profess to know anything. Every energy of her soul is centered upon

the needs of this world. To her, work is worship. She has not stood aside, shivering in the cold shadows of uncertainty, but has moved on with the whirling world, has done the good given her to do, and thus, in darkest hours, has been sustained by an unfaltering faith in the final perfection of all things. Her belief is not orthodox, but it is religious. In ancient Greece she would have been a Stoic; in the era of the Reformation, a Calvinist; in King Charles' time, a Puritan; but in this nineteenth century, by the very laws of her being, she is a Reformer.

For the arduous work that awaited Miss Anthony her years of young womanhood had given preparation. Her father, though a man of wealth, made it a matter of conscience to train his girls, as well as his boys, to self-support. Accordingly Susan chose the profession of teacher, and made her first essay during a summer vacation in a school her father had established for the children of his employes. Her success was so marked, not only in imparting knowledge, but also as a disciplinarian, that she followed this career steadily for fifteen years, with the exception of some months given in Philadelphia to her own training. Of the many school rebellions which she overcame, one rises before me, prominent in its ludicrous aspect. This was in the district school at Center Falls, in the year 1839. Bad reports were current there of male teachers driven out by a certain strapping lad. Rumor next told of a Quaker maiden coming to teach--a Quaker maiden of peace principles. The anticipated day and Susan arrived. She looked very meek to the barbarian of fifteen, so he soon began his antics. He was called to the platform, told to lay aside his jacket, and, thereupon, with much astonishment received from the mild Quaker maiden, with a birch rod applied calmly but with precision, an exposition of the *argumentum ad hominem* based on the *a posteriori* method of reasoning. Thus Susan departed from her principles, but not from the school.

But, before long, conflicts in the outside world disturbed our young teacher. The multiplication table and spelling book no longer enchained her thoughts; larger questions began to fill her mind. About the year **1850 Susan B. Anthony hid her ferule away. Temperance, anti-slavery, woman suffrage**--three pregnant questions--presented themselves, demanding her consideration. Higher, ever higher, rose their appeals, until she resolved to dedicate her energy and thought to the burning needs of the hour. Owing to early experience of the disabilities of her sex, the first demand for equal rights for women found echo in Susan's heart. And, though she was in the beginning startled to hear that women had actually met in convention, and by speeches and resolutions had declared themselves man's peer in political rights, and had urged radical changes in State constitutions and the whole system of American jurisprudence; yet the most casual review convinced her that these claims were but the logical outgrowth of the fundamental theories of our republic.

At this stage of her development I met my future friend and coadjutor for the first time. How well I remember the day! George Thompson and William Lloyd Garrison having announced an anti-slavery meeting in Seneca Falls, Miss Anthony came to attend it. These gentlemen were my guests. Walking home, after the adjournment, we met Mrs. Bloomer and Miss Anthony on the corner of the street, waiting to greet us. There she stood, with her good, earnest face and genial smile, dressed in gray delaine, hat and all the same color, relieved with pale blue ribbons, the perfection of neatness and sobriety. I liked her thoroughly, and why I did not at once invite her home with me to dinner, I do not know. She accuses me of that neglect, and has never forgiven me, as she wished to see and hear all she could of our noble friends. I suppose my mind was full of what I had heard, or my coming dinner, or the probable behavior of three mischievous boys who had been busily exploring the premises while I was at the meeting.

That I had abundant cause for anxiety in regard to the philosophical experiments these young savages might try the reader will admit, when informed of some of their performances. Henry imagined himself possessed of rare powers of invention (an ancestral weakness for generations), and so made a life preserver of corks, and tested its virtues on his brother, who was about eighteen months old. Accompanied by a troop of expectant boys, the baby was drawn in his carriage to the banks of the Seneca, stripped, the string of corks tied under his arms, and set afloat in the river, the philosopher and his satellites, in a rowboat, watching the experiment. The baby, accustomed to a morning bath in a large tub, splashed about joyfully, keeping his head above water. He was as blue as indigo and as cold as a frog when rescued by his anxious mother. The next day the same victimized infant was seen, by a passing friend, seated on the chimney, on the highest peak of the house. Without alarming anyone, the friend hurried up to the housetop and rescued the child. Another time the three elder brothers entered into a conspiracy, and locked up the fourth, Theodore, in the smoke-house. Fortunately, he sounded the alarm loud and clear, and was set free in safety, whereupon the three were imprisoned in a garret with two barred windows. They summarily kicked out the bars, and, sliding down on the lightning rod, betook themselves to the barn for liberty. The youngest boy, Gerrit, then only five years old, skinned his hands in the descent. This is a fair sample of the quiet happiness I enjoyed in the first years of motherhood.

It was 'mid such exhilarating scenes that Miss Anthony and I wrote addresses for temperance, anti-slavery, educational, and woman's rights conventions. Here we forged resolutions, protests, appeals, petitions, agricultural reports, and constitutional arguments; for we made it a matter of conscience to accept every invitation to speak on every question, in order to maintain woman's right to do so. To this end we took turns on the domestic watchtowers, directing amusements, settling disputes, protecting the weak against the strong, and trying to secure equal rights to all in the home as well as the nation. I can recall many a stern encounter between my friend and the young experimenter. It is pleasant to remember that he never seriously injured any of his victims, and only once came near fatally shooting himself with a pistol. The ball went through his hand; happily a brass button prevented it from penetrating his heart.

It is often said, by those who know Miss Anthony best, that she has been my good angel, always pushing and goading me to work, and that but for her pertinacity I should never have accomplished the little I have. On the other hand it has been said that I forged the thunderbolts and she fired them. Perhaps all this is, in a measure, true. With the cares of a large family I might, in time, like too many women, have become wholly absorbed in a narrow family selfishness, had not my friend been continually exploring new fields for missionary labors. Her description of a body of men on any platform, complacently deciding questions in which woman had an equal interest, without an equal voice, readily roused me to a determination to throw a firebrand into the midst of their assembly.

Thus, whenever I saw that stately Quaker girl coming across my lawn, I knew that some happy convocation of the sons of Adam was to be set by the ears, by one of our appeals or resolutions. The little portmanteau, stuffed with facts, was opened, and there we had what the Rev. John Smith and Hon. Richard Roe had said: false interpretations of Bible texts, the statistics of women robbed of their property, shut out of some college, half paid for their work, the reports of some disgraceful trial; injustice enough to turn any woman's thoughts from stockings and puddings. Then we would get out our pens and write articles for papers, or a petition to the legislature; indite letters to the faithful, here and there; stir up the women in Ohio, Pennsylvania, or Massachusetts; call on _The Lily, The Una, The Liberator, The Standard_ to remember our

wrongs as well as those of the slave. We never met without issuing a pronouncement on some question. In thought and sympathy we were one, and in the division of labor we exactly complemented each other. In writing we did better work than either could alone. While she is slow and analytical in composition, I am rapid and synthetic. I am the better writer, she the better critic. She supplied the facts and statistics, I the philosophy and rhetoric, and, together, we have made arguments that have stood unshaken through the storms of long years; arguments that no one has answered. Our speeches may be considered the united product of our two brains.

So entirely one are we that, in all our associations, ever side by side on the same platform, not one feeling of envy or jealousy has ever shadowed our lives. We have indulged freely in criticism of each other when alone, and hotly contended whenever we have differed, but in our friendship of years there has never been the break of one hour. To the world we always seem to agree and uniformly reflect each other. Like husband and wife, each has the feeling that we must have no differences in public. Thus united, at an early day we began to survey the state and nation, the future field of our labors. We read, with critical eyes, the proceedings of Congress and legislatures, of general assemblies and synods, of conferences and conventions, and discovered that, in all alike, the existence of woman was entirely ignored.

Night after night, by an old-fashioned fireplace, we plotted and planned the coming agitation; how, when, and where each entering wedge could be driven, by which women might be recognized and their rights secured. Speedily the State was aflame with disturbances in temperance and teachers' conventions, and the press heralded the news far and near that women delegates had suddenly appeared, demanding admission in men's conventions; that their rights had been hotly contested session after session, by liberal men on the one side, the clergy and learned professors on the other; an overwhelming majority rejecting the women with terrible anathemas and denunciations. Such battles were fought over and over in the chief cities of many of the Northern States, until the bigotry of men in all the reforms and professions was thoroughly exposed. Every right achieved, to enter a college, to study a profession, to labor in some new industry, or to advocate a reform measure was contended for inch by inch.

Many of those enjoying all these blessings now complacently say, "If these pioneers in reform had only pressed their measures more judiciously, in a more ladylike manner, in more choice language, with a more deferential attitude, the gentlemen could not have behaved so rudely." I give, in these pages, enough of the characteristics of these women, of the sentiments they expressed, of their education, ancestry, and position to show that no power could have met the prejudice and bigotry of that period more successfully than they did who so bravely and persistently fought and conquered them.

Miss Anthony first carried her flag of rebellion into the State conventions of teachers, and there fought, almost single-handed, the battle for equality. At the close of the first decade she had compelled conservatism to yield its ground so far as to permit women to participate in all debates, deliver essays, vote, and hold honored positions as officers. She labored as sincerely in the temperance movement, until convinced that woman's moral power amounted to little as a civil agent, until backed by ballot and coined into State law. She still never loses an occasion to defend co-education and prohibition, and solves every difficulty with the refrain, "woman suffrage," as persistent as the "never more" of Poe's raven.

CHAPTER XI.

SUSAN B. ANTHONY--_Continued_.

It was in 1852 that anti-slavery, through the eloquent lips of such men as George Thompson, Phillips, and Garrison, first proclaimed to Miss Anthony its pressing financial necessities. To their inspired words she gave answer, four years afterward, by becoming a regularly employed agent in the Anti-slavery Society. For her espoused cause she has always made boldest demands. In the abolition meetings she used to tell each class why it should support the movement financially; invariably calling upon Democrats to give liberally, as the success of the cause would enable them to cease bowing the knee to the slave power.

There is scarce a town, however small, from New York to San Francisco, that has not heard her ringing voice. Who can number the speeches she has made on lyceum platforms, in churches, schoolhouses, halls, barns, and in the open air, with a lumber wagon or a cart for her rostrum? Who can describe the varied audiences and social circles she has cheered and interested? Now we see her on the far-off prairies, entertaining, with sterling common sense, large gatherings of men, women, and children, seated on rough boards in some unfinished building; again, holding public debates in some town with half-fledged editors and clergymen; next, sailing up the Columbia River and, in hot haste to meet some appointment, jolting over the rough mountains of Oregon and Washington; and then, before legislative assemblies, constitutional conventions, and congressional committees, discussing with senators and judges the letter and spirit of constitutional law.

Miss Anthony's style of speaking is rapid and vehement. In debate she is ready and keen, and she is always equal to an emergency. Many times in traveling with her through the West, especially on our first trip to Kansas and California, we were suddenly called upon to speak to the women assembled at the stations. Filled with consternation, I usually appealed to her to go first; and, without a moment's hesitation, she could always fill five minutes with some appropriate words and inspire me with thoughts and courage to follow. The climax of these occasions was reached in an institution for the deaf and dumb in Michigan. I had just said to my friend, "There is one comfort in visiting this place; we shall not be asked to speak," when the superintendent, approaching us, said, "Ladies, the pupils are assembled in the chapel, ready to hear you. I promised to invite you to speak to them as soon as I heard you were in town." The possibility of addressing such an audience was as novel to Miss Anthony as to me; yet she promptly walked down the aisle to the platform, as if to perform an ordinary duty, while I, half distracted with anxiety, wondering by what process I was to be placed in communication with the deaf and dumb, reluctantly followed. But the manner was simple enough, when illustrated. The superintendent, standing by our side, repeated, in the sign language, what was said as fast as uttered; and by laughter, tears, and applause, the pupils showed that they fully appreciated the pathos, humor, and argument.

One night, crossing the Mississippi at McGregor, Iowa, we were icebound in the middle of the river. The boat was crowded with people, hungry, tired, and cross with the delay. Some gentlemen, with whom we had been talking on the cars, started the cry, "Speech on woman suffrage!" Accordingly, in the middle of the Mississippi River, at midnight, we presented our claims to political representation, and debated the question of universal suffrage until we landed. Our voyagers were quite thankful that we had shortened the many hours, and we equally so at having made several converts and held a convention on the very bosom of the great "Mother of Waters." Only once in all these wanderings was Miss Anthony taken by surprise, and that was on being asked to speak to the inmates of an insane asylum. "Bless me!" said she, "it is as much as I

can do to talk to the sane! What could I say to an audience of lunatics?" Her companion, Virginia L. Minor of St. Louis, replied: "This is a golden moment for you, the first opportunity you have ever had, according to the constitutions, to talk to your 'peers,' for is not the right of suffrage denied to 'idiots, criminals, lunatics, and women'?"

Much curiosity has been expressed as to the love-life of Miss Anthony; but, if she has enjoyed or suffered any of the usual triumphs or disappointments of her sex, she has not yet vouchsafed this information to her biographers. While few women have had more sincere and lasting friendships, or a more extensive correspondence with a large circle of noble men, yet I doubt if one of them can boast of having received from her any exceptional attention. She has often playfully said, when questioned on this point, that she could not consent that the man she loved, described in the Constitution as a white male, native born, American citizen, possessed of the right of self-government, eligible to the office of President of the great Republic, should unite his destinies in marriage with a political slave and pariah. "No, no; when I am crowned with all the rights, privileges, and immunities of a citizen, I may give some consideration to this social institution; but until then I must concentrate all my energies on the enfranchisement of my own sex." Miss Anthony's love-life, like her religion, has manifested itself in steadfast, earnest labors for men in general. She has been a watchful and affectionate daughter, sister, friend, and those who have felt the pulsations of her great heart know how warmly it beats for all.

As the custom has long been observed, among married women, of celebrating the anniversaries of their wedding-day, quite properly the initiative has been taken, in late years, of doing honor to the great events in the lives of single women. Being united in closest bonds to her profession, Dr. Harriet K. Hunt of Boston celebrated her twenty-fifth year of faithful services as a physician by giving to her friends and patrons a large reception, which she called her silver wedding. From a feeling of the sacredness of her life work, the admirers of Susan B. Anthony have been moved to mark, by reception and convention, her rapid-flowing years and the passing decades of the suffrage movement. To the most brilliant occasion of this kind, the invitation cards were as follows:

The ladies of the Woman's Bureau invite you to a reception on Tuesday evening, February 15th, to celebrate the fiftieth birthday of Susan B. Anthony, when her friends will have an opportunity to show their appreciation of her long services in behalf of woman's emancipation.

No. 49 East 23d St., New York,

February 10, 1870.

Elizabeth B. Phelps,

Anna B. Darling,

Charlotte Beebe Wilbour.

In response to the invitation, the parlors of the bureau were crowded with friends to congratulate Miss Anthony on the happy event, many bringing valuable gifts as an expression of their gratitude. Among other presents were a handsome gold watch and checks to the amount of a thousand dollars. The guests were entertained with music, recitations, the reading of many piquant letters of regret from distinguished people, and witty rhymes written for the occasion by the Cary sisters. Miss Anthony received her guests with her usual straightforward simplicity, and in a few earnest words expressed her thanks for the presents and praises showered upon her. The comments of the leading journals, next

day, were highly complimentary, and as genial as amusing. All dwelt on the fact that, at last, a woman had arisen brave enough to assert her right to grow old and openly declare that half a century had rolled over her head.

Of carefully prepared written speeches Miss Anthony has made few; but these, by the high praise they called forth, prove that she can—in spite of her own declaration to the contrary—put her sterling thoughts on paper concisely and effectively. After her exhaustive plea, in 1880, for a Sixteenth Amendment before the Judiciary Committee of the Senate, Senator Edmunds accosted her, as she was leaving the Capitol, and said he neglected to tell her, in the committee room, that she had made an argument, no matter what his personal feelings were as to the conclusions reached, which was unanswerable—an argument, unlike the usual platform oratory given at hearings, suited to a committee of men trained to the law.

It was in 1876 that Miss Anthony gave her much criticised lecture on "Social Purity" in Boston. As to the result she felt very anxious; for the intelligence of New England composed her audience, and it did not still her heart-beats to see, sitting just in front of the platform, her revered friend, William Lloyd Garrison. But surely every fear vanished when she felt the grand old abolitionist's hand warmly pressing hers, and heard him say that to listen to no one else would he have had courage to leave his sick room, and that he felt fully repaid by her grand speech, which neither in matter nor manner would he have changed in the smallest particular. But into Miss Anthony's private correspondence one must look for examples of her most effective writing. Verb or substantive is often wanting, but you can always catch the thought, and will ever find it clear and suggestive. It is a strikingly strange dialect, but one that touches, at times, the deepest chords of pathos and humor, and, when stirred by some great event, is highly eloquent.

From being the most ridiculed and mercilessly persecuted woman, Miss Anthony has become the most honored and respected in the nation. Witness the praises of press and people, and the enthusiastic ovations she received on her departure for Europe in 1883. Never were warmer expressions of regret for an absence, nor more sincere prayers for a speedy return, accorded to any American on leaving his native shores. This slow awaking to the character of her services shows the abiding sense of justice in the human soul. Having spent the winter of 1882-83 in Washington, trying to press to a vote the bill for a Sixteenth Amendment before Congress, and the autumn in a vigorous campaign through Nebraska, where a constitutional amendment to enfranchise women had been submitted to the people, she felt the imperative need of an entire change in the current of her thoughts. Accordingly, after one of the most successful conventions ever held at the national capital, and a most flattering ovation in the spacious parlors of the Riggs House, and a large reception in Philadelphia, she sailed for Europe.

Fortunate in being perfectly well during the entire voyage, our traveler received perpetual enjoyment in watching the ever varying sea and sky. To the captain's merry challenge to find anything so grand as the ocean, she replied, "Yes, these mighty forces in nature do indeed fill me with awe; but this vessel, with deep-buried fires, powerful machinery, spacious decks, and tapering masts, walking the waves like a thing of life, and all the work of man, impresses one still more deeply. Lo! in man's divine creative power is fulfilled the prophecy, 'Ye shall be as Gods!'"

In all her journeyings through Germany, Italy, and France, Miss Anthony was never the mere sight-seer, but always the humanitarian and reformer in traveler's guise. Few of the great masterpieces of art gave her real enjoyment. The keen appreciation of the beauties of sculpture, painting,

and architecture, which one would have expected to find in so deep a religious nature, was wanting, warped, no doubt, by her early Quaker training. That her travels gave her more pain than pleasure was, perhaps, not so much that she had no appreciation of aesthetic beauty, but that she quickly grasped the infinitude of human misery; not because her soul did not feel the heights to which art had risen, but that it vibrated in every fiber to the depths to which mankind had fallen. Wandering through a gorgeous palace one day, she exclaimed, "What do you find to admire here? If it were a school of five hundred children being educated into the right of self-government I could admire it, too; but standing for one man's pleasure, I say no!" In the quarters of one of the devotees, at the old monastery of the Certosa, at Florence, there lies, on a small table, an open book, in which visitors register. On the occasion of Miss Anthony's visit the pen and ink proved so unpromising that her entire party declined this opportunity to make themselves famous, but she made the rebellious pen inscribe, "Perfect equality for women, civil, political, religious. Susan B. Anthony, U.S.A." Friends, who visited the monastery next day, reported that lines had been drawn through this heretical sentiment.

During her visit at the home of Mr. and Mrs. Sargent, in Berlin, Miss Anthony quite innocently posted her letters in the official envelopes of our Suffrage Association, which bore the usual mottoes, "No just government can be formed without the consent of the governed," etc. In a few days an official brought back a large package, saying, "Such sentiments are not allowed to pass through the post office." Probably nothing saved her from arrest as a socialist, under the tyrannical police regulations, but the fact that she was the guest of the Minister Plenipotentiary of the United States.

My son Theodore wrote of Miss Anthony's visit in Paris: "I had never before seen her in the role of tourist. She seemed interested only in historical monuments, and in the men and questions of the hour. The galleries of the Louvre had little attraction for her, but she gazed with deep pleasure at Napoleon's tomb, Notre Dame, and the ruins of the Tuileries. She was always ready to listen to discussions on the political problems before the French people, the prospects of the Republic, the divorce agitation, and the education of women. 'I had rather see Jules Ferry than all the pictures of the Louvre, Luxembourg, and Salon,' she remarked at table. A day or two later she saw Ferry at Laboulaye's funeral. The three things which made the deepest impression on Miss Anthony, during her stay at Paris, were probably the interment of Laboulaye (the friend of the United States and of the woman movement); the touching anniversary demonstration of the Communists, at the Cemetery of Pere La Chaise, on the very spot where the last defenders of the Commune of 1871 were ruthlessly shot and buried in a common grave; and a woman's rights meeting, held in a little hall in the Rue de Rivoli, at which the brave, far-seeing Mlle. Hubertine Auchet was the leading spirit."

While on the Continent Miss Anthony experienced the unfortunate sensation of being deaf and dumb; to speak and not to be understood, to hear and not to comprehend, were to her bitter realities. We can imagine to what desperation she was brought when her Quaker prudishness could hail an emphatic oath in English from a French official with the exclamation, "Well, it sounds good to hear someone even swear in old Anglo-Saxon!" After two months of enforced silence, she was buoyant in reaching the British Islands once more, where she could enjoy public speaking and general conversation. Here she was the recipient of many generous social attentions, and, on May 25, a large public meeting of representative people, presided over by Jacob Bright, was called, in our honor, by the National Association of Great Britain. She spoke on the educational and political status of women in America, of their religious and social position.

Before closing my friend's biography I shall trace two golden threads in this closely woven life of incident. One of the greatest services rendered by Miss Anthony to the suffrage cause was in casting a vote in the Presidential election of 1872, in order to test the rights of women under the Fourteenth Amendment. For this offense the brave woman was arrested, on Thanksgiving Day, the national holiday handed down to us by Pilgrim Fathers escaped from England's persecutions. She asked for a writ of habeas corpus. The writ being flatly refused, in January, 1873, her counsel gave bonds. The daring defendant finding, when too late, that this not only kept her out of jail, but her case out of the Supreme Court of the United States, regretfully determined to fight on, and gain the uttermost by a decision in the United States Circuit Court. Her trial was set down for the Rochester term in May. Quickly she canvassed the whole county, laying before every probable juror the strength of her case. When the time for the trial arrived, the District Attorney, fearing the result, if the decision were left to a jury drawn from Miss Anthony's enlightened county, transferred the trial to the Ontario County term, in June, 1873.

It was now necessary to instruct the citizens of another county. In this task Miss Anthony received valuable assistance from Matilda Joslyn Gage; and, to meet all this new expense, financial aid was generously given, unsolicited, by Thomas Wentworth Higginson, Gerrit Smith, and other sympathizers. But in vain was every effort; in vain the appeal of Miss Anthony to her jurors; in vain the moral influence of the leading representatives of the bar of Central New York filling the courtroom, for Judge Hunt, without precedent to sustain him, declaring it a case of law and not of fact, refused to give the case to the jury, reserving to himself final decision. Was it not an historic scene which was enacted there in that little courthouse in Canandaigua? All the inconsistencies were embodied in that Judge, punctilious in manner, scrupulous in attire, conscientious in trivialities, and obtuse on great principles, fitly described by Charles O'Connor--"A very ladylike Judge." Behold him sitting there, balancing all the niceties of law and equity in his Old World scales, and at last saying, "The prisoner will stand up." Whereupon the accused arose. "The sentence of the court is that you pay a fine of one hundred dollars and the costs of the prosecution." Then the unruly defendant answers: "May it please your Honor, I shall never pay a dollar of your unjust penalty," and more to the same effect, all of which she has lived up to. The "ladylike" Judge had gained some insight into the determination of the prisoner; so, not wishing to incarcerate her to all eternity, he added gently: "Madam, the court will not order you committed until the fine is paid."

It was on the 17th of June that the verdict was given. On that very day, a little less than a century before, the brave militia was driven back at Bunker Hill--back, back, almost wiped out; yet truth was in their ranks, and justice, too. But how ended that rebellion of weak colonists? The cause of American womanhood, embodied for the moment in the liberty of a single individual, received a rebuff on June 17, 1873; but, just as surely as our Revolutionary heroes were in the end victorious, so will the inalienable rights of our heroines of the nineteenth century receive final vindication.

In his speech of 1880, before the Phi Beta Kappa Society at Harvard, Wendell Phillips said--what as a rule is true--that "a reformer, to be conscientious, must be free from bread-winning." I will open Miss Anthony's accounts and show that this reformer, being, perhaps, the exception which proves the rule, has been consistently and conscientiously in debt. Turning over her year-books the pages give a fair record up to 1863. Here began the first herculean labor. The Woman's Loyal League, sadly in need of funds, was not an incorporated association, so its secretary assumed the debts. Accounts here became quite lamentable, the deficit reaching five thousand dollars. It must be paid, and, in fact, will be paid. Anxious, weary hours were spent in

crowding the Cooper Institute, from week to week, with paying audiences, to listen to such men as Phillips, Curtis, and Douglass, who contributed their services, and lifted the secretary out of debt. At last, after many difficulties, her cash-book of 1863 was honorably pigeon-holed. In **1867 we can read account of herculean labor the second. Twenty thousand** tracts are needed to convert the voters of Kansas to woman suffrage. Traveling expenses to Kansas, and the tracts, make the debtor column overreach the creditor some two thousand dollars. There is recognition on these pages of more than one thousand dollars obtained by soliciting advertisements, but no note is made of the weary, burning July days spent in the streets of New York to procure this money, nor of the ready application of the savings made by petty economies from her salary from the Hovey Committee.

It would have been fortunate for my brave friend, if cash-books 1868, **1869, and 1870 had never come down from their shelves; for they sing and** sing, in notes of debts, till all unite in one vast chorus of far more than ten thousand dollars. These were the days of the Revolution, the newspaper, not the war, though it was warfare for the debt-ridden manager. Several thousand dollars she paid with money earned by lecturing, and with money given her for personal use. One Thanksgiving was, in truth, a time for returning thanks; for she received, canceled, from her cousin, Anson Lapham, her note for four thousand dollars. After the funeral of Paulina Wright Davis, the bereaved widower pressed into Miss Anthony's hand canceled notes for five hundred dollars, bearing on the back the words, "In memory of my beloved wife." One other note was canceled in recognition of her perfect forgetfulness of self-interest and ready sacrifice to the needs of others. When laboring, in 1874, to fill every engagement, in order to meet her debts, her mother's sudden illness called her home. Without one selfish regret, the anxious daughter hastened to Rochester. When recovery was certain, and Miss Anthony was about to return to her fatiguing labors, her mother gave her, at parting, her note for a thousand dollars, on which was written, in trembling lines, "In just consideration of the tender sacrifice made to nurse me in severe illness." At last all the Revolution debt was paid, except that due to her generous sister, Mary Anthony, who used often humorously to assure her she was a fit subject for the bankrupt act.

There is something humorously pathetic in the death of the Revolution—that firstborn of Miss Anthony. Mrs. Laura Curtis Bullard generously assumed the care of the troublesome child, and, in order to make the adoption legal, gave the usual consideration—one dollar. The very night of the transfer Miss Anthony went to Rochester with the dollar in her pocket, and the little change left after purchasing her ticket. She arrived safely with her debts, but nothing more—her pocket had been picked! Oh, thief, could you but know what value of faithful work you purloined!

From the close of the year 1876 Miss Anthony's accounts showed favorable signs as to the credit column. Indeed, at the end of five years there was a solid balance of several thousand dollars earned on lecturing tours. But alas! the accounts grow dim again—in fact the credit column fades away. "The History of Woman Suffrage" ruthlessly swallowed up every vestige of Miss Anthony's bank account. But, in 1886, by the will of Mrs. Eddy, daughter of Francis Jackson of Boston, Miss Anthony received twenty-four thousand dollars for the Woman's Suffrage Movement, which lifted her out of debt once more.

In vain will you search these telltale books for evidence of personal extravagance; for, although Miss Anthony thinks it true economy to buy the best, her tastes are simple. Is there not something very touching in the fact that she never bought a book or picture for her own enjoyment? The meager personal balance-sheets show four lapses from discipline,—lapses that she even now regards as ruthless

extravagance,—viz.: the purchase of two inexpensive brooches, a much needed watch, and a pair of cuffs to match a point-lace collar presented by a friend. Those interested in Miss Anthony's personal appearance long ago ceased to trust her with the purchase-money for any ornament; for, however firm her resolution to comply with their wish, the check invariably found its way to the credit column of those little cash-books as "money received for the cause." Now, reader, you have been admitted to a private view of Miss Anthony's financial records, and you can appreciate her devotion to an idea. Do you not agree with me that a "bread-winner" can be a conscientious reformer?

In finishing this sketch of the most intimate friend I have had for the past forty-five years,—with whom I have spent weeks and months under the same roof,—I can truly say that she is the most upright, courageous, self-sacrificing, magnanimous human being I have ever known. I have seen her beset on every side with the most petty annoyances, ridiculed and misrepresented, slandered and persecuted; I have known women refuse to take her extended hand; women to whom she presented copies of "The History of Woman Suffrage," return it unnoticed; others to keep it without one word of acknowledgment; others to write most insulting letters in answer to hers of affectionate conciliation. And yet, under all the cross-fires incident to a reform, never has her hope flagged, her self-respect wavered, or a feeling of resentment shadowed her mind. Oftentimes, when I have been sorely discouraged, thinking that the prolonged struggle was a waste of force which in other directions might be rich in achievement, with her sublime faith in humanity, she would breathe into my soul renewed inspiration, saying, "Pity rather than blame those who persecute us." So closely interwoven have been our lives, our purposes, and experiences that, separated, we have a feeling of incompleteness—united, such strength of self-assertion that no ordinary obstacles, difficulties, or dangers ever appear to us insurmountable. Reviewing the life of Susan B. Anthony, I ever liken her to the Doric column in Grecian architecture, so simply, so grandly she stands, free from every extraneous ornament, supporting her one vast idea—the enfranchisement of woman.

As our estimate of ourselves and our friendship may differ somewhat from that taken from an objective point of view, I will give an extract from what our common friend Theodore Tilton wrote of us in 1868:

"Miss Susan B. Anthony, a well-known, indefatigable, and lifelong advocate of temperance, anti-slavery, and woman's rights, has been, since 1851, Mrs. Stanton's intimate associate in reformatory labors. These celebrated women are of about equal age, but of the most opposite characteristics, and illustrate the theory of counterparts in affection by entertaining for each other a friendship of extraordinary strength.

"Mrs. Stanton is a fine writer, but a poor executant; Miss Anthony is a thorough manager, but a poor writer. Both have large brains and great hearts; neither has any selfish ambition for celebrity; but each vies with the other in a noble enthusiasm for the cause to which they are devoting their lives.

"Nevertheless, to describe them critically, I ought to say that, opposites though they be, each does not so much supplement the other's deficiencies as augment the other's eccentricities. Thus they often stimulate each other's aggressiveness, and, at the same time, diminish each other's discretion.

"But, whatever may be the imprudent utterances of the one or the impolitic methods of the other, the animating motives of both are evermore as white as the light. The good that they do is by design; the harm by accident. These two women, sitting together in their parlors, have, for the last thirty years, been diligent forgers of

all manner of projectiles, from fireworks to thunderbolts, and have hurled them with unexpected explosion into the midst of all manner of educational, reformatory, religious, and political assemblies; sometimes to the pleasant surprise and half welcome of the members, more often to the bewilderment and prostration of numerous victims; and, in a few signal instances, to the gnashing of angry men's teeth. I know of no two more pertinacious incendiaries in the whole country. Nor will they, themselves deny the charge. In fact this noise-making twain are the two sticks of a drum, keeping up what Daniel Webster called 'The rub-a-dub of agitation.'"

CHAPTER XII.

MY FIRST SPEECH BEFORE A LEGISLATURE.

Women had been willing so long to hold a subordinate position, both in private and public affairs, that a gradually growing feeling of rebellion among them quite exasperated the men, and their manifestations of hostility in public meetings were often as ridiculous as humiliating.

True, those gentlemen were all quite willing that women should join their societies and churches to do the drudgery; to work up the enthusiasm in fairs and revivals, conventions and flag presentations; to pay a dollar apiece into their treasury for the honor of being members of their various organizations; to beg money for the Church; to circulate petitions from door to door; to visit saloons; to pray with or defy rum-sellers; to teach school at half price, and sit round the outskirts of a hall, in teachers' State conventions, like so many wallflowers; but they would not allow them to sit on the platform, address the assembly, or vote for men and measures.

Those who had learned the first lessons of human rights from the lips of Henry B. Stanton, Samuel J. May, and Gerrit Smith would not accept any such position. When women abandoned the temperance reform, all interest in the question gradually died out in the State, and practically nothing was done in New York for nearly twenty years. Gerrit Smith made one or two attempts toward an "anti-dramshop" party, but, as women could not vote, they felt no interest in the measure, and failure was the result.

I soon convinced Miss Anthony that the ballot was the key to the situation; that when we had a voice in the laws we should be welcome to any platform. In turning the intense earnestness and religious enthusiasm of this great-souled woman into this channel, I soon felt the power of my convert in goading me forever forward to more untiring work. Soon fastened, heart to heart, with hooks of steel in a friendship that years of confidence and affection have steadily strengthened, we have labored faithfully together.

From the year 1850 conventions were held in various States, and their respective legislatures were continually besieged; New York was thoroughly canvassed by Miss Anthony and others. Appeals, calls for meetings, and petitions were circulated without number. In 1854 I prepared my first speech for the New York legislature. That was a great event in my life. I felt so nervous over it, lest it should not be worthy the occasion, that Miss Anthony suggested that I should slip up to Rochester and submit it to the Rev. William Henry Channing, who was preaching there at that time. I did so, and his opinion was so favorable as to the merits of my speech that I felt quite reassured. My father felt equally nervous when he saw, by the Albany Evening Journal, that I was to speak at the Capitol, and asked me to read my speech to him also. Accordingly, I stopped at Johnstown on my way to Albany, and, late

one evening, when he was alone in his office, I entered and took my seat on the opposite side of his table. On no occasion, before or since, was I ever more embarrassed—an audience of one, and that the one of all others whose approbation I most desired, whose disapproval I most feared. I knew he condemned the whole movement, and was deeply grieved at the active part I had taken. Hence I was fully aware that I was about to address a wholly unsympathetic audience. However, I began, with a dogged determination to give all the power I could to my manuscript, and not to be discouraged or turned from my purpose by any tender appeals or adverse criticisms. I described the widow in the first hours of her grief, subject to the intrusions of the coarse minions of the law, taking inventory of the household goods, of the old armchair in which her loved one had breathed his last, of the old clock in the corner that told the hour he passed away. I threw all the pathos I could into my voice and language at this point, and, to my intense satisfaction, I saw tears filling my father's eyes. I cannot express the exultation I felt, thinking that now he would see, with my eyes, the injustice women suffered under the laws he understood so well.

Feeling that I had touched his heart I went on with renewed confidence, and, when I had finished, I saw he was thoroughly magnetized. With beating heart I waited for him to break the silence. He was evidently deeply pondering over all he had heard, and did not speak for a long time. I believed I had opened to him a new world of thought. He had listened long to the complaints of women, but from the lips of his own daughter they had come with a deeper pathos and power. At last, turning abruptly, he said: "Surely you have had a happy, comfortable life, with all your wants and needs supplied; and yet that speech fills me with self-reproach; for one might naturally ask, how can a young woman, tenderly brought up, who has had no bitter personal experience, feel so keenly the wrongs of her sex? Where did you learn this lesson?" "I learned it here," I replied, "in your office, when a child, listening to the complaints women made to you. They who have sympathy and imagination to make the sorrows of others their own can readily learn all the hard lessons of life from the experience of others." "Well, well!" he said, "you have made your points clear and strong; but I think I can find you even more cruel laws than those you have quoted." He suggested some improvements in my speech, looked up other laws, and it was one o'clock in the morning before we kissed each other good-night. How he felt on the question after that I do not know, as he never said anything in favor of or against it. He gladly gave me any help I needed, from time to time, in looking up the laws, and was very desirous that whatever I gave to the public should be carefully prepared.

Miss Anthony printed twenty thousand copies of this address, laid it on the desk of every member of the legislature, both in the Assembly and Senate, and, in her travels that winter, she circulated it throughout the State. I am happy to say I never felt so anxious about the fate of a speech since.

The first woman's convention in Albany was held at this time, and we had a kind of protracted meeting for two weeks after. There were several hearings before both branches of the legislature, and a succession of meetings in Association Hall, in which Phillips, Channing, Ernestine L. Rose, Antoinette L. Brown, and Susan B. Anthony took part. Being at the capital of the State, discussion was aroused at every fireside, while the comments of the press were numerous and varied. Every little country paper had something witty or silly to say about the uprising of the "strong-minded." Those editors whose heads were about the size of an apple were the most opposed to the uprising of women, illustrating what Sidney Smith said long ago: "There always was, and there always will be a class of men so small that, if women were educated, there would be nobody left below them." Poor human nature loves to have something to look down upon!

Here is a specimen of the way such editors talked at that time. The Albany Register, in an article on "Woman's Rights in the Legislature," dated March 7, 1854, says:

"While the feminine propagandists of women's rights confined themselves to the exhibition of short petticoats and long-legged boots, and to the holding of conventions and speech-making in concert rooms, the people were disposed to be amused by them, as they are by the wit of the clown in the circus, or the performances of Punch and Judy on fair days, or the minstrelsy of gentlemen with blackened faces, on banjos, the tambourine, and bones. But the joke is becoming stale. People are getting cloyed with these performances, and are looking for some healthier and more intellectual amusement. The ludicrous is wearing away, and disgust is taking the place of pleasurable sensations, arising from the novelty of this new phase of hypocrisy and infidel fanaticism.

"People are beginning to inquire how far public sentiment should sanction or tolerate these unsexed women, who would step out from the true sphere of the mother, the wife, and the daughter, and taking upon themselves the duties and the business of men, stalk into the public gaze, and, by engaging in the politics, the rough controversies and trafficking of the world, upheave existing institutions, and overrun all the social relations of life.

"It is a melancholy reflection that, among our American women, who have been educated to better things, there should be found any who are willing to follow the lead of such foreign propagandists as the ringleted, gloved exotic, Ernestine L. Rose. We can understand how such a man as the Rev. Mr. May, or the sleek-headed Dr. Channing, may be deluded by her into becoming one of her disciples. They are not the first instances of infatuation that may overtake weak-minded men, if they are honest in their devotion to her and her doctrines; nor would they be the first examples of a low ambition that seeks notoriety as a substitute for true fame, if they are dishonest. Such men there are always, and, honest or dishonest, their true position is that of being tied to the apron strings of some strong-minded woman, and to be exhibited as rare specimens of human wickedness or human weakness and folly. But that one educated American should become her disciple and follow her insane teachings is a marvel."

When we see the abuse and ridicule to which the best of men were subjected for standing on our platform in the early days, we need not wonder that so few have been brave enough to advocate our cause in later years, either in conventions or in the halls of legislation.

After twelve added years of agitation, following the passage of the Property Bill, New York conceded other civil rights to married women. Pending the discussion of these various bills, Susan B. Anthony circulated petitions, both for the civil and political rights of women, throughout the State, traveling in stage coaches, open wagons, and sleighs in all seasons, and on foot, from door to door through towns and cities, doing her uttermost to rouse women to some sense of their natural rights as human beings, and to their civil and political rights as citizens of a republic. And while expending her time, strength, and money to secure these blessings for the women of the State, they would gruffly tell her that they had all the rights they wanted, or rudely shut the door in her face; leaving her to stand outside, petition in hand, treating her with as much contempt as if she was asking alms for herself. None but those who did that work in the early days, for the slaves and the women, can ever know the hardships and humiliations that were endured. But it was done because it was only through petitions--a power seemingly so inefficient--that disfranchised classes could be heard in the State and National councils; hence their importance.

The frivolous objections some women made to our appeals were as exasperating as they were ridiculous. To reply to them politely, at all times, required a divine patience. On one occasion, after addressing the legislature, some of the ladies, in congratulating me, inquired, in a deprecating tone, "What do you do with your children?" "Ladies," I said, "it takes me no longer to speak, than you to listen; what have you done with your children the two hours you have been sitting here? But, to answer your question, I never leave my children to go to Saratoga, Washington, Newport, or Europe, or even to come here. They are, at this moment, with a faithful nurse at the Delevan House, and, having accomplished my mission, we shall all return home together."

When my children reached the magic number of seven, my good angel, Susan B. Anthony, would sometimes take one or two of them to her own quiet home, just out of Rochester, where, on a well-cultivated little farm, one could enjoy uninterrupted rest and the choicest fruits of the season. That was always a safe harbor for my friend, as her family sympathized fully in the reforms to which she gave her life. I have many pleasant memories of my own flying visits to that hospitable Quaker home and the broad catholic spirit of Daniel and Lucy Anthony. Whatever opposition and ridicule their daughter endured elsewhere, she enjoyed the steadfast sympathy and confidence of her own home circle. Her faithful sister Mary, a most successful teacher in the public schools of Rochester for a quarter of a century, and a good financier, who with her patrimony and salary had laid by a competence, took on her shoulders double duty at home in cheering the declining years of her parents, that Susan might do the public work in the reforms in which they were equally interested. Now, with life's earnest work nearly accomplished, the sisters are living happily together; illustrating another of the many charming homes of single women, so rapidly multiplying of late.

Miss Anthony, who was a frequent guest at my home, sometimes stood guard when I was absent. The children of our household say that among their earliest recollections is the tableau of "Mother and Susan," seated by a large table covered with books and papers, always writing and talking about the Constitution, interrupted with occasional visits from others of the faithful. Hither came Elizabeth Oakes Smith, Paulina Wright Davis, Frances Dana Gage, Dr. Harriet Hunt, Rev. Antoinette Brown, Lucy Stone, and Abby Kelly, until all these names were as familiar as household words to the children.

Martha C. Wright of Auburn was a frequent visitor at the center of the rebellion, as my sequestered cottage on Locust Hill was facetiously called. She brought to these councils of war not only her own wisdom, but that of the wife and sister of William H. Seward, and sometimes encouraging suggestions from the great statesman himself, from whose writings we often gleaned grand and radical sentiments. Lucretia Mott, too, being an occasional guest of her sister, Martha C. Wright, added the dignity of her presence at many of these important consultations. She was uniformly in favor of toning down our fiery pronunciamentos. For Miss Anthony and myself, the English language had no words strong enough to express the indignation we felt at the prolonged injustice to women. We found, however, that, after expressing ourselves in the most vehement manner and thus in a measure giving our feelings an outlet, we were reconciled to issue the documents in milder terms. If the men of the State could have known the stern rebukes, the denunciations, the wit, the irony, the sarcasm that were gamered there, and then judiciously pigeonholed and milder and more persuasive appeals substituted, they would have been truly thankful that they fared no worse.

Senator Seward frequently left Washington to visit in our neighborhood, at the house of Judge G.V. Sackett, a man of wealth and political influence. One of the Senator's standing anecdotes, at dinner, to illustrate the purifying influence of women at the polls, which he

always told with great zest for my especial benefit, was in regard to the manner in which his wife's sister exercised the right of suffrage.

He said: "Mrs. Worden having the supervision of a farm near Auburn, was obliged to hire two or three men for its cultivation. It was her custom, having examined them as to their capacity to perform the required labor, their knowledge of tools, horses, cattle, and horticulture, to inquire as to their politics. She informed them that, being a widow and having no one to represent her, she must have Republicans to do her voting and to represent her political opinions, and it always so happened that the men who offered their services belonged to the Republican party. I remarked to her, one day, 'Are you sure your men vote as they promise?' 'Yes,' she replied, 'I trust nothing to their discretion. I take them in my carriage within sight of the polls and put them in charge of some Republican who can be trusted. I see that they have the right tickets and then I feel sure that I am faithfully represented, and I know I am right in so doing. I have neither husband, father, nor son; I am responsible for my own taxes; am amenable to all the laws of the State; must pay the penalty of my own crimes if I commit any; hence I have the right, according to the principles of our government, to representation, and so long as I am not permitted to vote in person, I have a right to do so by proxy; hence I hire men to vote my principles.'"

These two sisters, Mrs. Worden and Mrs. Seward, daughters of Judge Miller, an influential man, were women of culture and remarkable natural intelligence, and interested in all progressive ideas. They had rare common sense and independence of character, great simplicity of manner, and were wholly indifferent to the little arts of the toilet.

I was often told by fashionable women that they objected to the woman's rights movement because of the publicity of a convention, the immodesty of speaking from a platform, and the trial of seeing one's name in the papers. Several ladies made such remarks to me one day, as a bevy of us were sitting together in one of the fashionable hotels in Newport. We were holding a convention there at that time, and some of them had been present at one of the sessions. "Really," said I, "ladies, you surprise me; our conventions are not as public as the ballroom where I saw you all dancing last night. As to modesty, it may be a question, in many minds, whether it is less modest to speak words of soberness and truth, plainly dressed on a platform, than gorgeously arrayed, with bare arms and shoulders, to waltz in the arms of strange gentlemen. And as to the press, I noticed you all reading, in this morning's papers, with evident satisfaction, the personal compliments and full descriptions of your dresses at the last ball. I presume that any one of you would have felt slighted if your name had not been mentioned in the general description. When my name is mentioned, it is in connection with some great reform movement. Thus we all suffer or enjoy the same publicity—we are alike ridiculed. Wise men pity and ridicule you, and fools pity and ridicule me—you as the victims of folly and fashion, me as the representative of many of the disagreeable 'isms' of the age, as they choose to style liberal opinions. It is amusing, in analyzing prejudices, to see on what slender foundation they rest." And the ladies around me were so completely cornered that no one attempted an answer.

I remember being at a party at Secretary Seward's home, at Auburn, one evening, when Mr. Burlingame, special ambassador from China to the United States, with a Chinese delegation, were among the guests. As soon as the dancing commenced, and young ladies and gentlemen, locked in each other's arms, began to whirl in the giddy waltz, these Chinese gentlemen were so shocked that they covered their faces with their fans, occasionally peeping out each side and expressing their surprise to each other. They thought us the most immodest women on the face of the earth. Modesty and taste are questions of latitude and education; the more people know,—the more their ideas are expanded by travel, experience, and observation,—the less easily they are shocked. The narrowness and

bigotry of women are the result of their circumscribed sphere of thought and action.

A few years after Judge Hurlbert had published his work on "Human Rights," in which he advocated woman's right to the suffrage, and I had addressed the legislature, we met at a dinner party in Albany. Senator and Mrs. Seward were there. The Senator was very merry on that occasion and made Judge Hurlbert and myself the target for all his ridicule on the woman's rights question, in which the most of the company joined, so that we stood quite alone. Sure that we had the right on our side and the arguments clearly defined in our minds, and both being cool and self-possessed, and in wit and sarcasm quite equal to any of them, we fought the Senator, inch by inch, until he had a very narrow platform to stand on. Mrs. Seward maintained an unbroken silence, while those ladies who did open their lips were with the opposition, supposing, no doubt, that Senator Seward represented his wife's opinions.

When we ladies withdrew from the table my embarrassment may be easily imagined. Separated from the Judge, I would now be an hour with a bevy of ladies who evidently felt repugnance to all my most cherished opinions. It was the first time I had met Mrs. Seward, and I did not then know the broad, liberal tendencies of her mind. What a tide of disagreeable thoughts rushed through me in that short passage from the dining room to the parlor. How gladly I would have glided out the front door! But that was impossible, so I made up my mind to stroll round as if self-absorbed, and look at the books and paintings until the Judge appeared; as I took it for granted that, after all I had said at the table on the political, religious, and social equality of women, not a lady would have anything to say to me.

Imagine, then, my surprise when, the moment the parlor door was closed upon us, Mrs. Seward, approaching me most affectionately, said:

"Let me thank you for the brave words you uttered at the dinner table, and for your speech before the legislature, that thrilled my soul as I read it over and over."

I was filled with joy and astonishment. Recovering myself, I said, "Is it possible, Mrs. Seward, that you agree with me? Then why, when I was so hard pressed by foes on every side, did you not come to the defense? I supposed that all you ladies were hostile to every one of my ideas on this question."

"No, no!" said she; "I am with you thoroughly, but I am a born coward; there is nothing I dread more than Mr. Seward's ridicule. I would rather walk up to the cannon's mouth than encounter it." "I, too, am with you," "And I," said two or three others, who had been silent at the table.

I never had a more serious, heartfelt conversation than with these ladies. Mrs. Seward's spontaneity and earnestness had moved them all deeply, and when the Senator appeared the first words he said were:

"Before we part I must confess that I was fairly vanquished by you and the Judge, on my own principles" (for we had quoted some of his most radical utterances). "You have the argument, but custom and prejudice are against you, and they are stronger than truth and logic."

CHAPTER XIII.

REFORMS AND MOBS.

There was one bright woman among the many in our Seneca Falls literary circle to whom I would give more than a passing notice--Mrs. Amelia Bloomer, who represented three novel phases of woman's life. She was assistant postmistress; an editor of a reform paper advocating temperance and woman's rights; and an advocate of the new costume which bore her name!

In 1849 her husband was appointed postmaster, and she became his deputy, was duly sworn in, and, during the administration of Taylor and Fillmore, served in that capacity. When she assumed her duties the improvement in the appearance and conduct of the office was generally acknowledged. A neat little room adjoining the public office became a kind of ladies' exchange, where those coming from different parts of the town could meet to talk over the news of the day and read the papers and magazines that came to Mrs. Bloomer as editor of the Lily. Those who enjoyed the brief reign of a woman in the post office can readily testify to the void felt by the ladies of the village when Mrs. Bloomer's term expired and a man once more reigned in her stead. However, she still edited the Lily, and her office remained a fashionable center for several years. Although she wore the bloomer dress, its originator was Elizabeth Smith Miller, the only daughter of Gerrit Smith. In the winter of 1852 Mrs. Miller came to visit me in Seneca Falls, dressed somewhat in the Turkish style--short skirt, full trousers of fine black broadcloth; a Spanish cloak, of the same material, reaching to the knee; beaver hat and feathers and dark furs; altogether a most becoming costume and exceedingly convenient for walking in all kinds of weather. To see my cousin, with a lamp in one hand and a baby in the other, walk upstairs with ease and grace, while, with flowing robes, I pulled myself up with difficulty, lamp and baby out of the question, readily convinced me that there was sore need of reform in woman's dress, and I promptly donned a similar attire. What incredible freedom I enjoyed for two years! Like a captive set free from his ball and chain, I was always ready for a brisk walk through sleet and snow and rain, to climb a mountain, jump over a fence, work in the garden, and, in fact, for any necessary locomotion.

Bloomer is now a recognized word in the English language. Mrs. Bloomer, having the Lily in which to discuss the merits of the new dress, the press generally took up the question, and much valuable information was elicited on the physiological results of woman's fashionable attire; the crippling effect of tight waists and long skirts, the heavy weight on the hips, and high heels, all combined to throw the spine out of plumb and lay the foundation for all manner of nervous diseases. But, while all agreed that some change was absolutely necessary for the health of women, the press stoutly ridiculed those who were ready to make the experiment.

A few sensible women, in different parts of the country, adopted the costume, and farmers' wives especially proved its convenience. It was also worn by skaters, gymnasts, tourists, and in sanitariums. But, while the few realized its advantages, the many laughed it to scorn, and heaped such ridicule on its wearers that they soon found that the physical freedom enjoyed did not compensate for the persistent persecution and petty annoyances suffered at every turn. To be rudely gazed at in public and private, to be the conscious subjects of criticism, and to be followed by crowds of boys in the streets, were all, to the very last degree, exasperating. A favorite doggerel that our tormentors chanted, when we appeared in public places, ran thus:

"Heigh! ho! in rain and snow,
The bloomer now is all the go.
Twenty tailors take the stitches,
Twenty women wear the breeches.
Heigh! ho! in rain or snow,
The bloomer now is all the go."

The singers were generally invisible behind some fence or attic window. Those who wore the dress can recall countless amusing and annoying experiences. The patience of most of us was exhausted in about two years; but our leader, Mrs. Miller, bravely adhered to the costume for nearly seven years, under the most trying circumstances. While her father was in Congress, she wore it at many fashionable dinners and receptions in Washington. She was bravely sustained, however, by her husband, Colonel Miller, who never flinched in escorting his wife and her coadjutors, however inartistic their costumes might be. To tall, gaunt women with large feet and to those who were short and stout, it was equally trying. Mrs. Miller was also encouraged by the intense feeling of her father on the question of woman's dress. To him the whole revolution in woman's position turned on her dress. The long skirt was the symbol of her degradation.

The names of those who wore the bloomer costume, besides those already mentioned, were Paulina Wright Davis, Lucy Stone, Susan B. Anthony, Sarah and Angelina Grimke, Mrs. William Burleigh, Celia Burleigh, Charlotte Beebe Wilbour, Helen Jarvis, Lydia Jenkins, Amelia Willard, Dr. Harriet N. Austin, and many patients in sanitariums, whose names I cannot recall. Looking back to this experiment, I am not surprised at the hostility of men in general to the dress, as it made it very uncomfortable for them to go anywhere with those who wore it. People would stare, many men and women make rude remarks, boys followed in crowds, with jeers and laughter, so that gentlemen in attendance would feel it their duty to show fight, unless they had sufficient self-control to pursue the even tenor of their way, as the ladies themselves did, without taking the slightest notice of the commotion they created. But Colonel Miller went through the ordeal with coolness and dogged determination, to the vexation of his acquaintances, who thought one of his duties as a husband was to prescribe his wife's costume.

Though we did not realize the success we hoped for by making the dress popular, yet the effort was not lost. We were well aware that the dress was not artistic, and though we made many changes, our own good taste was never satisfied until we threw aside the loose trousers and adopted buttoned leggings. After giving up the experiment, we found that the costume in which Diana the Huntress is represented, and that worn on the stage by Ellen Tree in the play of "Ion," would have been more artistic and convenient. But we, who had made the experiment, were too happy to move about unnoticed and unknown, to risk, again, the happiness of ourselves and our friends by any further experiments. I have never wondered since that the Chinese women allow their daughters' feet to be encased in iron shoes, nor that the Hindoo widows walk calmly to the funeral pyre; for great are the penalties of those who dare resist the behests of the tyrant Custom.

Nevertheless the agitation has been kept up, in a mild form, both in England and America. Lady Harberton, in 1885, was at the head of an organized movement in London to introduce the bifurcated skirt; Mrs. Jenness Miller, in this country, is making an entire revolution in every garment that belongs to a woman's toilet; and common-sense shoemakers have vouchsafed to us, at last, a low, square heel to our boots and a broad sole in which the five toes can spread themselves at pleasure. Evidently a new day of physical freedom is at last dawning for the most cribbed and crippled of Eve's unhappy daughters.

It was while living in Seneca Falls, and at one of the most despairing periods of my young life, that one of the best gifts of the gods came to me in the form of a good, faithful housekeeper. She was indeed a treasure, a friend and comforter, a second mother to my children, and understood all life's duties and gladly bore its burdens. She could fill any department in domestic life, and for thirty years was the joy of our

household. But for this noble, self-sacrificing woman, much of my public work would have been quite impossible. If by word or deed I have made the journey of life easier for any struggling soul, I must in justice share the meed of praise accorded me with my little Quaker friend Amelia Willard.

There are two classes of housekeepers--one that will get what they want, if in the range of human possibilities, and then accept the inevitable inconveniences with cheerfulness and heroism; the other, from a kind of chronic inertia and a fear of taking responsibility, accept everything as they find it, though with gentle, continuous complainings. The latter are called amiable women. Such a woman was our congressman's wife in **1854, and, as I was the reservoir of all her sorrows, great and small, I** became very weary of her amiable non-resistance. Among other domestic trials, she had a kitchen stove that smoked and leaked, which could neither bake nor broil,--a worthless thing,--and too small for any purpose. Consequently half their viands were spoiled in the cooking, and the cooks left in disgust, one after another.

In telling me, one day, of these kitchen misadventures, she actually shed tears, which so roused my sympathies that, with surprise, I exclaimed: "Why do you not buy a new stove?" To my unassisted common sense that seemed the most practical thing to do. "Why," she replied, "I have never purchased a darned needle, to put the case strongly, without consulting Mr. S., and he does not think a new stove necessary." "What, pray," said I, "does he know about stoves, sitting in his easy-chair in Washington? If he had a dull old knife with broken blades, he would soon get a new one with which to sharpen his pens and pencils, and, if he attempted to cook a meal--granting he knew how--on your old stove, he would set it out of doors the next hour. Now my advice to you is to buy a new one this very day!"

"Bless me!" she said, "that would make him furious; he would blow me sky-high." "Well," I replied, "suppose he did go into a regular tantrum and use all the most startling expletives in the vocabulary for fifteen minutes! What is that compared with a good stove 365 days in the year? Just put all he could say on one side, and all the advantages you would enjoy on the other, and you must readily see that his wrath would kick the beam." As my logic was irresistible, she said, "Well, if you will go with me, and help select a stove, I think I will take the responsibility."

Accordingly we went to the hardware store and selected the most approved, largest-sized stove, with all the best cooking utensils, best Russian pipe, etc. "Now," said she, "I am in equal need of a good stove in my sitting room, and I would like the pipes of both stoves to lead into dumb stoves above, and thus heat two or three rooms upstairs for my children to play in, as they have no place except the sitting room, where they must be always with me; but I suppose it is not best to do too much at one time." "On the contrary," I replied, "as your husband is wealthy, you had better get all you really need now. Mr. S. will probably be no more surprised with two stoves than with one, and, as you expect a hot scene over the matter, the more you get out of it the better."

So the stoves and pipes were ordered, holes cut through the ceiling, and all were in working order next day. The cook was delighted over her splendid stove and shining tins, copper-bottomed tea kettle and boiler, and warm sleeping room upstairs; the children were delighted with their large playrooms, and madam jubilant with her added comforts and that newborn feeling of independence one has in assuming responsibility.

She was expecting Mr. S. home in the holidays, and occasionally weakened at the prospect of what she feared might be a disagreeable encounter. At such times she came to consult with me, as to what she would say and do

when the crisis arrived. Having studied the _genus homo_ alike on the divine heights of exaltation and in the valleys of humiliation, I was able to make some valuable suggestions.

"Now," said I, "when your husband explodes, as you think he will, neither say nor do anything; sit and gaze out of the window with that far-away, sad look women know so well how to affect. If you can summon tears at pleasure, a few would not be amiss; a gentle shower, not enough to make the nose and eyes red or to detract from your beauty. Men cannot resist beauty and tears. Never mar their effect with anything bordering on sobs and hysteria; such violent manifestations being neither refined nor artistic. A scene in which one person does the talking must be limited in time. No ordinary man can keep at white heat fifteen minutes; if his victim says nothing, he will soon exhaust himself. Remember every time you speak in the way of defense, you give him a new text on which to branch out again. If silence is ever golden, it is when a husband is in a tantrum."

In due time Mr. S. arrived, laden with Christmas presents, and Charlotte came over to tell me that she had passed through the ordeal. I will give the scene in her own words as nearly as possible. "My husband came yesterday, just before dinner, and, as I expected him, I had all things in order. He seemed very happy to see me and the children, and we had a gay time looking at our presents and chatting about Washington and all that had happened since we parted. It made me sad, in the midst of our happiness, to think how soon the current of his feelings would change, and I wished in my soul that I had not bought the stoves. But, at last, dinner was announced, and I knew that the hour had come. He ran upstairs to give a few touches to his toilet, when lo! the shining stoves and pipes caught his eyes. He explored the upper apartments and came down the back stairs, glanced at the kitchen stove, then into the dining room, and stood confounded, for a moment, before the nickel-plated 'Morning Glory.' Then he exclaimed, 'Heavens and earth! Charlotte, what have you been doing?' I remembered what you told me and said nothing, but looked steadily out of the window. I summoned no tears, however, for I felt more like laughing than crying; he looked so ridiculous flying round spasmodically, like popcorn on a hot griddle, and talking as if making a stump speech on the corruptions of the Democrats. The first time he paused to take breath I said, in my softest tones: 'William, dinner is waiting; I fear the soup will be cold.' Fortunately he was hungry, and that great central organ of life and happiness asserted its claims on his attention, and he took his seat at the table. I broke what might have been an awkward silence, chatting with the older children about their school lessons. Fortunately they were late, and did not know what had happened, so they talked to their father and gradually restored his equilibrium. We had a very good dinner, and I have not heard a word about the stoves since. I suppose we shall have another scene when the bill is presented."

A few years later, Horace Greeley came to Seneca Falls to lecture on temperance. As he stayed with us, we invited Mr. S., among others, to dinner. The chief topic at the table was the idiosyncrasies of women. Mr. Greeley told many amusing things about his wife, of her erratic movements and sudden decisions to do and dare what seemed most impracticable. Perhaps, on rising some morning, she would say: "I think I'll go to Europe by the next steamer, Horace. Will you get tickets to-day for me, the nurse, and children?" "Well," said Mr. S., "she must be something like our hostess. Every time her husband goes away she cuts a door or window. They have only ten doors to lock every night, now."

"Yes," I said, "and your own wife, too, Mrs. S., has the credit of some high-handed measures when you are in Washington." Then I told the whole story, amid peals of laughter, just as related above. The dinner table scene fairly convulsed the Congressman. The thought that he had made such a fool of himself in the eyes of Charlotte that she could not even

summon a tear in her defense, particularly pleased him. When sufficiently recovered to speak, he said: "Well, I never could understand how it was that Charlotte suddenly emerged from her thralldom and manifested such rare executive ability. Now I see to whom I am indebted for the most comfortable part of my married life. I am a thousand times obliged to you; you did just right and so did she, and she has been a happier woman ever since. She now gets what she needs, and frets no more, to me, about ten thousand little things. How can a man know what implements are necessary for the work he never does? Of all agencies for upsetting the equanimity of family life, none can surpass an old, broken-down kitchen stove!"

In the winter of 1861, just after the election of Lincoln, the abolitionists decided to hold a series of conventions in the chief cities of the North. All their available speakers were pledged for active service. The Republican party, having absorbed the political abolitionists within its ranks by its declared hostility to the extension of slavery, had come into power with overwhelming majorities. Hence the Garrisonian abolitionists, opposed to all compromises, felt that this was the opportune moment to rouse the people to the necessity of holding that party to its declared principles, and pushing it, if possible, a step or two forward.

I was invited to accompany Miss Anthony and Beriah Green to a few points in Central New York. But we soon found, by the concerted action of Republicans all over the country, that anti-slavery conventions would not be tolerated. Thus Republicans and Democrats made common cause against the abolitionists. The John Brown raid, the year before, had intimidated Northern politicians as much as Southern slaveholders, and the general feeling was that the discussion of the question at the North should be altogether suppressed.

From Buffalo to Albany our experience was the same, varied only by the fertile resources of the actors and their surroundings. Thirty years of education had somewhat changed the character of Northern mobs. They no longer dragged men through the streets with ropes around their necks, nor broke up women's prayer meetings; they no longer threw eggs and brickbats at the apostles of reform, nor dipped them in barrels of tar and feathers, they simply crowded the halls, and, with laughing, groaning, clapping, and cheering, effectually interrupted the proceedings. Such was our experience during the two days we attempted to hold a convention in St. James' Hall, Buffalo. As we paid for the hall, the mob enjoyed themselves, at our expense, in more ways than one. Every session, at the appointed time, we took our places on the platform, making, at various intervals of silence, renewed efforts to speak. Not succeeding, we sat and conversed with each other and the many friends who crowded the platform and anterooms. Thus, among ourselves, we had a pleasant reception and a discussion of many phases of the question that brought us together. The mob not only vouchsafed to us the privilege of talking to our friends without interruption, but delegations of their own came behind the scenes, from time to time, to discuss with us the right of free speech and the constitutionality of slavery.

These Buffalo rowdies were headed by ex-Justice Hinson, aided by younger members of the Fillmore and Seymour families, and the chief of police and fifty subordinates, who were admitted to the hall free, for the express purpose of protecting our right of free speech, but who, in defiance of the mayor's orders, made not the slightest effort in our defense. At Lockport there was a feeble attempt in the same direction. At Albion neither hall, church, nor schoolhouse could be obtained, so we held small meetings in the dining room of the hotel. At Rochester, Corinthian Hall was packed long before the hour advertised. This was a delicately appreciative, jocose mob. At this point Aaron Powell joined us. As he had just risen from a bed of sickness, looking pale and emaciated, he slowly mounted the platform. The mob at once took in his

look of exhaustion, and, as he seated himself, they gave an audible simultaneous sigh, as if to say, what a relief it is to be seated! So completely did the tender manifestation reflect Mr. Powell's apparent condition that the whole audience burst into a roar of laughter. Here, too, all attempts to speak were futile. At Port Byron a generous sprinkling of cayenne pepper on the stove soon cut short all constitutional arguments and paeans to liberty.

And so it was all the way to Albany. The whole State was aflame with the mob spirit, and from Boston and various points in other States the same news reached us. As the legislature was in session, and we were advertised in Albany, a radical member sarcastically moved "That as Mrs. Stanton and Miss Anthony were about to move on Albany, the militia be ordered out for the protection of the city." Happily, Albany could then boast of a Democratic mayor, a man of courage and conscience, who said the right of free speech should never be trodden under foot where he had the right to prevent it. And grandly did that one determined man maintain order in his jurisdiction. Through all the sessions of the convention Mayor Thatcher sat on the platform, his police stationed in **different parts of the hall and outside the building, to disperse the** crowd as fast as it collected. If a man or boy hissed or made the slightest interruption, he was immediately ejected. And not only did the mayor preserve order in the meetings, but, with a company of armed police, he escorted us, every time, to and from the Delevan House. The last night Gerrit Smith addressed the mob from the steps of the hotel, after which they gave him three cheers and dispersed in good order.

When proposing for the Mayor a vote of thanks, at the close of the convention, Mr. Smith expressed his fears that it had been a severe ordeal for him to listen to these prolonged anti-slavery discussions. He smiled, and said: "I have really been deeply interested and instructed. I rather congratulate myself that a convention of this character has, at last, come in the line of my business; otherwise I should have probably remained in ignorance of many important facts and opinions I now understand and appreciate."

While all this was going on publicly, an equally trying experience was progressing, day by day, behind the scenes. Miss Anthony had been instrumental in helping a much abused mother, with her child, to escape from a husband who had immured her in an insane asylum. The wife belonged to one of the first families of New York, her brother being a United States senator, and the husband, also, a man of position; a large circle of friends and acquaintances was interested in the result. Though she was incarcerated in an insane asylum for eighteen months, yet members of her own family again and again testified that she was not insane. Miss Anthony, knowing that she was not, and believing fully that the unhappy mother was the victim of a conspiracy, would not reveal her hiding place.

Knowing the confidence Miss Anthony felt in the wisdom of Mr. Garrison and Mr. Phillips, they were implored to use their influence with her to give up the fugitives. Letters and telegrams, persuasions, arguments, and warnings from Mr. Garrison, Mr. Phillips, and the Senator on the one side, and from Lydia Mott, Mrs. Elizabeth F. Ellet, and Abby Hopper Gibbons, on the other, poured in upon her, day after day; but Miss Anthony remained immovable, although she knew that she was defying and violating the law and might be arrested any moment on the platform. We had known so many aggravated cases of this kind that, in daily counsel, we resolved that this woman should not be recaptured if it were possible to prevent it. To us it looked as imperative a duty to shield a sane mother, who had been torn from a family of little children and doomed to the companionship of lunatics, and to aid her in fleeing to a place of safety, as to help a fugitive from slavery to Canada. In both cases an unjust law was violated; in both cases the supposed owners of the victims were defied; hence, in point of law and morals, the act was the

same in both cases. The result proved the wisdom of Miss Anthony's decision, as all with whom Mrs. P. came in contact for years afterward, expressed the opinion that she was, and always had been, perfectly sane. Could the dark secrets of insane asylums be brought to light we should be shocked to know the great number of rebellious wives, sisters, and daughters who are thus sacrificed to false customs and barbarous laws made by men for women.

CHAPTER XIV.

VIEWS ON MARRIAGE AND DIVORCE.

The widespread discussion we are having, just now, on the subject of marriage and divorce, reminds me of an equally exciting one in 1860. A very liberal bill, introduced into the Indiana legislature by Robert Dale Owen, and which passed by a large majority, roused much public thought on the question, and made that State free soil for unhappy wives and husbands. A similar bill was introduced into the legislature of New York by Mr. Ramsey, which was defeated by four votes, owing, mainly, to the intense opposition of Horace Greeley. He and Mr. Owen had a prolonged discussion, in the New York Tribune, in which Mr. Owen got decidedly the better of the argument.

There had been several aggravated cases of cruelty to wives among the Dutch aristocracy, so that strong influences in favor of the bill had been brought to bear on the legislature, but the Tribune thundered every morning in its editorial column its loudest peals, which reverberated through the State. So bitter was the opposition to divorce, for any cause, that but few dared to take part in the discussion. I was the only woman, for many years, who wrote and spoke on the question. Articles on divorce, by a number of women, recently published in the North American Review, are a sign of progress, showing that women dare speak out now more freely on the relations that most deeply concern them.

My feelings had been stirred to their depths very early in life by the sufferings of a dear friend of mine, at whose wedding I was one of the bridesmaids. In listening to the facts in her case, my mind was fully made up as to the wisdom of a liberal divorce law. We read Milton's essays on divorce, together, and were thoroughly convinced as to the right and duty not only of separation, but of absolute divorce. While the New York bill was pending, I was requested, by Lewis Benedict, one of the committee who had the bill in charge, to address the legislature. I gladly accepted, feeling that here was an opportunity not only to support my friend in the step she had taken, but to make the path clear for other unhappy wives who might desire to follow her example. I had no thought of the persecution I was drawing down on myself for thus attacking so venerable an institution. I was always courageous in saying what I saw to be true, for the simple reason that I never dreamed of opposition. What seemed to me to be right I thought must be equally plain to all other rational beings. Hence I had no dread of denunciation. I was only surprised when I encountered it, and no number of experiences have, as yet, taught me to fear public opinion. What I said on divorce thirty-seven years ago seems quite in line with what many say now. The trouble was not in what I said, but that I said it too soon, and before the people were ready to hear it. It may be, however, that I helped them to get ready; who knows?

As we were holding a woman suffrage convention in Albany, at the time appointed for the hearing, Ernestine L. Rose and Lucretia Mott briefly added their views on the question. Although Mrs. Mott had urged Mrs.

Rose and myself to be as moderate as possible in our demands, she quite unconsciously made the most radical utterance of all, in saying that marriage was a question beyond the realm of legislation, that must be left to the parties themselves. We rallied Lucretia on her radicalism, and some of the journals criticised us severely; but the following letter shows that she had no thought of receding from her position:

"Roadside, near Philadelphia,

"4th Mo., 30th, '61.

"My Dear Lydia Mott:

"I have wished, ever since parting with thee and our other dear friends in Albany, to send thee a line, and have only waited in the hope of contributing a little 'substantial aid' toward your neat and valuable 'depository.' The twenty dollars inclosed is from our Female Anti-slavery Society.

"I see the annual meeting, in New York, is not to be held this spring. Sister Martha is here, and was expecting to attend both anniversaries. But we now think the woman's rights meeting had better not be attempted, and she has written Elizabeth C. Stanton to this effect.

"I was well satisfied with being at the Albany meeting. I have since met with the following, from a speech of Lord Brougham's, which pleased me, as being as radical as mine in your stately Hall of Representatives:

"'Before women can have any justice by the laws of England, there must be a total reconstruction of the whole marriage system; for any attempt to amend it would prove useless. The great charter, in establishing the supremacy of law over prerogative, provides only for justice between man and man; for woman nothing is left but common law, accumulations and modifications of original Gothic and Roman heathenism, which no amount of filtration through ecclesiastical courts could change into Christian laws. They are declared unworthy a Christian people by great jurists; still they remain unchanged.'

"So Elizabeth Stanton will see that I have authority for going to the root of the evil.

"Thine,

"LUCRETIA MOTT."

Those of us who met in Albany talked the matter over in regard to a free discussion of the divorce question at the coming convention in New York. It was the opinion of those present that, as the laws on marriage and divorce were very unequal for man and woman, this was a legitimate subject for discussion on our platform; accordingly I presented a series of resolutions, at the annual convention, in New York city, to which I spoke for over an hour. I was followed by Antoinette L. Brown, who also presented a series of resolutions in opposition to mine. She was, in turn, answered by Ernestine L. Rose. Wendell Phillips then arose, and, in an impressive manner pronounced the whole discussion irrelevant to our platform, and moved that neither the speeches nor resolutions go on the records of the convention. As I greatly admired Wendell Phillips, and appreciated his good opinion, I was surprised and humiliated to find myself under the ban of his disapprobation. My face was scarlet, and I trembled with mingled feelings of doubt and fear--doubt as to the wisdom of my position and fear lest the convention should repudiate the whole discussion. My emotion was so apparent that Rev. Samuel

Longfellow, a brother of the poet, who sat beside me, whispered in my ear, "Nevertheless you are right, and the convention will sustain you."

Mr. Phillips said that as marriage concerned man and woman alike, and the laws bore equally on them, women had no special ground for complaint, although, in my speech, I had quoted many laws to show the reverse. Mr. Garrison and Rev. Antoinette L. Brown were alike opposed to Mr. Phillips' motion, and claimed that marriage and divorce were legitimate subjects for discussion on our platform. Miss Anthony closed the debate. She said: "I hope Mr. Phillips will withdraw his motion that these resolutions shall not appear on the records of the convention. I am very sure that it would be contrary to all parliamentary usage to say that, when the speeches which enforced and advocated the resolutions are reported and published in the proceedings, the resolutions shall not be placed there. And as to the point that this question does not belong to this platform--from that I totally dissent. Marriage has ever been a one-sided matter, resting most unequally upon the sexes. By it man gains all; woman loses all; tyrant law and lust reign supreme with him; meek submission and ready obedience alone befit her. Woman has never been consulted; her wish has never been taken into consideration as regards the terms of the marriage compact. By law, public sentiment, and religion,--from the time of Moses down to the present day,--woman has never been thought of other than as a piece of property, to be disposed of at the will and pleasure of man. And at this very hour, by our statute books, by our (so-called) enlightened Christian civilization, she has no voice whatever in saying what shall be the basis of the relation. She must accept marriage as man proffers it, or not at all.

"And then, again, on Mr. Phillips' own ground, the discussion is perfectly in order, since nearly all the wrongs of which we complain grow out of the inequality of the marriage laws, that rob the wife of the right to herself and her children; that make her the slave of the man she marries. I hope, therefore, the resolutions will be allowed to go out to the public; that there may be a fair report of the ideas which have actually been presented here; that they may not be left to the mercy of the secular press, I trust the convention will not vote to forbid the publication of those resolutions with the proceedings."

Rev. William Hoisington (the blind preacher) followed Miss Anthony, and said: "Publish all that you have done here, and let the public know it."

The question was then put, on the motion of Mr. Phillips, and it was lost.

As Mr. Greeley, in commenting on the convention, took the same ground with Mr. Phillips, that the laws on marriage and divorce were equal for man and woman, I answered them in the following letter to the New York Tribune_.

"_To the Editor of the New York Tribune_:

"Sir: At our recent National Woman's Rights Convention many were surprised to hear Wendell Phillips object to the question of marriage and divorce as irrelevant to our platform. He said: 'We had no right to discuss here any laws or customs but those where inequality existed for the sexes; that the laws on marriage and divorce rested equally on man and woman; that he suffers, as much as she possibly could, the wrongs and abuses of an ill-assorted marriage.'

"Now it must strike every careful thinker that an immense difference rests in the fact that man has made the laws cunningly and selfishly for his own purpose. From Coke down to Kent, who can cite one clause of the marriage contract where woman has the advantage? When man suffers from false legislation he has his

remedy in his own hands. Shall woman be denied the right of protest against laws in which she had no voice; laws which outrage the holiest affections of her nature; laws which transcend the limits of human legislation, in a convention called for the express purpose of considering her wrongs? He might as well object to a protest against the injustice of hanging a woman, because capital punishment bears equally on man and woman.

"The contract of marriage is by no means equal. The law permits the girl to marry at twelve years of age, while it requires several years more of experience on the part of the boy. In entering this compact, the man gives up nothing that he before possessed, he is a man still; while the legal existence of the woman is suspended during marriage, and, henceforth, she is known but in and through the husband. She is nameless, purseless, childless—though a woman, an heiress, and a mother.

"Blackstone says: 'The husband and wife are one, and that one is the husband.' Chancellor Kent, in his 'Commentaries' says: 'The legal effects of marriage are generally deducible from the principle of the common law, by which the husband and wife are regarded as one person, and her legal existence and authority lost or suspended during the continuance of the matrimonial union.'

"The wife is regarded by all legal authorities as a *_feme covert_*, placed wholly *_sub potestate viri_*. Her moral responsibility, even, is merged in her husband. The law takes it for granted that the wife lives in fear of her husband; that his command is her highest law; hence a wife is not punishable for the theft committed in the presence of her husband. An unmarried woman can make contracts, sue and be sued, enjoy the rights of property, to her inheritance—to her wages—to her person—to her children; but, in marriage, she is robbed by law of all and every natural and civil right. Kent further says: 'The disability of the wife to contract, so as to bind herself, arises not from want of discretion, but because she has entered into an indissoluble connection by which she is placed under the power and protection of her husband.' She is possessed of certain rights until she is married; then all are suspended, to revive, again, the moment the breath goes out of the husband's body. (See 'Cowen's Treatise,' vol. 2, p. 709.)

"If the contract be equal, whence come the terms 'marital power,' 'marital rights,' 'obedience and restraint,' 'dominion and control,' 'power and protection,' etc., etc.? Many cases are stated, showing the exercise of a most questionable power over the wife, sustained by the courts. (See 'Bishop on Divorce,' p. 489.)

"The laws on divorce are quite as unequal as those on marriage; yea, far more so. The advantages seem to be all on one side and the penalties on the other. In case of divorce, if the husband be not the guilty party, the wife goes out of the partnership penniless. (Kent, vol. 2, p. 33; 'Bishop on Divorce,' p. 492.)

"In New York, and some other States, the wife of the guilty husband can now sue for a divorce in her own name, and the costs come out of the husband's estate; but, in the majority of the States, she is still compelled to sue in the name of another, as she has no means for paying costs, even though she may have brought her thousands into the partnership. 'The allowance to the innocent wife of *_ad interim_* alimony and money to sustain the suit, is not regarded as a strict right in her, but of sound discretion in the court.' ('Bishop on Divorce,' p. 581.)

"Many jurists,' says Kent, 'are of opinion that the adultery of the husband ought not to be noticed or made subject to the same

animadversions as that of the wife, because it is not evidence of such entire depravity nor equally injurious in its effects upon the morals, good order, and happiness of the domestic life. Montesquieu, Pothier, and Dr. Taylor all insist that the cases of husband and wife ought to be distinguished, and that the violation of the marriage vow, on the part of the wife, is the most mischievous, and the prosecution ought to be confined to the offense on her part. ("Esprit des Lois," tom. 3, 186; "Traite du Contrat de Mariage," No. 516; "Elements of Civil Law," p. 254).'

"Say you, 'These are but the opinions of men'? On what else, I ask, are the hundreds of women depending, who, this hour, demand in our courts a release from burdensome contracts? Are not these delicate matters left wholly to the discretion of courts? Are not young women from the first families dragged into our courts,--into assemblies of men exclusively,--the judges all men, the jurors all men? No true woman there to shield them, by her presence, from gross and impertinent questionings, to pity their misfortunes, or to protest against their wrongs?

"The administration of justice depends far more on the opinions of eminent jurists than on law alone, for law is powerless when at variance with public sentiment.

"Do not the above citations clearly prove inequality? Are not the very letter and spirit of the marriage contract based on the idea of the supremacy of man as the keeper of woman's virtue--her sole protector and support? Out of marriage, woman asks nothing, at this hour, but the elective franchise. It is only in marriage that she must demand her right to person, children, property, wages, life, liberty, and the pursuit of happiness. How can we discuss all the laws and conditions of marriage, without perceiving its essential essence, end, and aim? Now, whether the institution of marriage be human or divine, whether regarded as indissoluble by ecclesiastical courts or dissoluble by civil courts, woman, finding herself equally degraded in each and every phase of it, always the victim of the institution, it is her right and her duty to sift the relation and the compact through and through, until she finds out the true cause of her false position. How can we go before the legislatures of our respective States and demand new laws, or no laws, on divorce, until we have some idea of what the true relation is?

"We decide the whole question of slavery by settling the sacred rights of the individual. We assert that man cannot hold property in man, and reject the whole code of laws that conflicts with the self-evident truth of the assertion.

"Again, I ask, is it possible to discuss all the laws of a relation, and not touch the relation itself?

"Yours respectfully,

"Elizabeth Cady Stanton."

The discussion on the question of marriage and divorce occupied one entire session of the convention, and called down on us severe criticisms from the metropolitan and State press. So alarming were the comments on what had been said that I began to feel that I had inadvertently taken out the underpinning from the social system. Enemies were unsparing in their denunciations, and friends ridiculed the whole proceeding. I was constantly called on for a definition of marriage and asked to describe home life as it would be when men changed their wives every Christmas. Letters and newspapers poured in upon me, asking all manner of absurd questions, until I often wept with vexation. So many

things, that I had neither thought nor said, were attributed to me that, at times, I really doubted my own identity.

However, in the progress of events the excitement died away, the earth seemed to turn on its axis as usual, women were given in marriage, children were born, fires burned as brightly as ever at the domestic altars, and family life, to all appearances, was as stable as usual.

Public attention was again roused to this subject by the McFarland-Richardson trial, in which the former shot the latter, being jealous of his attentions to his wife. McFarland was a brutal, improvident husband, who had completely alienated his wife's affections, while Mr. Richardson, who had long been a cherished acquaintance of the family, befriended the wife in the darkest days of her misery. She was a very refined, attractive woman, and a large circle of warm friends stood by her through the fierce ordeal of her husband's trial.

Though McFarland did not deny that he killed Richardson, yet he was acquitted on the plea of insanity, and was, at the same time, made the legal guardian of his child, a boy, then, twelve years of age, and walked out of the court with him, hand in hand. What a travesty on justice and common sense that, while a man is declared too insane to be held responsible for taking the life of another, he might still be capable of directing the life and education of a child! And what an insult to that intelligent mother, who had devoted twelve years of her life to his care, while his worthless father had not provided for them the necessaries of life!

She married Mr. Richardson on his deathbed. The ceremony was performed by Henry Ward Beecher and Rev. O.B. Frothingham, while such men as Horace Greeley and Joshua Leavitt witnessed the solemn service. Though no shadow had ever dimmed Mrs. Richardson's fair fame, yet she was rudely treated in the court and robbed of her child, though by far the most fitting parent to be intrusted with his care.

As the indignation among women was general and at white heat with regard to her treatment, Miss Anthony suggested to me, one day, that it would be a golden opportunity to give women a lesson on their helplessness under the law--wholly in the power of man as to their domestic relations, as well as to their civil and political rights. Accordingly we decided to hold some meetings, for women alone, to protest against the decision of this trial, the general conduct of the case, the tone of the press, and the laws that made it possible to rob a mother of her child.

Many ladies readily enlisted in the movement. I was invited to make the speech on the occasion, and Miss Anthony arranged for two great meetings, one in Apollo Hall, New York city, and one in the Academy of Music, in Brooklyn. The result was all that we could desire. Miss Anthony, with wonderful executive ability, made all the arrangements, taking on her own shoulders the whole financial responsibility.

My latest thought on this question I gave in The Arena of April, 1894, from which I quote the following:

"There is a demand just now for an amendment to the United States Constitution that shall make the laws of marriage and divorce the same in all the States of the Union. As the suggestion comes uniformly from those who consider the present divorce laws too liberal, we may infer that the proposed national law is to place the whole question on a narrower basis, rendering null and void the laws that have been passed in a broader spirit, according to the needs and experiences, in certain sections, of the sovereign people. And here let us bear in mind that the widest possible law

would not make divorce obligatory on anyone, while a restricted law, on the contrary, would compel many, marrying, perhaps, under more liberal laws, to remain in uncongenial relations.

"As we are still in the experimental stage on this question, we are not qualified to make a perfect law that would work satisfactorily over so vast an area as our boundaries now embrace. I see no evidence in what has been published on this question, of late, by statesmen, ecclesiastics, lawyers, and judges, that any of them have thought sufficiently on the subject to prepare a well-digested code, or a comprehensive amendment to the national Constitution. Some view it as a civil contract, though not governed by the laws of other contracts; some view it as a religious ordinance—a sacrament; some think it a relation to be regulated by the State, others by the Church, and still others think it should be left wholly to the individual. With this wide divergence of opinion among our leading minds, it is quite evident that we are not prepared for a national law.

"Moreover, as woman is the most important factor in the marriage relation, her enfranchisement is the primal step in deciding the basis of family life. Before public opinion on this question crystallizes into an amendment to the national Constitution, the wife and mother must have a voice in the governing power and must be heard, on this great problem, in the halls of legislation.

"There are many advantages in leaving all these questions, as now, to the States. Local self-government more readily permits of experiments on mooted questions, which are the outcome of the needs and convictions of the community. The smaller the area over which legislation extends, the more pliable are the laws. By leaving the States free to experiment in their local affairs, we can judge of the working of different laws under varying circumstances, and thus learn their comparative merits. The progress education has achieved in America is due to the fact that we have left our system of public instruction in the hands of local authorities. How different would be the solution of the great educational question of manual labor in the schools, if the matter had to be settled at Washington!

"The whole nation might find itself pledged to a scheme that a few years would prove wholly impracticable. Not only is the town meeting, as Emerson says, 'the cradle of American liberties,' but it is the nursery of Yankee experiment and wisdom. England, with its clumsy national code of education, making one inflexible standard of scholarship for the bright children of the manufacturing districts and the dull brains of the agricultural counties, should teach us a lesson as to the wisdom of keeping apart state and national government.

"Before we can decide the just grounds for divorce, we must get a clear idea of what constitutes marriage. In a true relation the chief object is the loving companionship of man and woman, their capacity for mutual help and happiness and for the development of all that is noblest in each other. The second object is the building up a home and family, a place of rest, peace, security, in which child-life can bud and blossom like flowers in the sunshine.

"The first step toward making the ideal the real, is to educate our sons and daughters into the most exalted ideas of the sacredness of married life and the responsibilities of parenthood. I would have them give, at least, as much thought to the creation of an immortal being as the artist gives to his landscape or statue. Watch him in his hours of solitude, communing with great Nature for days and weeks in all her changing moods, and when at last his dream of

beauty is realized and takes a clearly defined form, behold how patiently he works through long months and years on sky and lake, on tree and flower; and when complete, it represents to him more love and life, more hope and ambition, than the living child at his side, to whose conception and antenatal development not one soulful thought was ever given. To this impressive period of human life, few parents give any thought; yet here we must begin to cultivate virtues that can alone redeem the world.

"The contradictory views in which woman is represented are as pitiful as varied. While the Magnificat to the Virgin is chanted in all our cathedrals round the globe on each returning Sabbath day, and her motherhood extolled by her worshipers, maternity for the rest of womankind is referred to as a weakness, a disability, a curse, an evidence of woman's divinely ordained subjection. Yet surely the real woman should have some points of resemblance in character and position with the ideal one, whom poets, novelists, and artists portray.

"It is folly to talk of the sacredness of marriage and maternity, while the wife is practically regarded as an inferior, a subject, a slave. Having decided that companionship and conscientious parenthood are the only true grounds for marriage, if the relation brings out the worst characteristics of each party, or if the home atmosphere is unwholesome for children, is not the very *raison d'être* of the union wanting, and the marriage practically annulled? It cannot be called a holy relation,—no, not a desirable one,—when love and mutual respect are wanting. And let us bear in mind one other important fact: the lack of sympathy and content in the parents indicates radical physical unsuitability, which results in badly organized offspring. If, then, the real object of marriage is defeated, it is for the interest of the State, as well as the individual concerned, to see that all such pernicious unions be legally dissolved. Inasmuch, then, as incompatibility of temper defeats the two great objects of marriage, it should be the primal cause for divorce.

"The true standpoint from which to view this question is individual sovereignty, individual happiness. It is often said that the interests of society are paramount, and first to be considered. This was the Roman idea, the Pagan idea, that the individual was made for the State. The central idea of barbarism has ever been the family, the tribe, the nation—never the individual. But the great doctrine of Christianity is the right of individual conscience and judgment. The reason it took such a hold on the hearts of the people was because it taught that the individual was primary; the State, the Church, society, the family, secondary. However, a comprehensive view of any question of human interest, shows that the highest good and happiness of the individual and society lie in the same direction.

"The question of divorce, like marriage, should be settled, as to its most sacred relations, by the parties themselves; neither the State nor the Church having any right to intermeddle therein. As to property and children, it must be viewed and regulated as a civil contract. Then the union should be dissolved with at least as much deliberation and publicity as it was formed. There might be some ceremony and witnesses to add to the dignity and solemnity of the occasion. Like the Quaker marriage, which the parties conduct themselves, so, in this case, without any statement of their disagreements, the parties might simply declare that, after living together for several years, they found themselves unsuited to each other, and incapable of making a happy home.

"If divorce were made respectable, and recognized by society as a

duty, as well as a right, reasonable men and women could arrange all the preliminaries, often, even, the division of property and guardianship of children, quite as satisfactorily as it could be done in the courts. Where the mother is capable of training the children, a sensible father would leave them to her care rather than place them in the hands of a stranger.

"But, where divorce is not respectable, men who have no paternal feeling will often hold the child, not so much for its good or his own affection, as to punish the wife for disgracing him. The love of children is not strong in most men, and they feel but little responsibility in regard to them. See how readily they turn off young sons to shift for themselves, and, unless the law compelled them to support their illegitimate children, they would never give them a second thought. But on the mother-soul rest forever the care and responsibility of human life. Her love for the child born out of wedlock is often intensified by the infinite pity she feels through its disgrace. Even among the lower animals we find the female ever brooding over the young and helpless.

"Limiting the causes of divorce to physical defects or delinquencies; making the proceedings public; prying into all the personal affairs of unhappy men and women; regarding the step as quasi criminal; punishing the guilty party in the suit; all this will not strengthen frail human nature, will not insure happy homes, will not banish scandals and purge society of prostitution.

"No, no; the enemy of marriage, of the State, of society is not liberal divorce laws, but the unhealthy atmosphere that exists in the home itself. A legislative act cannot make a unit of a divided family."

CHAPTER XV.

WOMEN AS PATRIOTS.

On April 15, 1861, the President of the United States called out seventy-five thousand militia, and summoned Congress to meet July 4, when four hundred thousand men were called for, and four hundred millions of dollars were voted to suppress the Rebellion.

These startling events roused the entire people, and turned the current of their thoughts in new directions. While the nation's life hung in the balance, and the dread artillery of war drowned, alike, the voices of commerce, politics, religion, and reform, all hearts were filled with anxious forebodings, all hands were busy in solemn preparations for the awful tragedies to come.

At this eventful hour the patriotism of woman shone forth as fervently and spontaneously as did that of man; and her self-sacrifice and devotion were displayed in as many varied fields of action. While he buckled on his knapsack and marched forth to conquer the enemy, she planned the campaigns which brought the nation victory; fought in the ranks, when she could do so without detection; inspired the sanitary commission; gathered needed supplies for the grand army; provided nurses for the hospitals; comforted the sick; smoothed the pillows of the dying; inscribed the last messages of love to those far away; and marked the resting places where the brave men fell. The labor women accomplished, the hardships they endured, the time and strength they sacrificed in the War that summoned three million men to arms, can never be fully appreciated.

Indeed, we may safely say that there is scarcely a loyal woman in the North who did not do something in aid of the cause; who did not contribute time, labor, and money to the comfort of our soldiers and the success of our arms. The story of the War will never be fully written if the achievements of women are left untold. They do not figure in the official reports; they are not gazetted for gallant deeds; the names of thousands are unknown beyond the neighborhood where they lived, or the hospitals where they loved to labor; yet there is no feature in our War more creditable to us as a nation, none from its positive newness so well worthy of record.

While the mass of women never philosophize on the principles that underlie national existence, there were those in our late War who understood the political significance of the struggle; the "irrepressible conflict" between freedom and slavery, between National and State rights. They saw that to provide lint, bandages, and supplies for the army, while the War was not conducted on a wise policy, was to labor in vain; and while many organizations, active, vigilant, and self-sacrificing, were multiplied to look after the material wants of the army, these few formed themselves into a National Loyal League, to teach sound principles of government and to impress on the nation's conscience that freedom for the slaves was the only way to victory. Accustomed, as most women had been to works of charity and to the relief of outward suffering, it was difficult to rouse their enthusiasm for an idea, to persuade them to labor for a principle. They clamored for practical work, something for their hands to do; for fairs and sewing societies to raise money for soldier's families, for tableaux, readings, theatricals--anything but conventions to discuss principles and to circulate petitions for emancipation. They could not see that the best service they could render the army was to suppress the Rebellion, and that the most effective way to accomplish that was to transform the slaves into soldiers. This Woman's Loyal League voiced the solemn lessons of the War: Liberty to all; national protection for every citizen under our flag; universal suffrage, and universal amnesty.

After consultation with Horace Greeley, William Lloyd Garrison, Governor Andrews, and Robert Dale Owen, Miss Anthony and I decided to call a meeting of women in Cooper Institute and form a Woman's Loyal League, to advocate the immediate emancipation and enfranchisement of the Southern slaves, as the most speedy way of ending the War, so we issued, in tract form, and extensively circulated the following call:

"In this crisis of our country's destiny, it is the duty of every citizen to consider the peculiar blessings of a republican form of government, and decide what sacrifices of wealth and life are demanded for its defense and preservation. The policy of the War, our whole future life, depend on a clearly defined idea of the end proposed and the immense advantages to be secured to ourselves and all mankind by its accomplishment. No mere party or sectional cry, no technicalities of constitutional or military law, no mottoes of craft or policy are big enough to touch the great heart of a nation in the midst of revolution. A grand idea--such as freedom or justice--is needful to kindle and sustain the fires of a high enthusiasm.

"At this hour, the best word and work of every man and woman are imperatively demanded. To man, by common consent, are assigned the forum, camp, and field. What is woman's legitimate work and how she may best accomplish it, is worthy our earnest counsel one with another. We have heard many complaints of the lack of enthusiasm, among Northern women; but when a mother lays her son on the altar of her country, she asks an object equal to the sacrifice. In nursing the sick and wounded, knitting socks, scraping lint, and making jellies the bravest and best may weary if the thoughts mount

not in faith to something beyond and above it all. Work is worship only when a noble purpose fills the soul. Woman is equally interested and responsible with man in the final settlement of this problem of self-government; therefore let none stand idle spectators now. When every hour is big with destiny, and each delay but complicates our difficulties, it is high time for the daughters of the Revolution, in solemn council, to unseal the last will and testaments of the fathers, lay hold of their birthright of freedom, and keep it a sacred trust for all coming generations.

"To this end we ask the Loyal Women of the Nation to meet in the Church of the Puritans (Dr. Cheever's), New York, on Thursday, the 14th of May next.

"Let the women of every State be largely represented in person or by letter.

"On behalf of the Woman's Central Committee,

"Elizabeth Cady Stanton,

"Susan B. Anthony."

Among other resolutions adopted at the meeting were the following:

"_Resolved_, There never can be a true peace in this Republic until the civil and political rights of all citizens of African descent and all women are practically established.

"_Resolved_, That the women of the Revolution were not wanting in heroism and self-sacrifice, and we, their daughters, are ready, in this War, to pledge our time, our means, our talents, and our lives, if need be, to secure the final and complete consecration of America to freedom."

It was agreed that the practical work to be done to secure freedom for the slaves was to circulate petitions through all the Northern States. For months these petitions were circulated diligently everywhere, as the signatures show--some signed on fence posts, plows, the anvil, the shoemaker's bench--by women of fashion and those in the industries, alike in the parlor and the kitchen; by statesmen, professors in colleges, editors, bishops; by sailors, and soldiers, and the hard-handed children of toil, building railroads and bridges, and digging canals, and in mines in the bowels of the earth. Petitions, signed by three hundred thousand persons, can now be seen in the national archives in the Capitol at Washington. Three of my sons spent weeks in our office in Cooper Institute, rolling up the petitions from each State separately, and inscribing on the outside the number of names of men and women contained therein. We sent appeals to the President the House of Representatives, and the Senate, from time to time, urging emancipation and the passage of the proposed Thirteenth, Fourteenth, and Fifteenth Amendments to the National Constitution. During these eventful months we received many letters from Senator Sumner, saying, "Send on the petitions as fast as received; they give me opportunities for speech."

Robert Dale Owen, chairman of the Freedman's Commission, was most enthusiastic in the work of the Loyal League, and came to our rooms frequently to suggest new modes of agitation and to give us an inkling of what was going on behind the scenes in Washington. Those who had been specially engaged in the Woman Suffrage movement suspended their conventions during the war, and gave their time and thought wholly to the vital issues of the hour. Seeing the political significance of the war, they urged the emancipation of the slaves as the sure, quick way of cutting the Gordian knot of the Rebellion. To this end they organized a

national league, and rolled up a mammoth petition, urging Congress so to amend the Constitution as to prohibit the existence of slavery in the United States. From their headquarters in Cooper Institute, New York city, they sent out the appeals to the President, Congress, and the people at large; tracts and forms of petition, franked by members of Congress, were scattered like snowflakes from Maine to Texas. Meetings were held every week, in which the policy of the Government was freely discussed, and approved or condemned.

That this League did a timely educational work is manifested by the letters received from generals, statesmen, editors, and from women in most of the Northern States, fully indorsing its action and principles. The clearness to thinking women of the cause of the War; the true policy in waging it; their steadfastness in maintaining the principles of freedom, are worthy of consideration. With this League abolitionists and Republicans heartily co-operated. A course of lectures was delivered for its benefit in Cooper Institute, by such men as Horace Greeley, George William Curtis, William D. Kelly, Wendell Phillips, E.P. Whipple, Frederick Douglass, Theodore D. Weld, Rev. Dr. Tyng, and Dr. Bellows. Many letters are on its files from Charles Sumner, approving its measures, and expressing great satisfaction at the large number of emancipation petitions being rolled into Congress. The Republican press, too, was highly complimentary. The New York Tribune said: "The women of the Loyal League have shown great practical wisdom in restricting their efforts to one subject, the most important which any society can aim at in this hour, and great courage in undertaking to do what never has been done in the world before, to obtain one million of names to a petition."

The leading journals vied with each other in praising the patience and prudence, the executive ability, the loyalty, and the patriotism of the women of the League, and yet these were the same women who, when demanding civil and political rights, privileges, and immunities for themselves, had been uniformly denounced as "unwise," "imprudent," "fanatical," and "impracticable." During the six years they held their own claims in abeyance to those of the slaves of the South, and labored to inspire the people with enthusiasm for the great measures of the Republican party, they were highly honored as "wise, loyal, and clear-sighted." But when the slaves were emancipated, and these women asked that they should be recognized in the reconstruction as citizens of the Republic, equal before the law, all these transcendent virtues vanished like dew before the morning sun. And thus it ever is: so long as woman labors to second man's endeavors and exalt his sex above her own, her virtues pass unquestioned; but when she dares to demand rights and privileges for herself, her motives, manners, dress, personal appearance, and character are subjects for ridicule and detraction.

Liberty, victorious over slavery on the battlefield, had now more powerful enemies to encounter at Washington. The slaves set free, the master conquered, the South desolate; the two races standing face to face, sharing alike the sad results of war, turned with appealing looks to the general government, as if to say, "How stand we now?" "What next?" Questions our statesmen, beset with dangers, with fears for the nation's life, of party divisions, of personal defeat, were wholly unprepared to answer. The reconstruction of the South involved the reconsideration of the fundamental principles of our Government and the natural rights of man. The nation's heart was thrilled with prolonged debates in Congress and State legislatures, in the pulpits and public journals, and at every fireside on these vital questions, which took final shape in the three historic amendments to the Constitution.

The first point, his emancipation, settled, the political status of the negro was next in order; and to this end various propositions were submitted to Congress. But to demand his enfranchisement on the broad principle of natural rights was hedged about with difficulties, as the logical result of such action must be the enfranchisement of all

ostracized classes; not only the white women of the entire country, but the slave women of the South. Though our senators and representatives had an honest aversion to any proscriptive legislation against loyal women, in view of their varied and self-sacrificing work during the War, yet the only way they could open the constitutional door just wide enough to let the black man pass in was to introduce the word "male" into the national Constitution. After the generous devotion of such women as Anna Carroll and Anna Dickinson in sustaining the policy of the Republicans, both in peace and war, they felt it would come with a bad grace from that party to place new barriers in woman's path to freedom. But how could the amendment be written without the word "male," was the question.

Robert Dale Owen being at Washington, and behind the scenes at the time, sent copies of the various bills to the officers of the Loyal League, in New York, and related to us some of the amusing discussions. One of the committee proposed "persons" instead of "males." "That will never do," said another, "it would enfranchise wenches." "Suffrage for black men will be all the strain the Republican party can stand," said another. Charles Sumner said, years afterward, that he wrote over nineteen pages of foolscap to get rid of the word "male" and yet keep "negro suffrage" as a party measure intact; but it could not be done.

Miss Anthony and I were the first to see the full significance of the word "male" in the Fourteenth Amendment, and we at once sounded the alarm, and sent out petitions for a constitutional amendment to "prohibit the States from disfranchising any of their citizens on the ground of sex." Miss Anthony, who had spent the year in Kansas, started for New York the moment she saw the proposition before Congress to put the word "male" into the national Constitution, and made haste to rouse the women in the East to the fact that the time had come to begin vigorous work again for woman's enfranchisement.

Leaving Rochester, October 11, she called on Martha Wright at Auburn; Phebe Jones and Lydia Mott at Albany; Mmes. Rose, Gibbons, Davis, at New York city; Lucy Stone and Antoinette Brown Blackwell in New Jersey; Stephen and Abby Foster at Worcester; Mmes. Severance, Dall, Nowell, Dr. Harriet K. Hunt, Dr. M.E. Zakesewska, and Messrs. Phillips and Garrison in Boston, urging them to join in sending protests to Washington against the pending legislation. Mr. Phillips at once consented to devote five hundred dollars from the "Jackson Fund" to commence the work. Miss Anthony and I spent all our Christmas holidays in writing letters and addressing appeals and petitions to every part of the country, and, before the close of the session of 1865-66, petitions with ten thousand signatures were poured into Congress.

One of my letters was as follows:

"_To the Editor of the Standard_:

"Sir: Mr. Broomall of Pennsylvania, Mr. Schenck of Ohio, Mr. Jenckes of Rhode Island, and Mr. Stevens of Pennsylvania, have each a resolution before Congress to amend the Constitution.

"Article First, Section Second, reads thus: 'Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers.'

"Mr. Broomall proposes to amend by saying, 'male electors'; Mr. Schenck, 'male citizens'; Mr. Jenckes, 'male citizens'; Mr. Stevens, 'male voters,' as, in process of time, women may be made 'legal voters' in the several States, and would then meet that requirement of the Constitution. But those urged by the other gentlemen, neither time, effort, nor State Constitutions could enable us to

meet, unless, by a liberal interpretation of the amendment, a coat of mail to be worn at the polls might be judged all-sufficient. Mr. Jenckes and Mr. Schenck, in their bills, have the grace not to say a word about taxes, remembering, perhaps, that 'taxation without representation is tyranny.' But Mr. Broomall, though unwilling that we should share in the honors of government, would fain secure us a place in its burdens; for, while he apportions representatives to "male electors" only, he admits "all the inhabitants" into the rights, privileges, and immunities of taxation. Magnanimous M.C.!

"I would call the attention of the women of the nation to the fact that, under the Federal Constitution, as it now exists, there is not one word that limits the right of suffrage to any privileged class. This attempt to turn the wheels of civilization backward, on the part of Republicans claiming to be the liberal party, should rouse every woman in the nation to a prompt exercise of the only right she has in the Government, the right of petition. To this end a committee in New York have sent out thousands of petitions, which should be circulated in every district and sent to its representative at Washington as soon as possible.

"Elizabeth Cady Stanton.

"New York, January 2, 1866."

CHAPTER XVI.

PIONEER LIFE IN KANSAS--OUR NEWSPAPER, "THE REVOLUTION."

In 1867 the proposition to extend the suffrage to women and to colored men was submitted to the people of the State of Kansas, and, among other Eastern speakers, I was invited to make a campaign through the State. As the fall elections were pending, there was great excitement everywhere. Suffrage for colored men was a Republican measure, which the press and politicians of that party advocated with enthusiasm.

As woman suffrage was not a party question, we hoped that all parties would favor the measure; that we might, at last, have one green spot on earth where women could enjoy full liberty as citizens of the United States. Accordingly, in July, Miss Anthony and I started, with high hopes of a most successful trip, and, after an uneventful journey of one thousand five hundred miles, we reached the sacred soil where John Brown and his sons had helped to fight the battles that made Kansas a free State.

Lucy Stone, Mr. Blackwell, and Olympia Brown had preceded us and opened the campaign with large meetings in all the chief cities. Miss Anthony and I did the same. Then it was decided that, as we were to go to the very borders of the State, where there were no railroads, we must take carriages, and economize our forces by taking different routes. I was escorted by ex-Governor Charles Robinson. We had a low, easy carriage, drawn by two mules, in which we stored about a bushel of tracts, two valises, a pail for watering the mules, a basket of apples, crackers, and other such refreshments as we could purchase on the way. Some things were suspended underneath the carriage, some packed on behind, and some under the seat and at our feet. It required great skill to compress the necessary baggage into the allotted space. As we went to the very verge of civilization, wherever two dozen voters could be assembled, we had a taste of pioneer life. We spoke in log cabins, in depots, unfinished schoolhouses, churches, hotels, barns, and in the open air.

I spoke in a large mill one night. A solitary tallow candle shone over my head like a halo of glory; a few lanterns around the outskirts of the audience made the darkness perceptible; but all I could see of my audience was the whites of their eyes in the dim distance. People came from twenty miles around to these meetings, held either in the morning, afternoon, or evening, as was most convenient.

As the regular State election was to take place in the coming November, the interest increased from week to week, until the excitement of the people knew no bounds. There were speakers for and against every proposition before the people. This involved frequent debates on all the general principles of government, and thus a great educational work was accomplished, which is one of the advantages of our frequent elections.

The friends of woman suffrage were doomed to disappointment. Those in the East, on whom they relied for influence through the liberal newspapers, were silent, and we learned, afterward, that they used what influence they had to keep the abolitionists and Republicans of the State silent, as they feared the discussion of the woman question would jeopardize the enfranchisement of the black man. However, we worked untiringly and hopefully, not seeing through the game of the politicians until nearly the end of the canvass, when we saw that our only chance was in getting the Democratic vote. Accordingly, George Francis Train, then a most effective and popular speaker, was invited into the State to see what could be done to win the Democracy. He soon turned the tide, strengthened the weak-kneed Republicans and abolitionists, and secured a large Democratic vote.

For three months we labored diligently, day after day, enduring all manner of discomforts in traveling, eating, and sleeping. As there were no roads or guide-posts, we often lost our way. In going through canons and fording streams it was often so dark that the Governor was obliged to walk ahead to find the way, taking off his coat so that I could see his white shirt and slowly drive after him. Though seemingly calm and cool, I had a great dread of these night adventures, as I was in constant fear of being upset on some hill and rolled into the water. The Governor often complimented me on my courage, when I was fully aware of being tempest-tossed with anxiety. I am naturally very timid, but, being silent under strong emotions of either pleasure or pain, I am credited with being courageous in the hour of danger.

For days, sometimes, we could find nothing at a public table that we could eat. Then passing through a little settlement we could buy dried herring, crackers, gum arabic, and slippery elm; the latter, we were told, was very nutritious. We frequently sat down to a table with bacon floating in grease, coffee without milk, sweetened with sorghum, and bread or hot biscuit, green with soda, while vegetables and fruit were seldom seen. Our nights were miserable, owing to the general opinion among pioneers that a certain species of insect must necessarily perambulate the beds in a young civilization. One night, after traveling over prairies all day, eating nothing but what our larder provided, we saw a light in a cottage in the distance which seemed to beckon to us. Arriving, we asked the usual question,--if we could get a night's lodging,--to which the response was inevitably a hearty, hospitable "Yes." One survey of the premises showed me what to look for in the way of midnight companionship, so I said to the Governor, "I will resign in your favor the comforts provided for me to-night, and sleep in the carriage, as you do so often." I persisted against all the earnest persuasions of our host, and in due time I was ensconced for the night, and all about the house was silent.

I had just fallen into a gentle slumber, when a chorus of pronounced grunts and a spasmodic shaking of the carriage revealed to me the fact that I was surrounded by those long-nosed black pigs, so celebrated for their courage and pertinacity. They had discovered that the iron steps

of the carriage made most satisfactory scratching posts, and each one was struggling for his turn. This scratching suggested fleas. Alas! thought I, before morning I shall be devoured. I was mortally tired and sleepy, but I reached for the whip and plied it lazily from side to side; but I soon found nothing but a constant and most vigorous application of the whip could hold them at bay one moment. I had heard that this type of pig was very combative when thwarted in its desires, and they seemed in such sore need of relief that I thought there was danger of their jumping into the carriage and attacking me. This thought was more terrifying than that of the fleas, so I decided to go to sleep and let them alone to scratch at their pleasure. I had a sad night of it, and never tried the carriage again, though I had many equally miserable experiences within four walls.

After one of these border meetings we stopped another night with a family of two bachelor brothers and two spinster sisters. The home consisted of one large room, not yet lathed and plastered. The furniture included a cooking stove, two double beds in remote corners, a table, a bureau, a washstand, and six wooden chairs. As it was late, there was no fire in the stove and no suggestion of supper, so the Governor and I ate apples and chewed slippery elm before retiring to dream of comfortable beds and well-spread tables in the near future.

The brothers resigned their bed to me just as it was. I had noticed that there was no ceremonious changing of bed linen under such circumstances, so I had learned to nip all fastidious notions of individual cleanliness in the bud, and to accept the inevitable. When the time arrived for retiring, the Governor and the brothers went out to make astronomical observations or smoke, as the case might be, while the sisters and I made our evening toilet, and disposed ourselves in the allotted corners. That done, the stalwart sons of Adam made their beds with skins and blankets on the floor. When all was still and darkness reigned, I reviewed the situation with a heavy heart, seeing that I was bound to remain a prisoner in the corner all night, come what might. I had just congratulated myself on my power of adaptability to circumstances, when I suddenly started with an emphatic "What is that?" A voice from the corner asked, "Is your bed comfortable?" "Oh, yes," I replied, "but I thought I felt a mouse run over my head." "Well," said the voice from the corner, "I should not wonder. I have heard such squeaking from that corner during the past week that I told sister there must be a mouse nest in that bed." A confession she probably would not have made unless half asleep. This announcement was greeted with suppressed laughter from the floor. But it was no laughing matter to me. Alas! what a prospect—to have mice running over one all night. But there was no escape. The sisters did not offer to make any explorations, and, in my fatigue costume, I could not light a candle and make any on my own account. The house did not afford an armchair in which I could sit up. I could not lie on the floor, and the other bed was occupied. Fortunately, I was very tired and soon fell asleep. What the mice did the remainder of the night I never knew, so deep were my slumbers. But, as my features were intact, and my facial expression as benign as usual next morning, I inferred that their gambols had been most innocently and decorously conducted. These are samples of many similar experiences which we encountered during the three months of those eventful travels.

Heretofore my idea had been that pioneer life was a period of romantic freedom. When the long, white-covered wagons, bound for the far West, passed by, I thought of the novelty of a six-months' journey through the bright spring and summer days in a house on wheels, meals under shady trees and beside babbling brooks, sleeping in the open air, and finding a home, at last, where land was cheap, the soil rich and deep, and where the grains, vegetables, fruit, and flowers grew bountifully with but little toil. But a few months of pioneer life permanently darkened my rosy ideal of the white-covered wagon, the charming picnics by the way, and the paradise at last. I found many of these adventurers

in unfinished houses and racked with malaria; in one case I saw a family of eight, all ill with chills and fever. The house was half a mile from the spring water on which they depended and from which those best able, from day to day, carried the needed elixir to others suffering with the usual thirst. Their narrations of all the trials of the long journey were indeed heartrending.

In one case a family of twelve left their comfortable farm in Illinois, much against the earnest protests of the mother; she having ten children, the youngest a baby then in her arms. All their earthly possessions were stored in three wagons, and the farm which the mother owned was sold before they commenced their long and perilous journey. There was no reason for going except that the husband had the Western fever. They were doing well in Illinois, on a large farm within two miles of a village, but he had visions of a bonanza near the setting sun. Accordingly they started. At the end of one month the baby died. A piece of wood from the cradle was all they had to mark its lonely resting place. With sad hearts they went on, and, in a few weeks, with grief for her child, her old home, her kindred and friends, the mother also died. She, too, was left alone on the far-off prairies, and the sad pageant moved on. Another child soon shared the same fate, and then a span of horses died, and one wagon, with all the things they could most easily spare, was abandoned. Arrived at their destination none of the golden dreams was realized. The expensive journey, the struggles in starting under new circumstances, and the loss of the mother's thrift and management, made the father so discouraged and reckless that much of his property was wasted, and his earthly career was soon ended. Through the heroic energy and good management of the eldest daughter, the little patrimony, in time, was doubled, and the children well brought up and educated in the rudiments of learning, so that all became respectable members of society. Her advice to all young people is, if you are comfortably established in the East, stay there. There is no royal road to wealth and ease, even in the Western States!

In spite of the discomforts we suffered in the Kansas campaign, I was glad of the experience. It gave me added self-respect to know that I could endure such hardships and fatigue with a great degree of cheerfulness. The Governor and I often laughed heartily, as we patiently chewed our gum arabic and slippery elm, to think on what a gentle stimulus we were accomplishing such wonderful feats as orators and travelers. It was fortunate our intense enthusiasm for the subject gave us all the necessary inspiration, as the supplies we gathered by the way were by no means sufficiently invigorating for prolonged propagandism.

I enjoyed these daily drives over the vast prairies, listening to the Governor's descriptions of the early days when the "bushwhackers and jayhawkers" made their raids on the inhabitants of the young free State. The courage and endurance of the women, surrounded by dangers and discomforts, surpassed all description. I count it a great privilege to have made the acquaintance of so many noble women and men who had passed through such scenes and conquered such difficulties. They seemed to live in an atmosphere altogether beyond their surroundings. Many educated families from New England, disappointed in not finding the much talked of bonanzas, were living in log cabins, in solitary places, miles from any neighbors. But I found Emerson, Parker, Holmes, Hawthorne, Whittier, and Lowell on their bookshelves to gladden their leisure hours.

Miss Anthony and I often comforted ourselves mid adverse winds with memories of the short time we spent under Mother Bickerdyke's hospitable roof at Salina. There we had clean, comfortable beds, delicious viands, and everything was exquisitely neat. She entertained us with her reminiscences of the War. With great self-denial she had served her country in camp and hospital, and was with Sherman's army in that wonderful march to the sea, and here we found her on the outpost of civilization, determined to start what Kansas most needed—a good hotel.

But alas! it was too good for that latitude and proved a financial failure. It was, to us, an oasis in the desert, where we would gladly have lingered if the opposition would have come to us for conversion. But, as we had to carry the gospel of woman's equality into the highways and hedges, we left dear Mother Bickerdyke with profound regret. The seed sown in Kansas in 1867 is now bearing its legitimate fruits. There was not a county in the State where meetings were not held or tracts scattered with a generous hand. If the friends of our cause in the East had been true and had done for woman what they did for the colored man, I believe both propositions would have been carried; but with a narrow policy, playing off one against the other, both were defeated. A policy of injustice always bears its own legitimate fruit in failure.

However, women learned one important lesson--namely, that it is impossible for the best of men to understand women's feelings or the humiliation of their position. When they asked us to be silent on our question during the War, and labor for the emancipation of the slave, we did so, and gave five years to his emancipation and enfranchisement. To this proposition my friend, Susan B. Anthony, never consented, but was compelled to yield because no one stood with her. I was convinced, at the time, that it was the true policy. I am now equally sure that it was a blunder, and, ever since, I have taken my beloved Susan's judgment against the world. I have always found that, when we see eye to eye, we are sure to be right, and when we pull together we are strong. After we discuss any point together and fully agree, our faith in our united judgment is immovable and no amount of ridicule and opposition has the slightest influence, come from what quarter it may.

Together we withstood the Republicans and abolitionists, when, a second time, they made us the most solemn promises of earnest labor for our enfranchisement, when the slaves were safe beyond a peradventure. They never redeemed their promise made during the War, hence, when they urged us to silence in the Kansas campaign, we would not for a moment entertain the proposition. The women generally awoke to their duty to themselves. They had been deceived once and could not be again. If the leaders in the Republican and abolition camps could deceive us, whom could we trust?

Again we were urged to be silent on our rights, when the proposition to take the word "white" out of the New York Constitution was submitted to a vote of the people of the State, or, rather, to one-half the people, as women had no voice in the matter. Again we said "No, no, gentlemen! if the 'white' comes out of the Constitution, let the 'male' come out also. Women have stood with the negro, thus far, on equal ground as ostracized classes, outside the political paradise; and now, when the door is open, it is but fair that we both should enter and enjoy all the fruits of citizenship. Heretofore ranked with idiots, lunatics, and criminals in the Constitution, the negro has been the only respectable compeer we had; so pray do not separate us now for another twenty years, ere the constitutional door will again be opened."

We were persistently urged to give all our efforts to get the word "white" out, and thus secure the enfranchisement of the colored man, as that, they said, would prepare the way for us to follow. Several editors threatened that, unless we did so, their papers should henceforth do their best to defeat every measure we proposed. But we were deaf alike to persuasions and threats, thinking it wiser to labor for women, constituting, as they did, half the people of the State, rather than for a small number of colored men; who, viewing all things from the same standpoint as white men, would be an added power against us.

The question settled in Kansas, we returned, with George Francis Train, to New York. He offered to pay all the expenses of the journey and meetings in all the chief cities on the way, and see that we were fully and well reported in their respective journals. After prolonged

consultation Miss Anthony and I thought best to accept the offer and we did so. Most of our friends thought it a grave blunder, but the result proved otherwise. Mr. Train was then in his prime--a large, fine-looking man, a gentleman in dress and manner, neither smoking, chewing, drinking, nor gormandizing. He was an effective speaker and actor, as one of his speeches, which he illustrated, imitating the poor wife at the washtub and the drunken husband reeling in, fully showed. He gave his audience charcoal sketches of everyday life rather than argument. He always pleased popular audiences, and even the most fastidious were amused with his caricatures. As the newspapers gave several columns to our meetings at every point through all the States, the agitation was widespread and of great value. To be sure our friends, on all sides, fell off, and those especially who wished us to be silent on the question of woman's rights, declared "the cause too sacred to be advocated by such a charlatan as George Francis Train." We thought otherwise, as the accession of Mr. Train increased the agitation twofold. If these fastidious ladies and gentlemen had come out to Kansas and occupied the ground and provided "the sinews of war," there would have been no field for Mr. Train's labors, and we should have accepted their services. But, as the ground was unoccupied, he had, at least, the right of a reform "squatter" to cultivate the cardinal virtues and reap a moral harvest wherever he could.

Reaching New York, Mr. Train made it possible for us to establish a newspaper, which gave another impetus to our movement. The Revolution, published by Susan B. Anthony and edited by Parker Pillsbury and myself, lived two years and a half and was then consolidated with the New York Christian Enquirer, edited by the Rev. Henry Bellows, D.D. I regard the brief period in which I edited the Revolution as one of the happiest of my life, and I may add the most useful. In looking over the editorials I find but one that I sincerely regret, and that was a retort on Mr. Garrison, written under great provocation, but not by me, which circumstances, at the time, forbade me to disown. Considering the pressure brought to bear on Miss Anthony and myself, I feel now that our patience and forbearance with our enemies in their malignant attacks on our good, name, which we never answered, were indeed marvelous.

We said at all times and on all other subjects just what we thought, and advertised nothing that we did not believe in. No advertisements of quack remedies appeared in our columns. One of our clerks once published a bread powder advertisement, which I did not see until the paper appeared; so, in the next number, I said, editorially, what I thought of it. I was alone in the office, one day, when a man blustered in. "Who," said he, "runs this concern?" "You will find the names of the editors and publishers," I replied, "on the editorial page." "Are you one of them?" "I am," I replied. "Well, do you know that I agreed to pay twenty dollars to have that bread powder advertised for one month, and then you condemn it editorially?" "I have nothing to do with the advertising; Miss Anthony pays me to say what I think." "Have you any more thoughts to publish on that bread powder?" "Oh, yes," I replied, "I have not exhausted the subject yet." "Then," said he, "I will have the advertisement taken out. What is there to pay for the one insertion?" "Oh, nothing," I replied, "as the editorial probably did you more injury than the advertisement did you good." On leaving, with prophetic vision, he said, "I prophesy a short life for this paper; the business world is based on quackery, and you cannot live without it." With melancholy certainty, I replied, "I fear you are right."

CHAPTER XVII.

LYCEUMS AND LECTURERS.

The Lyceum Bureau was, at one time, a great feature in American life. The three leading bureaus were in Boston, New York, and Chicago. The managers, map in hand, would lay out trips, more or less extensive according to the capacity or will of the speakers, and then, with a dozen or more victims in hand, make arrangements with the committees in various towns and cities to set them all in motion. As the managers of the bureaus had ten per cent. of what the speakers made, it was to their interest to keep the time well filled. Hence the engagements were made without the slightest reference to the comfort of the travelers. With our immense distances, it was often necessary to travel night and day, sometimes changing cars at midnight, and perhaps arriving at the destination half an hour or less before going on the platform, and starting again on the journey immediately upon leaving it. The route was always carefully written out, giving the time the trains started from and arrived at various points; but as cross trains often failed to connect, one traveled, guidebook in hand, in a constant fever of anxiety. As, in the early days, the fees were from one to two hundred dollars a night, the speakers themselves were desirous of accomplishing as much as possible.

In 1869 I gave my name, for the first time, to the New York Bureau, and on November 14 began the long, weary pilgrimages, from Maine to Texas, that lasted twelve years; speaking steadily for eight months--from October to June--every season. That was the heyday of the lecturing period, when a long list of bright men and women were constantly on the wing. Anna Dickinson, Olive Logan, Kate Field,--later, Mrs. Livermore and Mrs. Howe, Alcott, Phillips, Douglass, Tilton, Curtis, Beecher, and, several years later, General Kilpatrick, with Henry Vincent, Bradlaugh, and Matthew Arnold from England; these and many others were stars of the lecture platform.

Some of us occasionally managed to spend Sunday together, at a good hotel in some city, to rest and feast and talk over our joys and sorrows, the long journeys, the hard fare in the country hotels, the rainy nights when committees felt blue and tried to cut down our fees; the being compelled by inconsiderate people to talk on the train; the overheated, badly ventilated cars; the halls, sometimes too warm, sometimes too cold; babies crying in our audiences; the rain pattering on the roof overhead or leaking on the platform--these were common experiences. In the West, women with babies uniformly occupied the front seats so that the little ones, not understanding what you said, might be amused with your gestures and changing facial expression. All these things, so trying, at the time, to concentrated and enthusiastic speaking, afterward served as subjects of amusing conversation. We unanimously complained of the tea and coffee. Mrs. Livermore had the wisdom to carry a spirit lamp with her own tea and coffee, and thus supplied herself with the needed stimulants for her oratorical efforts. The hardships of these lyceum trips can never be appreciated except by those who have endured them. With accidents to cars and bridges, with floods and snow blockades, the pitfalls in one of these campaigns were without number.

[Illustration: ELIZABETH SMITH MILLER.] [Illustration]

On one occasion, when engaged to speak at Maquoketa, Iowa, I arrived at Lyons about noon, to find the road was blocked with snow, and no chance of the cars running for days. "Well," said I to the landlord, "I must be at Maquoketa at eight o'clock to-night; have you a sleigh, a span of fleet horses, and a skillful driver? If so, I will go across the country." "Oh, yes, madam!" he replied, "I have all you ask; but you could not stand a six-hours' drive in this piercing wind." Having lived in a region of snow, with the thermometer down to twenty degrees below zero, I had no fears of winds and drifts, so I said, "Get the sleigh ready and I will try it." Accordingly I telegraphed the committee that I

would be there, and started. I was well bundled up in a fur cloak and hood, a hot oak plank at my feet, and a thick veil over my head and face. As the landlord gave the finishing touch, by throwing a large buffalo robe over all and tying the two tails together at the back of my head and thus effectually preventing me putting my hand to my nose, he said, "There, if you can only sit perfectly still, you will come out all right at Maquoketa; that is, if you get there, which I very much doubt." It was a long, hard drive against the wind and through drifts, but I scarcely moved a finger, and, as the clock struck eight, we drove into the town. The hall was warm, and the church bell having announced my arrival, a large audience was assembled. As I learned that all the roads in Northern Iowa were blocked, I made the entire circuit, from point to point, in a sleigh, traveling forty and fifty miles a day.

At the Sherman House, in Chicago, three weeks later, I met Mr. Bradlaugh and General Kilpatrick, who were advertised on the same route ahead of me. "Well," said I, "where have you gentlemen been?" "Waiting here for the roads to be opened. We have lost three weeks' engagements," they replied. As the General was lecturing on his experiences in Sherman's march to the sea, I chaffed him on not being able, in an emergency, to march across the State of Iowa. They were much astonished and somewhat ashamed, when I told them of my long, solitary drives over the prairies from day to day. It was the testimony of all the bureaus that the women could endure more fatigue and were more conscientious than the men in filling their appointments.

The pleasant feature of these trips was the great educational work accomplished for the people through their listening to lectures on all the vital questions of the hour. Wherever any of us chanced to be on Sunday, we preached in some church; and wherever I had a spare afternoon, I talked to women alone, on marriage, maternity, and the laws of life and health. We made many most charming acquaintances, too, scattered all over our Western World, and saw how comfortable and happy sensible people could be, living in most straitened circumstances, with none of the luxuries of life. If most housekeepers could get rid of one-half their clothes and furniture and put their bric-a-brac in the town museum, life would be simplified and they would begin to know what leisure means. When I see so many of our American women struggling to be artists, who cannot make a good loaf of bread nor a palatable cup of coffee, I think of what Theodore Parker said when art was a craze in Boston. "The fine arts do not interest me so much as the coarse arts which feed, clothe, house, and comfort a people. I would rather be a great man like Franklin than a Michael Angelo--nay, if I had a son, I should rather see him a mechanic, like the late George Stephenson, in England, than a great painter like Rubens, who only copied beauty."

One day I found at the office of the Revolution an invitation to meet Mrs. Moulton in the Academy of Music, where she was to try her voice for the coming concert for the benefit of the Woman's Medical College. And what a voice for power, pathos, pliability! I never heard the like. Seated beside her mother, Mrs. W.H. Greenough, I enjoyed alike the mother's anxious pride and the daughter's triumph. I felt, as I listened, the truth of what Vieuxtemps said the first time he heard her, "That is the traditional voice for which the ages have waited and longed." When, on one occasion, Mrs. Moulton sang a song of Mozart's to Auber's accompaniment, someone present asked, "What could be added to make this more complete?" Auber looked up to heaven, and, with a sweet smile, said, "Nothing but that Mozart should have been here to listen." Looking and listening, "Here," thought I, "is another jewel in the crown of womanhood, to radiate and glorify the lives of all." I have such an intense pride of sex that the triumphs of woman in art, literature, oratory, science, or song rouse my enthusiasm as nothing else can.

Hungering, that day, for gifted women, I called on Alice and Phebe Cary and Mary Clemmer Ames, and together we gave the proud white male such a

serving up as did our souls good and could not hurt him, intrenched, as he is, behind creeds, codes, customs, and constitutions, with vizor and breastplate of self-complacency and conceit. In criticising Jessie Boucherett's essay on "Superfluous Women," in which she advises men in England to emigrate in order to leave room and occupation for women, the Tribune said: "The idea of a home without a man in it!" In visiting the Carys one always felt that there was a home--a very charming one, too--without a man in it.

Once when Harriet Beecher Stowe was at Dr. Taylor's, I had the opportunity to make her acquaintance. In her sanctum, surrounded by books and papers, she was just finishing her second paper on the Byron family, and her sister Catherine was preparing papers on her educational work, preparatory to a coming meeting of the ladies of the school board. The women of the Beecher family, though most of them wives and mothers, all had a definite life-work outside the family circle, and other objects of intense interest beside husbands, babies, cook stoves, and social conversations. Catherine said she was opposed to woman suffrage, and if she thought there was the least danger of our getting it, she would write and talk against it vehemently. But, as the nation was safe against such a calamity, she was willing to let the talk go on, because the agitation helped her work. "It is rather paradoxical," I said to her, "that the pressing of a false principle can help a true one; but when you get the women all thoroughly educated, they will step off to the polls and vote in spite of you."

One night on the train from New York to Williamsport, Pennsylvania, I found abundant time to think over the personal peculiarities of the many noble women who adorn this nineteenth century, and, as I recalled them, one by one, in America, England, France, and Germany, and all that they are doing and saying, I wondered that any man could be so blind as not to see that woman has already taken her place as the peer of man. While the lords of creation have been debating her sphere and drawing their chalk marks here and there, woman has quietly stepped outside the barren fields where she was compelled to graze for centuries, and is now in green pastures and beside still waters, a power in the world of thought.

These pleasant cogitations were cut short by my learning that I had taken the wrong train, and must change at Harrisburg at two o'clock in the morning. How soon the reflection that I must leave my comfortable berth at such an unchristian hour changed the whole hue of glorious womanhood and every other earthly blessing! However, I lived through the trial and arrived at Williamsport as the day dawned. I had a good audience at the opera house that evening, and was introduced to many agreeable people, who declared themselves converted to woman suffrage by my ministrations. Among the many new jewels in my crown, I added, that night, Judge Bently.

In November, 1869, I passed one night in Philadelphia, with Miss Anthony, at Anna Dickinson's home--a neat, three-story brick house in Locust Street. This haven of rest, where the world-famous little woman came, ever and anon, to recruit her overtaxed energies, was very tastefully furnished, adorned with engravings, books, and statuary. Her mother, sister, and brother made up the household--a pleasing, cultivated trio. The brother was a handsome youth of good judgment, and given to sage remarks; the sister, witty, intuitive, and incisive in speech; the mother, dressed in rich Quaker costume, and though nearly seventy, still possessed of great personal beauty. She was intelligent, dignified, refined, and, in manner and appearance, reminded one of Angelina Grimke as she looked in her younger days. Everything about the house and its appointments indicated that it was the abode of genius and cultivation, and, although Anna was absent, the hospitalities were gracefully dispensed by her family. Napoleon and Shakespeare seemed to be Anna's patron saints, looking down, on all sides, from the wall. The mother amused us with the sore trials her little orator had inflicted on

the members of the household by her vagaries in the world of fame.

On the way to Kennett Square, a young gentleman pointed out to us the home of Benjamin West, who distinguished himself, to the disgust of broadbrims generally, as a landscape painter. In commencing his career, it is said he made use of the tail of a cat in lieu of a brush. Of course Benjamin's first attempts were on the sly, and he could not ask paterfamilias for money to buy a brush without encountering the good man's scorn. Whether, in the hour of his need and fresh enthusiasm, poor puss was led to the sacrificial altar, or whether he found her reposing by the roadside, having paid the debt of Nature, our informant could not say; enough that, in time, he owned a brush and immortalized himself by his skill in its use. Such erratic ones as Whittier, West, and Anna Dickinson go to prove that even the prim, proper, perfect Quakers are subject to like infirmities with the rest of the human family.

I had long heard of the "Progressive Friends" in the region round Longwood; had read the many bulls they issued from their "yearly meetings" on every question, on war, capital punishment, temperance, slavery, woman's rights; had learned that they were turning the cold shoulder on the dress, habits, and opinions of their Fathers; listening to the ministrations of such worldlings as William Lloyd Garrison, Theodore Tilton, and Oliver Johnson, in a new meeting house, all painted and varnished, with cushions, easy seats, carpets, stoves, a musical instrument--shade of George Fox, forgive--and three brackets with vases on the "high seat," and, more than all that, men and women were indiscriminately seated throughout the house.

All this Miss Anthony and I beheld with our own eyes, and, in company with Sarah Pugh and Chandler Darlington, did sit together in the high seat and talk in the congregation of the people. There, too, we met Hannah Darlington and Dinah Mendenhall,--names long known in every good work,--and, for the space of one day, did enjoy the blissful serenity of that earthly paradise. The women of Kennett Square were celebrated not only for their model housekeeping but also for their rare cultivation on all subjects of general interest.

In November I again started on one of my Western trips, but, alas! on the very day the trains were changed, and so I could not make connections to meet my engagements at Saginaw and Marshall, and just saved myself at Toledo by going directly from the cars before the audience, with the dust of twenty-four hours' travel on my garments. Not being able to reach Saginaw, I went straight to Ann Arbor, and spent three days most pleasantly in visiting old friends, making new ones, and surveying the town, with its grand University. I was invited to Thanksgiving dinner at the home of Mr. Seaman, a highly cultivated Democratic editor, author of "Progress of Nations." A choice number of guests gathered round his hospitable board on that occasion, over which his wife presided with dignity and grace. Woman suffrage was the target for the combined wit and satire of the company, and, after four hours of uninterrupted sharpshooting, pyrotechnics, and laughter, we dispersed to our several abodes, fairly exhausted with the excess of enjoyment.

One gentleman had the moral hardihood to assert that men had more endurance than women, whereupon a lady remarked that she would like to see the thirteen hundred young men in the University laced up in steel-ribbed corsets, with hoops, heavy skirts, trains, high heels, panniers, chignons, and dozens of hairpins sticking in their scalps, cooped up in the house year after year, with no exhilarating exercise, no hopes, aims, nor ambitions in life, and know if they could stand it as well as the girls. "Nothing," said she, "but the fact that women, like cats, have nine lives, enables them to survive the present _regime_ to which custom dooms the sex."

While in Ann Arbor I gave my lecture on "Our Girls" in the new Methodist

church--a large building, well lighted, and filled with a brilliant audience. The students, in large numbers, were there, and strengthened the threads of my discourse with frequent and generous applause; especially when I urged on the Regents of the University the duty of opening its doors to the daughters of the State. There were several splendid girls in Michigan, at that time, preparing themselves for admission to the law department. As Judge Cooley, one of the professors, was a very liberal man, as well as a sound lawyer, and strongly in favor of opening the college to girls, I had no doubt the women of Michigan would soon distinguish themselves at the bar. Some said the chief **difficulty in the way of the girls of that day being admitted to the** University was the want of room. That could have been easily obviated by telling the young men from abroad to betake themselves to the colleges in their respective States, that Michigan might educate her daughters. As the women owned a good share of the property of the State, and had been heavily taxed to build and endow that institution, it was but fair that they should share in its advantages.

The Michigan University, with its extensive grounds, commodious buildings, medical and law schools, professors' residences, and the finest laboratory in the country, was an institution of which the State was justly proud, and, as the tuition was free, it was worth the trouble of a long, hard siege by the girls of Michigan to gain admittance there. I advised them to organize their forces at once, get their minute guns, battering rams, monitors, projectiles, bombshells, cannon, torpedoes, and crackers ready, and keep up a brisk cannonading until the grave and reverend seigniors opened the door, and shouted, "Hold, enough!"

The ladies of Ann Arbor had a fine library of their own, where their clubs met once a week. They had just formed a suffrage association. My visit ended with a pleasant reception, at which I was introduced to the chaplain, several professors, and many ladies and gentlemen ready to accept the situation. Judge Cooley gave me a glowing account of the laws of Michigan--how easy it was for wives to get possession of all the property, and then sunder the marriage tie and leave the poor husband to the charity of the cold world, with their helpless children about him. I heard of a rich lady, there, who made a will, giving her husband a handsome annuity as long as he remained her widower. It was evident that the poor "white male," sooner or later, was doomed to try for himself the virtue of the laws he had made for women. I hope, for the sake of the race, he will not bear oppression with the stupid fortitude we have for six thousand years.

At Flint I was entertained by Mr. and Mrs. Jenny. Mr. Jenny was a Democratic editor who believed in progress, and in making smooth paths for women in this great wilderness of life. His wife was a remarkable woman. She inaugurated the Ladies' Libraries in Michigan. In Flint they had a fine brick building and nearly two thousand volumes of choice books, owned by the association, and money always in the treasury. Here, too, I had a fine audience and gave my lecture entitled "Open the Door."

At Coldwater, in spite of its name, I found a warm, appreciative audience. The president of the lyceum was a sensible young man who, after graduating at Ann Arbor, decided, instead of starving at the law, to work with his hands and brains at the same time. When all men go to their legitimate business of creating wealth, developing the resources of the country, and leave its mere exchange to the weaker sex, we shall not have so many superfluous women in the world with nothing to do. It is evident the time has come to hunt man into his appropriate sphere. Coming from Chicago, I met Governor Fairchild and Senator Williams of Wisconsin. It was delightful to find them thoroughly grounded in the faith of woman suffrage. They had been devout readers of the Revolution ever since Miss Anthony induced them to subscribe, the winter before, at Madison. Of course a new glow of intelligence irradiated their fine faces (for they were remarkably handsome men) and

there was a new point to all their words. Senator Williams, like myself, was on a lecturing tour. "Man" was his theme, for which I was devoutly thankful; for, if there are any of God's creatures that need lecturing, it is this one that is forever advising us. I thought of all men, from Father Gregory down to Horace Bushnell, who had wearied their brains to describe woman's sphere, and how signally they had failed.

Throughout my lyceum journeys I was of great use to the traveling public, in keeping the ventilators in the cars open, and the dampers in fiery stoves shut up, especially in sleeping cars at night. How many times a day I thought what the sainted Horace Mann tried to impress on his stupid countrymen, that, inasmuch as the air is forty miles deep around the globe, it is a useless piece of economy to breathe any number of cubic feet over more than seven times! The babies, too, need to be thankful that I was in a position to witness their wrongs. Many, through my intercessions, received their first drink of water, and were emancipated from woolen hoods, veils, tight strings under their chins, and endless swaddling bands. It is a startling assertion, but true, that I have met few women who know how to take care of a baby. And this fact led me, on one trip, to lecture to my fair countrywomen on "Marriage and Maternity," hoping to aid in the inauguration of a new era of happy, healthy babies.

After twenty-four hours in the express I found myself in a pleasant room in the International Hotel at La Crosse, looking out on the Great Mother of Waters, on whose cold bosom the ice and the steamers were struggling for mastery. Beyond stretched the snow-clad bluffs, sternly looking down on the Mississippi, as if to say, "Thus far shalt thou come and no farther"—though sluggish, you are aggressive, ever pushing where you should not; but all attempts in this direction are alike vain; since creation's dawn, we have defied you, and here we stand, to-day, calm, majestic, immovable. Coquette as you will in other latitudes, with flowery banks and youthful piers in the busy marts of trade, and undermine them, one and all, with your deceitful wooings, but bow in reverence as you gaze on us. We have no eyes for your beauty; no ears for your endless song; our heads are in the clouds, our hearts commune with gods; you have no part in the eternal problems of the ages that fill our thoughts, yours the humble duty to wash our feet, and then pass on, remembering to keep in your appropriate sphere, within the barks that wise geographers have seen fit to mark."

As I listened to these complacent hills and watched the poor Mississippi weeping as she swept along, to lose her sorrows in ocean's depths, I thought how like the attitude of man to woman. Let these proud hills remember that they, too, slumbered for centuries in deep valleys down, down, when, perchance, the sparkling Mississippi rolled above their heads, and but for some generous outburst, some upheaval of old Mother Earth, wishing that her rock-ribbed sons, as well as graceful daughters, might enjoy the light, the sunshine and the shower—but for this soul of love in matter as well as mind—these bluffs and the sons of Adam, too, might not boast the altitude they glory in to-day. Those who have ears to hear discern low, rumbling noises that foretell convulsions in our social world that may, perchance, in the next upheaval, bring woman to the surface; up, up, from gloomy ocean depths, dark caverns, and damper valleys. The struggling daughters of earth are soon to walk in the sunlight of a higher civilization.

Escorted by Mr. Woodward, a member of the bar, I devoted a day to the lions of La Crosse. First we explored the courthouse, a large, new brick building, from whose dome we had a grand view of the surrounding country. The courtroom where justice is administered was large, clean, airy—the bench carpeted and adorned with a large, green, stuffed chair, in which I sat down, and, in imagination, summoned up advocates, jurors, prisoners, and people, and wondered how I should feel pronouncing sentence of death on a fellow-being, or, like Portia, wisely checkmating

the Shylocks of our times. Here I met Judge Hugh Cameron, formerly of Johnstown. He invited us into his sanctum, where we had a pleasant chat about our native hills, Scotch affiliations, the bench and bar of New York, and the Wisconsin laws for women. The Judge, having maintained a happy bachelor state, looked placidly on the aggressive movements of the sex, as his domestic felicity would be no way affected, whether woman was voted up or down.

We next surveyed the Pomeroy building, which contained a large, tastefully finished hall and printing establishment, where the La Crosse Democrat was formerly published. As I saw the perfection, order, and good taste, in all arrangements throughout, and listened to Mr. Huron's description of the life and leading characteristics of its chief, it seemed impossible to reconcile the tone of the Democrat with the moral status of its editor. I never saw a more complete business establishment, and the editorial sanctum looked as if it might be the abiding place of the Muses. Mirrors, pictures, statuary, books, music, rare curiosities, and fine specimens of birds and minerals were everywhere. Over the editor's table was a beautiful painting of his youthful daughter, whose flaxen hair, blue eyes, and angelic face should have inspired a father to nobler, purer, utterances than he was wont, at that time, to give to the world.

But Pomeroy's good deeds will live long after his profane words are forgotten. Throughout the establishment cards, set up in conspicuous places, said, "Smoking here is positively forbidden." Drinking, too, was forbidden to all his employees. The moment a man was discovered using intoxicating drinks, he was dismissed. In the upper story of the building was a large, pleasant room, handsomely carpeted and furnished, where the employees, in their leisure hours, could talk, write, read, or amuse themselves in any rational way.

Mr. Pomeroy was humane and generous with his employees, honorable in his business relations, and boundless in his charities to the poor. His charity, business honor, and public spirit were highly spoken of by those who knew him best. That a journal does not always reflect the editor is as much the fault of society as of the man. So long as the public will pay for gross personalities, obscenity, and slang, decent journals will be outbidden in the market. The fact that the La Crosse Democrat found a ready sale in all parts of the country showed that Mr. Pomeroy fairly reflected the popular taste. While multitudes turned up the whites of their eyes and denounced him in public, they bought his paper and read it in private.

I left La Crosse in a steamer, just as the rising sun lighted the hilltops and gilded the Mississippi. It was a lovely morning, and, in company with a young girl of sixteen, who had traveled alone from some remote part of Canada, bound for a northern village in Wisconsin, I promenaded the deck most of the way to Winona, a pleased listener to the incidents of my young companion's experiences. She said that, when crossing Lake Huron, she was the only woman on board, but the men were so kind and civil that she soon forgot she was alone. I found many girls, traveling long distances, who had never been five miles from home before, with a self-reliance that was remarkable. They all spoke in the most flattering manner of the civility of our American men in looking after their baggage and advising them as to the best routes.

As you approach St. Paul, at Fort Snelling, where the Mississippi and Minnesota join forces, the country grows bold and beautiful. The town itself, then boasting about thirty thousand inhabitants, is finely situated, with substantial stone residences. It was in one of these charming homes I found a harbor of rest during my stay in the city. Mrs. Stuart, whose hospitalities I enjoyed, was a woman of rare common sense and sound health. Her husband, Dr. Jacob H. Stuart, was one of the very first surgeons to volunteer in the late war. In the panic at Bull Run,

instead of running, as everybody else did, he stayed with the wounded, and was taken prisoner while taking a bullet from the head of a rebel. When exchanged, Beauregard gave him his sword for his devotion to the dying and wounded.

I had the pleasure of seeing several of the leading gentlemen and ladies of St. Paul at the Orphans' Fair, where we all adjourned, after my lecture, to discuss woman's rights, over a bounteous supper. Here I met William L. Banning, the originator of the Lake Superior and Mississippi Railroad. He besieged Congress and capitalists for a dozen years to build this road, but was laughed at and put off with sneers and contempt, until, at last, Jay Cooke became so weary of his continual coming that he said: "I will build the road to get rid of you."

Whittier seems to have had a prophetic vision of the peopling of this region. When speaking of the Yankee, he says:

"He's whittling by St. Mary's Falls,
Upon his loaded wain;
He's measuring o'er the Pictured Rocks,
With eager eyes of gain.

"I hear the mattock in the mine,
The ax-stroke in the dell,
The clamor from the Indian lodge,
The Jesuits' chapel bell!

"I hear the tread of pioneers
Of nations yet to be;
The first low wash of waves, where soon
Shall roll a human sea."

The opening of these new outlets and mines of wealth was wholly due to the forecast and perseverance of Mr. Banning. The first engine that went over a part of the road had been christened at St. Paul, with becoming ceremonies; the officiating priestess being a beautiful maiden. A cask of water from the Pacific was sent by Mr. Banning's brother from California, and a small keg was brought from Lake Superior for the occasion. A glass was placed in the hands of Miss Ella B. Banning, daughter of the president, who then christened the engine, saying: "With the waters of the Pacific Ocean in my right hand, and the waters of Lake Superior in my left, invoking the Genius of Progress to bring together, with iron band, two great commercial systems of the globe, I dedicate this engine to the use of the Lake Superior and Mississippi Railroad, and name it William L. Banning."

From St. Paul to Dubuque, as the boats had ceased running, a circuitous route and a night of discomfort were inevitable. Leaving the main road to Chicago at Clinton Junction, I had the pleasure of waiting at a small country inn until midnight for a freight train. This was indeed dreary, but, having Mrs. Child's sketches of Mmes. De Stael and Roland at hand, I read of Napoleon's persecutions of the one and Robespierre's of the other, until, by comparison, my condition was tolerable, and the little meagerly furnished room, with its dull fire and dim lamp, seemed a paradise compared with years of exile from one's native land or the prison cell and guillotine. How small our ordinary, petty trials seem in contrast with the mountains of sorrow that have been piled up on the great souls of the past! Absorbed in communion with them twelve o'clock soon came, and with it the train.

A burly son of Adam escorted me to the passenger car filled with German immigrants, with tin cups, babies, bags, and bundles innumerable. The ventilators were all closed, the stoves hot, and the air was like that of the Black Hole of Calcutta. So, after depositing my cloak and bag in an empty seat, I quietly propped both doors open with a stick of wood,

shut up the stoves, and opened all the ventilators with the poker. But the celestial breeze, so grateful to me, had the most unhappy effect on the slumbering exiles. Paterfamilias swore outright; the companion of his earthly pilgrimage said, "We must be going north," and, as the heavy veil of carbonic acid gas was lifted from infant faces, and the pure oxygen filled their lungs and roused them to new life, they set up one simultaneous shout of joy and gratitude, which their parents mistook for agony. Altogether there was a general stir. As I had quietly slipped into my seat and laid my head down to sleep, I remained unobserved—the innocent cause of the general purification and vexation.

We reached Freeport at three o'clock in the morning. As the depot for Dubuque was nearly half a mile on the other side of the town, I said to a solitary old man who stood shivering there to receive us, "How can I get to the other station?" "Walk, madam." "But I do not know the way." "There is no one to go with you." "How is my trunk going?" said I. "I have a donkey and cart to take that." "Then," said I, "you, the donkey, the trunk, and I will go together." So I stepped into the cart, sat down on the trunk, and the old man laughed heartily as we jogged along through the mud of that solitary town in the pale morning starlight. Just as the day was dawning, Dubuque, with its rough hills and bold scenery, loomed up. Soon, under the roof of Myron Beach, one of the distinguished lawyers of the West, with a good breakfast and sound nap, my night's sorrows were forgotten.

I was sorry to find that Mrs. Beach, though a native of New York, and born on the very spot where the first woman's rights convention was held in this country, was not sound on the question of woman suffrage. She seemed to have an idea that voting and housekeeping could not be compounded; but I suggested that, if the nation could only enjoy a little of the admirable system with which she and other women administered their domestic affairs, Uncle Sam's interests would be better secured. This is just what the nation needs to-day, and women must wake up to the consideration that they, too, have duties as well as rights in the State. A splendid audience greeted me in the Opera House, and I gave "Our Girls," bringing many male sinners to repentance, and stirring up some lethargic femmes coverts to a state of rebellion against the existing order of things.

From Dubuque I went to Dixon, a large town, where I met a number of pleasant people, but I have one cause of complaint against the telegraph operator, whose negligence to send a dispatch to Mt. Vernon, written and paid for, came near causing me a solitary night on the prairie, unsheltered and unknown. Hearing that the express train went out Sunday afternoon, I decided to go, so as to have all day at Mt. Vernon before speaking; but on getting my trunk checked, the baggageman said the train did not stop there. "Well," said I, "check the trunk to the nearest point at which it does stop," resolving that I would persuade the conductor to stop one minute, anyway. Accordingly, when the conductor came round, I presented my case as persuasively and eloquently as possible, telling him that I had telegraphed friends to meet me, etc., etc. He kindly consented to do so and had my trunk re-checked. On arriving, as there was no light, no sound, and the depot was half a mile from the town, the conductor urged me to go to Cedar Rapids and come back the next morning, as it was Sunday night and the depot might not be opened, and I might be compelled to stay there on the platform all night in the cold.

But, as I had telegraphed, I told him I thought someone would be there, and I would take the risk. So off went the train, leaving me solitary and alone. I could see the lights in the distant town and the dark outlines of two great mills near by, which suggested dams and races. I heard, too, the distant barking of dogs, and I thought there might be wolves, too; but no human sound. The platform was high and I could see no way down, and I should not have dared to go down if I had. So I

walked all round the house, knocked at every door and window, called "John!" "James!" "Patrick!" but no response. Dressed in all their best, they had, no doubt, gone to visit Sally, and I knew they would stay late. The night wind was cold. What could I do? The prospect of spending the night there filled me with dismay. At last I thought I would try my vocal powers; so I hallooed as loud as I could, in every note of the gamut, until I was hoarse. At last I heard a distant sound, a loud halloo, which I returned, and so we kept it up until the voice grew near, and, when I heard a man's heavy footsteps close at hand, I was relieved. He proved to be the telegraph operator, who had been a brave soldier in the late war. He said that no message had come from Dixon. He escorted me to the hotel, where some members of the Lyceum Committee came in and had a hearty laugh at my adventure, especially that, in my distress, I should have called on James and John and Patrick, instead of Jane, Ann, and Bridget. They seemed to argue that that was an admission, on my part, of man's superiority, but I suggested that, as my sex had not yet been exalted to the dignity of presiding in depots and baggage rooms, there would have been no propriety in calling Jane and Ann.

Mt. Vernon was distinguished for a very flourishing Methodist college, open to boys and girls alike. The president and his wife were liberal and progressive people. I dined with them in their home near the college, and met some young ladies from Massachusetts, who were teachers in the institution. All who gathered round the social board on that occasion were of one mind on the woman question. Even the venerable mother of the president seemed to light up with the discussion of the theme. I gave "Our Girls" in the Methodist church, and took the opportunity to compliment them for taking the word "obey" out of their marriage ceremony. I heard the most encouraging reports of the experiment of educating the sexes together. It was the rule in all the Methodist institutions in Iowa, and I found that the young gentlemen fully approved of it.

At Mt. Vernon I also met Mr. Wright, former Secretary of State, who gave me several interesting facts in regard to the women of Iowa. The State could boast one woman who was an able lawyer, Mrs. Mansfield. Mrs. Berry and Mrs. Stebbins were notaries public. Miss Addington was superintendent of schools in Mitchell County. She was nominated by a convention in opposition to a Mr. Brown. When the vote was taken, lo! there was a tie. Mr. Brown offered to yield through courtesy, but she declined; so they drew lots and Miss Addington was the victor. She once made an abstract of titles of all the lands in the county where she lived, and had received an appointment to office from the Governor of the State, who requested the paper to be made out "L." instead of Laura Addington. He said it was enough for Iowa to appoint women to such offices, without having it known the world over. I was sorry to tell the Governor's secrets,--which I did everywhere,--but the cause of womanhood made it necessary.

CHAPTER XVIII.

WESTWARD HO!

In the month of June, 1871, Miss Anthony and I went to California, holding suffrage meetings in many of the chief cities from New York to San Francisco, where we arrived about the middle of July, in time to experience the dry, dusty season.

We tarried, on the way, one week in Salt Lake City. It was at the time of the Godby secession, when several hundred Mormons abjured that portion of the faith of their fathers which authorized polygamy. A

decision had just been rendered by the United States Supreme Court declaring the first wife and her children the only legal heirs. Whether this decision hastened the secession I do not know; however, it gave us the advantage of hearing all the arguments for and against the system. Those who were opposed to it said it made slaves of men. To support four wives and twenty children was a severe strain on any husband. The women who believed in polygamy had much to say in its favor, especially in regard to the sacredness of motherhood during the period of pregnancy and lactation; a lesson of respect for that period being religiously taught all Mormons.

We were very thankful for the privilege granted us of speaking to the women alone in the smaller Tabernacle. Our meeting opened at two o'clock and lasted until seven, giving us five hours of uninterrupted conversation. Judge McKeon had informed me of the recent decisions and the legal aspects of the questions, which he urged me to present to them fully and frankly, as no one had had such an opportunity before to speak to Mormon women alone. So I made the most of my privilege. I gave a brief history of the marriage institution in all times and countries, of the matriarchate, when the mother was the head of the family and owned the property and children; of the patriarchate, when man reigned supreme and woman was enslaved; of polyandry, polygamy, monogamy, and prostitution. We had a full and free discussion of every phase of the question, and we all agreed that we were still far from having reached the ideal position for woman in marriage, however satisfied man might be with his various experiments. Though the Mormon women, like all others, stoutly defend their own religion, yet they are no more satisfied than any other sect. All women are dissatisfied with their position as inferiors, and their dissatisfaction increases in exact ratio with their intelligence and development.

After this convocation the doors of the Tabernacle were closed to our ministrations, as we thought they would be, but we had crowded an immense amount of science, philosophy, history, and general reflections into the five hours of such free talk as those women had never heard before. As the seceders had just built a new hall, we held meetings there every day, discussing all the vital issues of the hour; the Mormon men and women taking an active part.

We attended the Fourth of July celebration, and saw the immense Tabernacle filled to its utmost capacity. The various States of the Union were represented by young girls, gayly dressed, carrying beautiful flags and banners. When that immense multitude joined in our national songs, and the deep-toned organ filled the vast dome the music was very impressive, and the spirit of patriotism manifested throughout was deep and sincere.

As I stood among these simple people, so earnest in making their experiment in religion and social life, and remembered all the persecutions they had suffered and all they had accomplished in that desolate, far-off region, where they had, indeed, made "the wilderness blossom like the rose," I appreciated, as never before, the danger of intermeddling with the religious ideas of any people. Their faith finds abundant authority in the Bible, in the example of God's chosen people. When learned ecclesiastics teach the people that they can safely take that book as the guide of their lives, they must expect them to follow the letter and the specific teachings that lie on the surface. The ordinary mind does not generalize nor see that the same principles of conduct will not do for all periods and latitudes. When women understand that governments and religions are human inventions; that Bibles, prayerbooks, catechisms, and encyclical letters are all emanations from the brain of man, they will no longer be oppressed by the injunctions that come to them with the divine authority of "Thus saith the Lord."

That thoroughly democratic gathering in the Tabernacle impressed me more

than any other Fourth of July celebration I ever attended. As most of the Mormon families keep no servants, mothers must take their children wherever they go—to churches, theatres, concerts, and military reviews—everywhere and anywhere. Hence the low, pensive wail of the individual baby, combining in large numbers, becomes a deep monotone, like the waves of the sea, a sort of violoncello accompaniment to all their holiday performances. It was rather trying to me at first to have my glowing periods punctuated with a rhythmic wail from all sides of the hall; but as soon as I saw that it did not distract my hearers, I simply raised my voice, and, with a little added vehemence, fairly rivaled the babies. Commenting on this trial, to one of the theatrical performers, he replied: "It is bad enough for you, but alas! imagine me in a tender death scene, when the most profound stillness is indispensable, having my last gasp, my farewell message to loved ones, accentuated with the joyful crowings or impatient complainings of fifty babies." I noticed in the Tabernacle that the miseries of the infantile host were in a measure mitigated by constant draughts of cold water, borne around in buckets by four old men.

The question of the most profound interest to us at that time, in the Mormon experiment, was the exercise of the suffrage by women. Emeline B. Wells, wife of the Mayor of the city, writing to a Washington convention, in 1894, said of the many complications growing out of various bills before Congress to rob women of this right:

"Women have voted in Utah fourteen years, but, because of the little word 'male' that still stands upon the statutes, no woman is eligible to any office of emolument or trust. In three successive legislatures, bills have been passed, providing that the word 'male' be erased; but, each time, the Governor of the Territory, who has absolute veto power, has refused his signature. Yet women attend primary meetings in the various precincts and are chosen as delegates. They are also members of county and territorial central committees, and are thus gaining practical political experience, and preparing themselves for positions of trust.

"In 1882 a convention was held to frame a constitution to be submitted to the people and presented to the Congress of the United States. Women were delegates to this convention, and took part in all its deliberations, and were appointed to act on committees with equal privileges. It is the first instance on record, I think, where women have been members and taken an active part in a constitutional convention.

"Much has been said and written, and justly, too, of suffrage for women in Wyoming; but, in my humble opinion, had Utah stood on the same ground as Wyoming, and women been eligible to office, as they are in that Territory, they would, ere this, have been elected to the legislative Assembly of Utah.

"It is currently reported that Mormon women vote as they are told by their husbands. I most emphatically deny the assertion. All Mormon women vote who are privileged to register. Every girl born here, as soon as she is twenty-one years old, registers, and considers it as much a duty as to say her prayers. Our women vote with the same freedom that characterizes any class of people in the most conscientious acts of their lives."

These various questions were happily solved in 1895, when Utah became a State. Its Constitution gives women the right to vote on all questions, and makes them eligible to any office.

The journey over the Rocky Mountains was more interesting and wonderful than I had imagined. A heavy shower the morning we reached the alkali plains made the trip through that region, where travelers suffer so

much, quite enduring. Although we reached California in its hot, dry season, we found the atmosphere in San Francisco delightful, fanned with the gentle breezes of the Pacific, cooled with the waters of its magnificent harbor. The Golden Gate does indeed open to the eye of the traveler one of the most beautiful harbors in the world.

Friends had engaged for us a suite of apartments at the Grand Hotel, then just opened. Our rooms were constantly decked with fresh flowers, which our "suffrage children," as they called themselves, brought us from day to day. So many brought tokens of their good will—in fact, all our visitors came with offerings of fruits and flowers—that not only our apartments, but the public tables were crowded with rare and beautiful specimens of all varieties. We spoke every night, to crowded houses, on all phases of the woman question, and had a succession of visitors during the day. In fact, for one week, we had a perfect ovation. As Senator Stanford and his wife were at the same hotel, we had many pleasant interviews with them.

While in San Francisco we had many delightful sails in the harbor and drives to the seashore and for miles along the beach. We spent several hours at the little Ocean House, watching the gambols of the celebrated seals. These, like the big trees, were named after distinguished statesmen. One very black fellow was named Charles Sumner, in honor of his love of the black race; another, with a little squint in his eye, was called Ben Butler; a stout, rotund specimen that seemed to take life philosophically, was named Senator Davis of Illinois; a very belligerent one, who appeared determined to crowd his confreres into the sea, was called Secretary Stanton. Grant and Lincoln, on a higher ledge of the rocks, were complacently observing the gambols of the rest.

California was on the eve of an important election, and John A. Bingham of Ohio and Senator Cole were stumping the State for the Republican party. At several points we had the use of their great tents for our audiences, and of such of their able arguments as applied to woman. As Mr. Bingham's great speech was on the Thirteenth, Fourteenth, and Fifteenth Amendments, every principle he laid down literally enfranchised the women of the nation. I met the Ohio statesman one morning at breakfast, after hearing him the night before. I told him his logic must compel him to advocate woman suffrage. With a most cynical smile he said "he was not the puppet of logic, but the slave of practical politics."

We met most of our suffrage coadjutors in different parts of California. I spent a few days with Mrs. Elizabeth B. Schenck, one of the earliest pioneers in the suffrage movement. She was a cultivated, noble woman, and her little cottage was a gem of beauty and comfort, surrounded with beautiful gardens and a hedge of fish-geraniums over ten feet high, covered with scarlet flowers. It seemed altogether more like a fairy bower than a human habitation. The windmills all over California, for pumping water, make a very pretty feature in the landscape, as well as an important one, as people are obliged to irrigate their gardens during the dry season. In August the hills are as brown as ours in December.

Here, too, I first met Senator Sargent's family, and visited them in Sacramento City, where we had a suffrage meeting in the evening and one for women alone next day. At a similar meeting in San Francisco six hundred women were present in Platt's Hall. We discussed marriage, maternity, and social life in general. Supposing none but women were present, as all were dressed in feminine costume, the audience were quite free in their questions, and I equally so in my answers. To our astonishment, the next morning, a verbatim report of all that was said appeared in one of the leading papers, with most respectful comments. As I always wrote and read carefully what I had to say on such delicate subjects, the language was well chosen and the presentation of facts and

philosophy quite unobjectionable; hence, the information being as important for men as for women, I did not regret the publication. During the day a committee of three gentlemen called to know if I would give a lecture to men alone. As I had no lecture prepared, I declined, with the promise to do so the next time I visited California. The idea was novel, but I think women could do much good in that way.

My readers may be sure that such enterprising travelers as Miss Anthony and myself visited all the wonders, saw the geysers, big trees, the Yosemite Valley, and the immense mountain ranges, piled one above another, until they seemed to make a giant pathway from earth to heaven. We drove down the mountain sides with Fox, the celebrated whip; sixteen people in an open carriage drawn by six horses, down, down, down, as fast as we could go. I expected to be dashed to pieces, but we safely descended in one hour, heights we had taken three to climb. Fox held a steady rein, and seemed as calm as if we were trotting on a level, though any accident, such as a hot axle, a stumbling horse, or a break in the harness would have sent us down the mountain side, two thousand feet, to inevitable destruction. He had many amusing anecdotes to tell of Horace Greeley's trip to the Geysers. The distinguished journalist was wholly unprepared for the race down the mountains and begged Fox to hold up. Sitting in front he made several efforts to seize the lines. But Fox assured him that was the only possible way they could descend in safety, as the horses could guide the stage, but they could not hold it.

At Stockton we met a party of friends just returning from the Yosemite, who gave us much valuable information for the journey. Among other things, I was advised to write to Mr. Hutchins, the chief authority there, to have a good, strong horse in readiness to take me down the steep and narrow path into the valley. We took the same driver and carriage which our friends had found trustworthy, and started early in the morning. The dust and heat made the day's journey very wearisome, but the prospect of seeing the wonderful valley made all hardships of little consequence. Quite a large party were waiting to mount their donkeys and mules when we arrived. One of the attendants, a man about as thin as a stair rod, asked me if I was the lady who had ordered a strong horse; I being the stoutest of the party, he readily arrived at that conclusion, so my steed was promptly produced. But I knew enough of horses and riding to see at a glance that he was a failure, with his low withers and high haunches, for descending steep mountains. In addition to his forward pitch, his back was immensely broad. Miss Anthony and I decided to ride astride and had suits made for that purpose; but alas! my steed was so broad that I could not reach the stirrups, and the moment we began to descend, I felt as if I were going over his head. So I fell behind, and, when the party had all gone forward, I dismounted, though my slender guide assured me there was no danger, he "had been up and down a thousand times." But, as I had never been at all, his repeated experiences did not inspire me with courage. I decided to walk. That, the guide said, was impossible. "Well," said I, by way of compromise, "I will walk as far as I can, and when I reach the impossible, I will try that ill-constructed beast. I cannot see what you men were thinking of when you selected such an animal for this journey." And so we went slowly down, arguing the point whether it were better to ride or walk; to trust one's own legs, or, by chance, be precipitated thousands of feet down the mountain side.

It was a hot August day; the sun, in the zenith, shining with full power. My blood was at boiling heat with exercise and vexation. Alternately sliding and walking, catching hold of rocks and twigs, drinking at every rivulet, covered with dust, dripping with perspiration, skirts, gloves, and shoes in tatters, for four long hours I struggled down to the end, when I laid myself out on the grass, and fell asleep, perfectly exhausted, having sent the guide to tell Mr. Hutchins that I had reached the valley, and, as I could neither ride nor walk, to send a wheelbarrow, or four men with a blanket to transport me

to the hotel. That very day the Mariposa Company had brought the first carriage into the valley, which, in due time, was sent to my relief. Miss Anthony, who, with a nice little Mexican pony and narrow saddle, had made her descent with grace and dignity, welcomed me on the steps of the hotel, and laughed immoderately at my helpless plight.

As hour after hour had passed, she said, there had been a general wonderment as to what had become of me; "but did you ever see such magnificent scenery?" "Alas!" I replied, "I have been in no mood for scenery. I have been constantly watching my hands and feet lest I should come to grief." The next day I was too stiff and sore to move a finger. However, in due time I awoke to the glory and grandeur of that wonderful valley, of which no descriptions nor paintings can give the least idea. With Sunset Cox, the leading Democratic statesman, and his wife, we had many pleasant excursions through the valley, and chats, during the evening, on the piazza. There was a constant succession of people going and coming, even in that far-off region, and all had their adventures to relate. But none quite equaled my experiences.

We spent a day in the Calaveras Grove, rested beneath the "big trees," and rode on horseback through the fallen trunk of one of them. Some vandals sawed off one of the most magnificent specimens twenty feet above the ground, and, on this the owners of the hotel built a little octagonal chapel. The polished wood, with bark for a border, made a very pretty floor. Here they often had Sunday services, as it held about one hundred people. Here, too, we discussed the suffrage question, amid these majestic trees that had battled with the winds two thousand years, and had probably never before listened to such rebellion as we preached to the daughters of earth that day.

Here, again, we found our distinguished statesmen immortalized, each with his namesake among these stately trees. We asked our guide if there were any not yet appropriated, might we name them after women. As he readily consented, we wrote on cards the names of a dozen leading women, and tacked them on their respective trees. Whether Lucretia Mott, Lucy Stone, Phoebe Couzens, and Anna Dickinson still retain their identity, and answer when called by the goddess Sylvia in that majestic grove, I know not. Twenty-five years have rolled by since then, and a new generation of visitors and guides may have left no trace of our work behind them. But we whispered our hopes and aspirations to the trees, to be wafted to the powers above, and we left them indelibly pictured on the walls of the little chapel, and for more mortal eyes we scattered leaflets wherever we went, and made all our pleasure trips so many propaganda for woman's enfranchisement.

Returning from California I made the journey straight through from San Francisco to New York. Though a long trip to make without a break, yet I enjoyed every moment, as I found most charming companions in Bishop Janes and his daughter. The Bishop being very liberal in his ideas, we discussed the various theologies, and all phases of the woman question. I shall never forget those pleasant conversations as we sat outside on the platform, day after day, and in the soft moonlight late at night. We took up the thread of our debate each morning where we had dropped it the night before. The Bishop told me about the resolution to take the word "obey" from the marriage ceremony which he introduced, two years before, into the Methodist General Conference and carried with but little opposition. All praise to the Methodist Church! When our girls are educated into a proper self-respect and laudable pride of sex, they will scout all these old barbarisms of the past that point in any way to the subject condition of women in either the State, the Church, or the home. Until the other sects follow her example, I hope our girls will insist on having their conjugal knots all tied by Methodist bishops.

The Episcopal marriage service not only still clings to the word "obey," but it has a most humiliating ceremony in giving the bride away. I was

never more struck with its odious and ludicrous features than on once seeing a tall, queenly-looking woman, magnificently arrayed, married by one of the tiniest priests that ever donned a surplice and gown, given away by the smallest guardian that ever watched a woman's fortunes, to the feeblest, bluest-looking little groom that ever placed a wedding ring on bridal finger. Seeing these Lilliputians around her, I thought, when the little priest said, "Who gives this woman to this man," that she would take the responsibility and say, "I do," but no! there she stood, calm, serene, as if it were no affair of hers, while the little guardian, placing her hand in that of the little groom, said, "I do." Thus was this stately woman bandied about by these three puny men, all of whom she might have gathered up in her arms and borne off to their respective places of abode.

But women are gradually waking up to the degradation of these ceremonies. Not long since, at a wedding in high life, a beautiful girl of eighteen was struck dumb at the word "obey." Three times the priest pronounced it with emphasis and holy unction, each time slower, louder, than before. Though the magnificent parlors were crowded, a breathless silence reigned. Father, mother, and groom were in agony. The bride, with downcast eyes, stood speechless. At length the priest slowly closed his book and said, "The ceremony is at an end." One imploring word from the groom, and a faint "obey" was heard in the solemn stillness. The priest unclasped his book and the knot was tied. The congratulations, feast, and all, went on as though there had been no break in the proceedings, but the lesson was remembered, and many a rebel made by that short pause.

I think all these reverend gentlemen who insist on the word "obey" in the marriage service should be removed for a clear violation of the Thirteenth Amendment to the Federal Constitution, which says there shall be neither slavery nor involuntary servitude within the United States. As I gave these experiences to Bishop Janes he laughed heartily, and asked me to repeat them to each newcomer. Our little debating society was the center of attraction. One gentleman asked me if our woman suffrage conventions were as entertaining. I told him yes; that there were no meetings in Washington so interesting and so well attended as ours.

As I had some woman-suffrage literature in my valise, I distributed leaflets to all earnest souls who plied me with questions. Like all other things, it requires great discretion in sowing leaflets, lest you expose yourself to a rebuff. I never offer one to a man with a small head and high heels on his boots, with his chin in the air, because I know, in the nature of things, that he will be jealous of superior women; nor to a woman whose mouth has the "prunes and prisms" expression, for I know she will say, "I have all the rights I want." Going up to London one day, a few years later, I noticed a saintly sister, belonging to the Salvation Army, timidly offering some leaflets to several persons on board; all coolly declined to receive them. Having had much experience in the joys and sorrows of propagandism, I put out my hand and asked her to give them to me. I thanked her and read them before reaching London. It did me no harm and her much good in thinking that she might have planted a new idea in my mind. Whatever is given to us freely, I think, in common politeness, we should accept graciously.

While I was enjoying once more the comforts of home, on the blue hills of Jersey, Miss Anthony was lighting the fires of liberty on the mountain tops of Oregon and Washington Territory. All through the months of October, November, and December, 1871, she was jolting about in stages, over rough roads, speaking in every hamlet where a schoolhouse was to be found, and scattering our breezy leaflets to the four winds of heaven.

From 1869 to 1873 Miss Anthony and I made several trips through Iowa,

Missouri, Illinois, and Nebraska, holding meetings at most of the chief towns; I speaking in the afternoons to women alone on "Marriage and Maternity." As Miss Anthony had other pressing engagements in Kansas and Nebraska, I went alone to Texas, speaking in Dallas, Sherman, and Houston, where I was delayed two weeks by floods and thus prevented from going to Austin, Galveston, and some points in Louisiana, where I was advertised to lecture. In fact I lost all my appointments for a month. However, there was a fine hotel in Houston and many pleasant people, among whom I made some valuable acquaintances. Beside several public meetings, I had parlor talks and scattered leaflets, so that my time was not lost.

As the floods had upset my plans for the winter, I went straight from Houston to New York over the Iron Mountain Railroad. I anticipated a rather solitary trip; but, fortunately, I met General Baird, whom I knew, and some other army officers, who had been down on the Mexican border to settle some troubles in the "free zone." We amused ourselves on the long journey with whist and woman suffrage discussions. We noticed a dyspeptic-looking clergyman, evidently of a bilious temperament, eying us very steadily and disapprovingly the first day, and in a quiet way we warned each other that, in due time, he would give us a sermon on the sin of card playing.

Sitting alone, early next morning, he seated himself by my side, and asked me if I would allow him to express his opinion on card playing. I said "Oh, yes! I fully believe in free speech." "Well," said he, "I never touch cards. I think they are an invention of the devil to lead unwary souls from all serious thought of the stern duties of life and the realities of eternity! I was sorry to see you, with your white hair, probably near the end of your earthly career, playing cards and talking with those reckless army officers, who delight in killing their fellow-beings. No! I do not believe in war or card playing; such things do not prepare the soul for heaven." "Well," said I, "you are quite right, with your views, to abjure the society of army officers and all games of cards. You, no doubt, enjoy your own thoughts and the book you are reading, more than you would the conversation of those gentlemen and a game of whist. We must regulate our conduct by our own highest ideal. While I deplore the necessity of war, yet I know in our Army many of the noblest types of manhood, whose acquaintance I prize most highly. I enjoy all games, too, from chess down to dominoes. There is so much that is sad and stern in life that we need sometimes to lay down its burdens and indulge in innocent amusements. Thus, you see, what is wise from my standpoint is unwise from yours. I am sorry that you repudiate all amusements, as they contribute to the health of body and soul. You are sorry that I do not think as you do and regulate my life accordingly. You are sure that you are right. I am equally sure that I am. Hence there is nothing to be done in either case but to let each other alone, and wait for the slow process of evolution to give to each of us a higher standard." Just then one of the officers asked me if I was ready for a game of whist, and I excused myself from further discussion. I met many of those dolorous saints in my travels, who spent so much thought on eternity and saving their souls that they lost all the joys of time, as well as those sweet virtues of courtesy and charity that might best fit them for good works on earth and happiness in heaven.

In the spring I went to Nebraska, and Miss Anthony and I again made a Western tour, sometimes together and sometimes by different routes. A constitutional convention was in session in Lincoln, and it was proposed to submit an amendment to strike the word "male" from the Constitution. Nebraska became a State in March, 1867, and took "Equality before the law" as her motto. Her Territorial legislature had discussed, many times, proposed liberal legislation for women, and her State legislature had twice considered propositions for woman's enfranchisement. I had a valise with me containing Hon. Benjamin F. Butler's minority reports as a member of the Judiciary Committee of the

United States House of Representatives, in favor of woman's right to vote under the Fourteenth Amendment. As we were crossing the Platte River, in transferring the baggage to the boat, my valise fell into the river. My heart stood still at the thought of such a fate for all those able arguments. After the great General had been in hot water all his life, it was grievous to think of any of his lucubrations perishing in cold water at last. Fortunately they were rescued. On reaching Lincoln I was escorted to the home of the Governor, where I spread the documents in the sunshine, and they were soon ready to be distributed among the members of the constitutional convention.

After I had addressed the convention, some of the members called on me to discuss the points of my speech. All the gentlemen were serious and respectful with one exception. A man with an unusually small head, diminutive form, and crooked legs tried, at my expense, to be witty and facetious. During a brief pause in the conversation he brought his chair directly before me and said, in a mocking tone, "Don't you think that the best thing a woman can do is to perform well her part in the role of wife and mother? My wife has presented me with eight beautiful children; is not this a better life-work than that of exercising the right of suffrage?"

I had had my eye on this man during the whole interview, and saw that the other members were annoyed at his behavior. I decided, when the opportune moment arrived, to give him an answer not soon to be forgotten; so I promptly replied to his question, as I slowly viewed him from head to foot, "I have met few men, in my life, worth repeating eight times." The members burst into a roar of laughter, and one of them, clapping him on the shoulder, said: "There, sonny, you have read and spelled; you better go." This scene was heralded in all the Nebraska papers, and, wherever the little man went, he was asked why Mrs. Stanton thought he was not worth repeating eight times.

During my stay in Lincoln there was a celebration of the opening of some railroad. An immense crowd from miles about assembled on this occasion. The collation was spread and speeches were made in the open air. The men congratulated each other on the wonderful progress the State had made since it became an organized Territory in 1854. There was not the slightest reference, at first, to the women. One speaker said: "This State was settled by three brothers, John, James, and Joseph, and from them have sprung the great concourse of people that greet us here to-day." I turned, and asked the Governor if all these people had sprung, Minerva-like, from the brains of John, James, and Joseph. He urged me to put that question to the speaker; so, in one of his eloquent pauses, I propounded the query, which was greeted with loud and prolonged cheers, to the evident satisfaction of the women present. The next speaker took good care to give the due meed of praise to Ann, Jane, and Mary, and to every mention of the mothers of Nebraska the crowd heartily responded.

In toasting "the women of Nebraska," at the collation, I said: "Here's to the mothers, who came hither by long, tedious journeys, closely packed with restless children in emigrant wagons, cooking the meals by day, and nursing the babies by night, while the men slept. Leaving comfortable homes in the East, they endured all the hardships of pioneer life, suffered, with the men, the attacks of the Dakota Indians and the constant apprehension of savage raids, of prairie fires, and the devastating locusts. Man's trials, his fears, his losses, all fell on woman with double force; yet history is silent concerning the part woman performed in the frontier life of the early settlers. Men make no mention of her heroism and divine patience; they take no thought of the mental or physical agonies women endure in the perils of maternity, oftentimes without nurse or physician in the supreme hour of their need, going, as every mother does, to the very gates of death in giving life to an immortal being!"

Traveling all over these Western States in the early days, seeing the privations women suffered, and listening to the tales of sorrow at the fireside, I wondered that men could ever forget the debt of gratitude they owed to their mothers, or fail to commemorate their part in the growth of a great people. Yet the men of Nebraska have twice defeated the woman suffrage amendment.

In 1874 Michigan was the point of interest to all those who had taken part in the woman-suffrage movement. The legislature, by a very large majority, submitted to a vote of the electors an amendment of the Constitution, in favor of striking out the word "male" and thus securing civil and political rights to the women of the State. It was a very active campaign. Crowded meetings were held in all the chief towns and cities. Professor Moses Coit Tyler, and a large number of ministers preached, every Sunday, on the subject of woman's position. The Methodist conference passed a resolution in favor of the amendment by a unanimous vote. I was in the State during the intense heat of May and June, speaking every evening to large audiences; in the afternoon to women alone, and preaching every Sunday in some pulpit. The Methodists, Universalists, Unitarians, and Quakers all threw open their churches to the apostles of the new gospel of equality for women. We spoke in jails, prisons, asylums, depots, and the open air. Wherever there were ears to hear, we lifted up our voices, and, on the wings of the wind, the glad tidings were carried to the remote corners of the State, and the votes of forty thousand men, on election day, in favor of the amendment were so many testimonials to the value of the educational work accomplished.

I made many valuable acquaintances, on that trip, with whom I have maintained lifelong friendships. One pleasant day I passed in the home of Governor Bagley and his wife, with a group of pretty children. I found the Governor deeply interested in prison reform. He had been instrumental in passing a law giving prisoners lights in their cells and pleasant reading matter until nine o'clock. His ideas of what prisons should be, as unfolded that day, have since been fully realized in the grand experiment now being successfully tried at Elmira, New York.

I visited the State prison at Jackson, and addressed seven hundred men and boys, ranging from seventy down to seventeen years of age. Seated on the dais with the chaplain, I saw them file in to dinner, and, while they were eating, I had an opportunity to study the sad, despairing faces before me. I shall never forget the hopeless expression of one young man, who had just been sentenced for twenty years, nor how ashamed I felt that one of my own sex, trifling with two lovers, had fanned the jealousy of one against the other, until the tragedy ended in the death of one and the almost lifelong imprisonment of the other. If girls should be truthful and transparent in any relations in life, surely it is in those of love, involving the strongest passions of which human nature is capable. As the chaplain told me the sad story, and I noticed the prisoner's refined face and well-shaped head, I felt that the young man was not under the right influences to learn the lesson he needed. Fear, coercion, punishment, are the masculine remedies for moral weakness, but statistics show their failure for centuries. Why not change the system and try the education of the moral and intellectual faculties, cheerful surroundings, inspiring influences? Everything in our present system tends to lower the physical vitality, the self-respect, the moral tone, and to harden instead of reforming the criminal.

My heart was so heavy I did not know what to say to such an assembly of the miserable. I asked the chaplain what I should say. "Just what you please," he replied. Thinking they had probably heard enough of their sins, their souls, and the plan of salvation, I thought I would give them the news of the day. So I told them about the woman suffrage amendment, what I was doing in the State, my amusing encounters with

opponents, their arguments, my answers. I told them of the great changes that would be effected in prison life when the mothers of the nation had a voice in the buildings and discipline. I told them what Governor Bagley said, and of the good time coming when prisons would no longer be places of punishment but schools of reformation. To show them what women would do to realize this beautiful dream, I told them of Elizabeth Fry and Dorothea L. Dix, of Mrs. Farnham's experiment at Sing Sing, and Louise Michel's in New Caledonia, and, in closing, I said: "Now I want all of you who are in favor of the amendment to hold up your right hands." They gave a unanimous vote, and laughed heartily when I said, "I do wish you could all go to the polls in November and that we could lock our opponents up here until after the election." I felt satisfied that they had had one happy hour, and that I had said nothing to hurt the feelings of the most unfortunate. As they filed off to their respective workshops my faith and hope for brighter days went with them. Then I went all through the prison. Everything looked clean and comfortable on the surface, but I met a few days after a man, just set free, who had been there five years for forgery. He told me the true inwardness of the system; of the wretched, dreary life they suffered, and the brutality of the keepers. He said the prison was infested with mice and vermin, and that, during the five years he was there, he had never lain down one night to undisturbed slumber. The sufferings endured in summer for want of air, he said, were indescribable. In this prison the cells were in the center of the building, the corridors running all around by the windows, so the prisoners had no outlook and no direct contact with the air. Hence, if a careless keeper forgot to open the windows after a storm, the poor prisoners panted for air in their cells, like fish out of water. My informant worked in the mattress department, over the room where prisoners were punished. He said he could hear the lash and the screams of the victims from morning till night. "Hard as the work is all day," said he, "it is a blessed relief to get out of our cells to march across the yard and get one glimpse of the heavens above, and one breath of pure air, and to be in contact with other human souls in the workshops, for, although we could never speak to each other, yet there was a hidden current of sympathy conveyed by look that made us one in our misery."

Though the press of the State was largely in our favor, yet there were some editors who, having no arguments, exercised the little wit they did possess in low ridicule. It was in this campaign that an editor in a Kalamazoo journal said: "That ancient daughter of Methuselah, Susan B. Anthony, passed through our city yesterday, on her way to the Plainwell meeting, with a bonnet on her head looking as if it had recently descended from Noah's ark." Miss Anthony often referred to this description of herself, and said, "Had I represented twenty thousand voters in Michigan, that political editor would not have known nor cared whether I was the oldest or the youngest daughter of Methuselah, or whether my bonnet came from the ark or from Worth's."

CHAPTER XIX.

THE SPIRIT OF '76.

The year 1876 was one of intense excitement and laborious activity throughout the country. The anticipation of the centennial birthday of the Republic, to be celebrated in Philadelphia, stirred the patriotism of the people to the highest point of enthusiasm. As each State was to be represented in the great exhibition, local pride added another element to the public interest. Then, too, everyone who could possibly afford the journey was making busy preparations to spend the Fourth of July, the natal day of the Republic, amid the scenes where the

Declaration of Independence was issued in 1776, the Government inaugurated, and the first national councils were held. Those interested in women's political rights decided to make the Fourth a woman's day, and to celebrate the occasion, in their various localities, by delivering orations and reading their own declaration of rights, with dinners and picnics in the town halls or groves, as most convenient. But many from every State in the Union made their arrangements to spend the historic period in Philadelphia. Owing, also, to the large number of foreigners who came over to join in the festivities, that city was crammed to its utmost capacity. With the crowd and excessive heat, comfort was everywhere sacrificed to curiosity.

The enthusiasm throughout the country had given a fresh impulse to the lyceum bureaus. Like the ferryboats in New York harbor, running hither and thither, crossing each other's tracks, the whole list of lecturers were on the wing, flying to every town and city from San Francisco to New York. As soon as a new railroad ran through a village of five hundred inhabitants that could boast a schoolhouse, a church, or a hotel, and one enterprising man or woman, a course of lectures was at once inaugurated as a part of the winter's entertainments.

On one occasion I was invited, by mistake, to a little town to lecture the same evening when the Christy Minstrels were to perform. It was arranged, as the town had only one hall, that I should speak from seven to eight o'clock and the minstrels should have the remainder of the time. One may readily see that, with the minstrels in anticipation, a lecture on any serious question would occupy but a small place in the hearts of the people in a town where they seldom had entertainments of any kind. All the time I was speaking there was a running to and fro behind the scenes, where the minstrels were transforming themselves with paints and curly wigs into Africans, and laughing at each other's jests. As it was a warm evening, and the windows were open, the hilarity of the boys in the street added to the general din. Under such circumstances it was difficult to preserve my equilibrium. I felt like laughing at my own comical predicament, and I decided to make my address a medley of anecdotes and stories, like a string of beads, held together by a fine thread of argument and illustration. The moment the hand of the clock pointed at eight o'clock the band struck up, thus announcing that the happy hour for the minstrels had come. Those of my audience who wished to stay were offered seats at half price; those who did not, slipped out, and the crowd rushed in, soon packing the house to its utmost capacity. I stayed, and enjoyed the performance of the minstrels more than I had my own.

As the lyceum season lasted from October to June, I was late in reaching Philadelphia. Miss Anthony and Mrs. Gage had already been through the agony of finding appropriate headquarters for the National Suffrage Association. I found them pleasantly situated on the lower floor of No. **1431 Chestnut Street, with the work for the coming month clearly mapped** out. As it was the year for nominating candidates for the presidency of the United States, the Republicans and Democrats were about to hold their great conventions. Hence letters were to be written to them recommending a woman suffrage plank in their platforms, and asking seats for women in the conventions, with the privilege of being heard in their own behalf. On these letters our united wisdom was concentrated, and twenty thousand copies of each were published.

Then it was thought pre-eminently proper that a Woman's Declaration of Rights should be issued. Days and nights were spent over that document. After many twists from our analytical tweezers, with a critical consideration of every word and sentence, it was at last, by a consensus of the competent, pronounced very good. Thousands were ordered to be printed, and were folded, put in envelopes, stamped, directed, and scattered. Miss Anthony, Mrs. Gage, and I worked sixteen hours, day and night, pressing everyone who came in, into the service, and late at

night carrying immense bundles to be mailed. With meetings, receptions, and a succession of visitors, all of whom we plied with woman suffrage literature, we felt we had accomplished a great educational work.

Among the most enjoyable experiences at our headquarters were the frequent visits of our beloved Lucretia Mott, who used to come from her country home bringing us eggs, cold chickens, and fine Oolong tea. As she had presented us with a little black teapot that, like Mercury's mysterious pitcher of milk, filled itself for every coming guest, we often improvised luncheons with a few friends. At parting, Lucretia always made a contribution to our depleted treasury. Here we had many prolonged discussions as to the part we should take, on the Fourth of July, in the public celebration. We thought it would be fitting for us to read our Declaration of Rights immediately after that of the Fathers was read, as an impeachment of them and their male descendants for their injustice and oppression. Ours contained as many counts, and quite as important, as those against King George in 1776. Accordingly, we applied to the authorities to allow us seats on the platform and a place in the programme of the public celebration, which was to be held in the historic old Independence Hall. As General Hawley was in charge of the arrangements for the day, I wrote him as follows:

"1431 Chestnut Street, July 1, 1876.

"General Hawley.

"_Honored Sir_: As President of the National Woman's Suffrage Association, I am authorized to ask you for tickets to the platform, at Independence Hall, for the celebration on the Fourth of July. We should like to have seats for at least one representative woman from each State. We also ask your permission to read our Declaration of Rights immediately after the reading of the Declaration of Independence of the Fathers is finished. Although these are small favors to ask as representatives of one-half of the nation, yet we shall be under great obligations to you if granted.

"Respectfully Yours,

"Elizabeth Cady Stanton."

To this I received the following reply:

"U.S.C.C. Headquarters, July 2.

"Mrs. Elizabeth Cady Stanton.

"_Dear Madam_: I send you, with pleasure, half a dozen cards of invitation. As the platform is already crowded, it is impossible to reserve the number of seats you desire. I regret to say it is also impossible for us to make any change in the programme at this late hour. We are crowded for time to carry out what is already proposed.

"Yours Very Respectfully,

"Joseph R. Hawley,

"President, U.S.C.C."

With this rebuff, Mrs. Mott and I decided that we would not accept the offered seats, but would be ready to open our own convention called for that day, at the First Unitarian church, where the Rev. William H. Furness had preached for fifty years. But some of our younger coadjutors decided that they would occupy the seats and present our Declaration of

Rights. They said truly, women will be taxed to pay the expenses of this celebration, and we have as good a right to that platform and to the ears of the people as the men have, and we will be heard.

That historic Fourth of July dawned at last, one of the most oppressive days of that heated season. Susan B. Anthony, Matilda Joslyn Gage, Sara Andrews Spencer, Lillie Devereux Blake, and Phoebe W. Couzins made their way through the crowds under the broiling sun of Independence Square, carrying the Woman's Declaration of Rights. This Declaration had been handsomely engrossed by one of their number, and signed by the oldest and most prominent advocates of woman's enfranchisement. Their tickets of admission proved an "open sesame" through the military barriers, and, a few moments before the opening of the ceremonies, these women found themselves within the precincts from which most of their sex were excluded.

The Declaration of 1776 was read by Richard Henry Lee of Virginia, about whose family clusters so much historic fame. The moment he finished reading was determined upon as the appropriate time for the presentation of the Woman's Declaration. Not quite sure how their approach might be met, not quite certain if, at this final moment, they would be permitted to reach the presiding officer, those ladies arose and made their way down the aisle. The bustle of preparation for the Brazilian hymn covered their advance. The foreign guests and the military and civil officers who filled the space directly in front of the speaker's stand, courteously made way, while Miss Anthony, in fitting words, presented the Declaration to the presiding officer. Senator Ferry's face paled as, bowing low, with no word he received the Declaration, which thus became part of the day's proceedings. The ladies turned, scattering printed copies as they deliberately walked down the platform. On every side eager hands were outstretched, men stood on seats and asked for them, while General Hawley, thus defied and beaten in his audacious denial to women of the right to present their Declaration, shouted, "Order, order!"

Passing out, these ladies made their way to a platform, erected for the musicians, in front of Independence Hall. Here, under the shadow of Washington's statue, back of them the old bell that proclaimed "liberty to all the land and all the inhabitants thereof," they took their places, and, to a listening, applauding crowd, Miss Anthony read the Woman's Declaration. During the reading of the Declaration, Mrs. Gage stood beside Miss Anthony and held an umbrella over her head, to shelter her friend from the intense heat of the noonday sun. And thus in the same hour, on opposite sides of old Independence Hall, did the men and women express their opinions on the great principles proclaimed on the natal day of the Republic. The Declaration was handsomely framed, and now hangs in the Vice President's room in the Capitol at Washington.

These heroic ladies then hurried from Independence Hall to the church, already crowded with an expectant audience, to whom they gave a full report of the morning's proceedings. The Hutchinsons of worldwide fame were present in their happiest vein, interspersing the speeches with appropriate songs and felicitous remarks. For five long hours on that hot midsummer day a crowded audience, many standing, listened with profound interest and reluctantly dispersed at last, all agreeing that it was one of the most impressive and enthusiastic meetings they had ever attended.

All through our Civil War the slaves on the Southern plantations had an abiding faith that the terrible conflict would result in freedom for their race. Just so through all the busy preparations of the Centennial, the women of the nation felt sure that the great national celebration could not pass without the concession of some new liberties to them. Hence they pressed their claims at every point, at the Fourth of July celebration in the exposition buildings, and in the Republican and

Democratic nominating conventions; hoping to get a plank in the platforms of both the great political parties.

The Woman's Pavilion upon the centennial grounds was an afterthought, as theologians claim woman herself to have been. The women of the country, after having contributed nearly one hundred thousand dollars to the centennial stock, found there had been no provision made for the separate exhibition of their work. The centennial board, of which Mrs. Gillespie was president, then decided to raise funds for the erection of a separate building, to be known as the Woman's Pavilion. It covered an acre of ground, and was erected at an expense of thirty thousand dollars--a small sum in comparison with the money which had been raised by women and expended on the other buildings, not to speak of the State and national appropriations, which the taxes levied on them had largely helped to swell.

The Pavilion was no true exhibit of woman's art. Few women are, as yet, owners of the business which their industry largely makes remunerative. Cotton factories, in which thousands of women work, are owned by men. The shoe business, in some branches of which women are doing more than half the work, is under the ownership of men. Rich embroideries from India, rugs of downy softness from Turkey, the muslin of Decca, anciently known as "The Woven Wind," the pottery and majolica ware of P. Pipsen's widow, the cartridges and envelopes of Uncle Sam, Waltham watches, whose finest mechanical work is done by women, and ten thousand other industries found no place in the pavilion. Said United States Commissioner Meeker of Colorado, "Woman's work comprises three-fourths of the exposition; it is scattered through every building; take it away, and there would be no exposition."

But this pavilion rendered one good service to woman in showing her capabilities as an engineer. The boiler, which furnished the force for running its work, was under the charge of a young Canadian girl, Miss Allison, who, from childhood, had loved machinery, spending much time in the large saw and grist mills of her father, run by engines of two and three hundred horse-power, which she sometimes managed for amusement. When her name was proposed for running the pavilion machinery, it caused much opposition. It was said that the committee would, some day, find the pavilion blown to atoms; that the woman engineer would spend her time reading novels instead of watching the steam gauge; that the idea was impracticable and should not be thought of. But Miss Allison soon proved her capabilities and the falseness of these prophecies by taking her place in the engine room and managing its workings with perfect ease. Six power looms, on which women wove carpets, webbing, silks, etc., were run by this engine. At a later period the printing of The New Century for Woman, a paper published by the centennial commission in the woman's building, was done by its means. Miss Allison declared the work to be more cleanly, more pleasant, and infinitely less fatiguing than cooking over a kitchen stove. "Since I have been compelled to earn my own living," she said, "I have never been engaged in work I like so well. Teaching school is much harder, and one is not paid so well." She expressed her confidence in her ability to manage the engines of an ocean steamer, and said that there were thousands of small engines in use in various parts of the country, and no reason existed why women should not be employed to manage them,--following the profession of engineer as a regular business,--an engine requiring far less attention than is given by a nursemaid or a mother to a child.

But to have made the Woman's Pavilion grandly historic, upon its walls should have been hung the yearly protest of Harriet K. Hunt against taxation without representation; the legal papers served upon the Smith sisters when, for their refusal to pay taxes while unrepresented, their Alderney cows were seized and sold; the papers issued by the city of Worcester for the forced sale of the house and lands of Abby Kelly Foster, the veteran abolitionist, because she refused to pay taxes,

giving the same reason our ancestors gave when they resisted taxation; a model of Bunker Hill monument, its foundation laid by Lafayette in 1825, but which remained unfinished nearly twenty years, until the famous German danseuse, Fanny Ellsler, gave the proceeds of a public performance for that purpose. With these should have been exhibited framed copies of all the laws bearing unjustly upon women--those which rob her of her name, her earnings, her property, her children, her person; also the legal papers in the case of Susan B. Anthony, who was tried and fined for claiming her right to vote under the Fourteenth Amendment, and the decision of Mr. Justice Miller in the case of Myra Bradwell, denying national protection for woman's civil rights; and the later decision of Chief Justice Waite of the United States Supreme Court against Virginia L. Minor, denying women national protection for their political rights; decisions in favor of State rights which imperil the liberties not only of all women, but of every white man in the nation.

Woman's most fitting contributions to the Centennial Exposition would have been these protests, laws, and decisions, which show her political slavery. But all this was left for rooms outside of the centennial grounds, upon Chestnut Street, where the National Woman's Suffrage Association hoisted its flag, made its protests, and wrote the Declaration of Rights of the women of the United States.

To many thoughtful people it seemed captious and unreasonable for women to complain of injustice in this free land, amidst such universal rejoicings. When the majority of women are seemingly happy, it is natural to suppose that the discontent of the minority is the result of their unfortunate individual idiosyncrasies, and not of adverse influences in established conditions. But the history of the world shows that the vast majority, in every generation, passively accept the conditions into which they are born, while those who demanded larger liberties are ever a small, ostracized minority, whose claims are ridiculed and ignored. From our standpoint we would honor any Chinese woman who claimed the right to her feet and powers of locomotion; the Hindoo widows who refused to ascend the funeral pyre of their husbands; the Turkish women who threw off their masks and veils and left the harem; the Mormon women who abjured their faith and demanded monogamic relations. Why not equally honor the intelligent minority of American women who protest against the artificial disabilities by which their freedom is limited and their development arrested? That only a few, under any circumstances, protest against the injustice of long-established laws and customs, does not disprove the fact of the oppressions, while the satisfaction of the many, if real, only proves their apathy and deeper degradation. That a majority of the women of the United States accept, without protest, the disabilities which grow out of their disfranchisement is simply an evidence of their ignorance and cowardice, while the minority who demand a higher political status clearly prove their superior intelligence and wisdom.

At the close of the Forty-seventh Congress we made two new demands: First, for a special committee to consider all questions in regard to the civil and political rights of women. We naturally asked the question, As Congress has a special committee on the rights of Indians, why not on those of women? Are not women, as a factor in civilization, of more importance than Indians? Secondly, we asked for a room, in the Capitol, where our committee could meet, undisturbed, whenever they saw fit. Though these points were debated a long time, our demands were acceded to at last. We now have our special committee, and our room, with "Woman Suffrage" in gilt letters, over the door. In our struggle to achieve this, while our champion, the senior Senator from Massachusetts, stood up bravely in the discussion, the opposition not only ridiculed the special demand, but all attempts to secure the civil and political rights of women. As an example of the arguments of the opposition, I give what the Senator from Missouri said. It is a fair specimen of all that was produced on that side of the debate. Mr. Vest's

poetical flights are most inspiring:

"The Senate now has forty-one committees, with a small army of messengers and clerks, one-half of whom, without exaggeration, are literally without employment. I shall not pretend to specify the committees of this body which have not one single bill, resolution, or proposition of any sort pending before them, and have not had for months. But, Mr. President, out of all committees without business, and habitually without business, in this body, there is one that, beyond any question, could take jurisdiction of this matter and do it ample justice. I refer to that most respectable and antique institution, the Committee on Revolutionary Claims. For thirty years it has been without business. For thirty long years the placid surface of that parliamentary sea has been without one single ripple. If the Senator from Massachusetts desires a tribunal for a calm, judicial equilibrium and examination—a tribunal far from the 'madding crowd's ignoble strife'—a tribunal eminently respectable, dignified and unique; why not send this question to the Committee on Revolutionary Claims? It is eminently proper that this subject should go to that committee because, if there is any revolutionary claim in this country, it is that of woman suffrage. (Laughter.) It revolutionizes society; it revolutionizes religion; it revolutionizes the Constitution and laws; and it revolutionizes the opinions of those so old-fashioned among us as to believe that the legitimate and proper sphere of woman is the family circle, as wife and mother, and not as politician and voter—those of us who are proud to believe that

"Woman's noblest station is retreat:
Her fairest virtues fly from public sight;
Domestic worth—that shuns too strong a light.

"Before that Committee on Revolutionary Claims why could not this most revolutionary of all claims receive immediate and ample attention? More than that, as I said before, if there is any tribunal that could give undivided time and dignified attention, is it not this committee? If there is one peaceful haven of rest, never disturbed by any profane bill or resolution of any sort, it is the Committee on Revolutionary Claims. It is, in parliamentary life, described by that ecstatic verse in Watts' hymn—

"There shall I bathe my wearied soul
In seas of endless rest.
And not one wave of trouble roll
Across my peaceful breast.

"By all natural laws, stagnation breeds disease and death, and what could stir up this most venerable and respectable institution more than an application of the strong-minded, with short hair and shorter skirts, invading its dignified realm and elucidating all the excellences of female suffrage. Moreover, if these ladies could ever succeed in the providence of God in obtaining a report from that committee, it would end this question forever; for the public at large and myself included, in view of that miracle of female blandishment and female influence, would surrender at once, and female suffrage would become constitutional and lawful. Sir, I insist upon it that, in deference to this committee, in deference to the fact that it needs this sort of regimen and medicine, this whole subject should be so referred."

This gives a very fair idea of the character of the arguments produced by our opponents, from the inauguration of the movement. But, as there are no arguments in a republican government in favor of an aristocracy of sex, ridicule was really the only available weapon. After declaring

"that no just government can be formed without the consent of the governed," "that taxation without representation is tyranny," it is **difficult to see on what basis one-half the people are disfranchised.**

CHAPTER XX.

WRITING "THE HISTORY OF WOMAN SUFFRAGE."

The four years following the Centennial were busy, happy ones, of varied interests and employments, public and private. Sons and daughters graduating from college, bringing troops of young friends to visit us; the usual matrimonial entanglements, with all their promises of celestial bliss intertwined with earthly doubts and fears; weddings, voyages to Europe, business ventures—in this whirl of plans and projects our heads, hearts, and hands were fully occupied. Seven boys and girls dancing round the fireside, buoyant with all life's joys opening before them, are enough to keep the most apathetic parents on the watch-towers by day and anxious even in dreamland by night. My spare time, if it can be said that I ever had any, was given during these days to social festivities. The inevitable dinners, teas, picnics, and dances with country neighbors, all came round in quick succession. We lived, at this time, at Tenafly, New Jersey, not far from the publisher of the Sun, Isaac W. England, who also had seven boys and girls as full of frolic as our own. Mrs. England and I entered into all their games with equal zest. The youngest thought half the fun was to see our enthusiasm in "blindman's buff," "fox and geese," and "bean bags." It thrills me with delight, even now, to see these games!

Mr. England was the soul of hospitality. He was never more happy than when his house was crowded with guests, and his larder with all the delicacies of the season. Though he and Mr. Stanton were both connected with that dignified journal, the New York Sun, yet they often joined in the general hilarity. I laugh, as I write, at the memory of all the frolics we had on the blue hills of Jersey.

In addition to the domestic cares which a large family involved, Mrs. Gage, Miss Anthony, and I were already busy collecting material for "The History of Woman Suffrage." This required no end of correspondence. Then my lecturing trips were still a part of the annual programme. Washington conventions, too, with calls, appeals, resolutions, speeches and hearings before the Committees of Congress and State legislatures, all these came round in the year's proceedings as regularly as pumpkin pies for Thanksgiving, plum pudding for Christmas, and patriotism for Washington's birthday. Those who speak for glory or philanthropy are always in demand for college commencements and Fourth of July orations, hence much of Miss Anthony's eloquence, as well as my own, was utilized in this way.

On October 18, 1880, I had an impromptu dinner party. Elizabeth Boynton Harbert, May Wright Thompson (now Sewall), Phoebe W. Couzins, and Arethusa Forbes, returning from a Boston convention, all by chance met under my roof. We had a very merry time talking over the incidents of the convention, Boston proprieties, and the general situation. As I gave them many early reminiscences, they asked if I had kept a diary. "No," I said, "not a pen scratch of the past have I except what might be gathered from many family letters." They urged me to begin a diary at once; so I promised I would on my coming birthday.

My great grief that day was that we were putting in a new range, and had made no preparations for dinner. This completely upset the presiding genius of my culinary department, as she could not give us the bounteous

feast she knew was expected on such occasions. I, as usual, when there was any lack in the viands, tried to be as brilliant as possible in conversation; discussing Nirvana, Karma, reincarnation, and thus turning attention from the evanescent things of earth to the joys of a life to come,—not an easy feat to perform with strong-minded women,—but, in parting, they seemed happy and refreshed, and all promised to come again.

But we shall never meet there again, as the old, familiar oaks and the majestic chestnut trees have passed into other hands. Strange lovers now whisper their vows of faith and trust under the tree where a most charming wedding ceremony—that of my daughter Margaret—was solemnized one bright October day. All Nature seemed to do her utmost to heighten the beauty of the occasion. The verdure was brilliant with autumnal tints, the hazy noonday sun lent a peculiar softness to every shadow—even the birds and insects were hushed to silence. As the wedding march rose soft and clear, two stately ushers led the way; then a group of Vassar classmates, gayly decked in silks of different colors, followed by the bride and groom. An immense Saint Bernard dog, on his own account brought up the rear, keeping time with measured tread. He took his seat in full view, watching, alternately, the officiating clergyman, the bride and groom, and guests, as if to say: "What does all this mean?" No one behaved with more propriety and no one looked more radiant than he, with a ray of sunlight on his beautiful coat of long hair, his bright brass collar, and his wonderful head. Bruno did not live to see the old home broken up, but sleeps peacefully there, under the chestnut trees, and fills a large place in many of our pleasant memories.

On November 12, 1880, I was sixty-five years old, and, pursuant to my promise, I then began my diary. It was a bright, sunny day, but the frost king was at work; all my grand old trees, that stood like sentinels, to mark the boundary of my domain, were stripped of their foliage, and their brilliant colors had faded into a uniform brown; but the evergreens and the tall, prim cedars held their own, and, when covered with snow, their exquisite beauty brought tears to my eyes. One need never be lonely mid beautiful trees.

My thoughts were with my absent children—Harriot in France, Theodore in Germany, Margaret with her husband and brother Gerrit, halfway across the continent, and Bob still in college. I spent the day writing letters and walking up and down the piazza, and enjoyed, from my windows, a glorious sunset. Alone, on birthdays or holidays, one is very apt to indulge in sad retrospections. The thought of how much more I might have done for the perfect development of my children than I had accomplished, depressed me. I thought of all the blunders in my own life and in their education. Little has been said of the responsibilities of parental life; accordingly little or nothing has been done. I had such visions of parental duties that day that I came to the conclusion that parents never could pay the debt they owe their children for bringing them into this world of suffering, unless they can insure them sound minds in sound bodies, and enough of the good things of this life to enable them to live without a continual struggle for the necessities of existence. I have no sympathy with the old idea that children owe parents a debt of gratitude for the simple fact of existence, generally conferred without thought and merely for their own pleasure. How seldom we hear of any high or holy preparation for the office of parenthood! Here, in the most momentous act of life, all is left to chance. Men and women, intelligent and prudent in all other directions, seem to exercise no forethought here, but hand down their individual and family idiosyncrasies in the most reckless manner.

On November 13 the New York Tribune announced the death of Lucretia Mott, eighty-eight years old. Having known her in the flush of life, when all her faculties were at their zenith, and in the repose of age,

when her powers began to wane, her withdrawal from among us seemed as beautiful and natural as the changing foliage, from summer to autumn, of some grand old oak I have watched and loved.

The arrival of Miss Anthony and Mrs. Gage, on November 20, banished all family matters from my mind. What planning, now, for volumes, chapters, footnotes, margins, appendices, paper, and type; of engravings, title, preface, and introduction! I had never thought that the publication of a book required the consideration of such endless details. We stood appalled before the mass of material, growing higher and higher with every mail, and the thought of all the reading involved made us feel as if our lifework lay before us. Six weeks of steady labor all day, and often until midnight, made no visible decrease in the pile of documents. However, before the end of the month we had our arrangements all made with publishers and engravers, and six chapters in print. When we began to correct proof we felt as if something was accomplished. Thus we worked through the winter and far into the spring, with no change except the Washington Convention and an occasional evening meeting in New York city. We had frequent visits from friends whom we were glad to see. Hither came Edward M. Davis, Sarah Pugh, Adeline Thompson, Frederick Cabot of Boston, Dr. William F. Channing, and sweet little Clara Spence, who recited for us some of the most beautiful selections in her repertoire.

In addition we had numberless letters from friends and foes, some praising and some condemning our proposed undertaking, and, though much alone, we were kept in touch with the outside world. But so conflicting was the tone of the letters that, if we had not taken a very fair gauge of ourselves and our advisers, we should have abandoned our project and buried all the valuable material collected, to sleep in pine boxes forever.

At this time I received a very amusing letter from the Rev. Robert Collyer, on "literary righteousness," quizzing me for using one of his anecdotes in my sketch of Lucretia Mott, without giving him credit. I laughed him to scorn, that he should have thought it was my duty to have done so. I told him plainly that he belonged to a class of "white male citizens," who had robbed me of all civil and political rights; of property, children, and personal freedom; and now it ill became him to call me to account for using one of his little anecdotes that, ten to one, he had cribbed from some woman. I told him that I considered his whole class as fair game for literary pilfering. That women had been taxed to build colleges to educate men, and if we could pick up a literary crumb that had fallen from their feasts, we surely had a right to it. Moreover, I told him that man's duty in the world was to work, to dig and delve for jewels, real and ideal, and lay them at woman's feet, for her to use as she might see fit; that he should feel highly complimented, instead of complaining, that he had written something I thought worth using. He answered like the nobleman he is; susceptible of taking in a new idea. He admitted that, in view of the shortcomings of his entire sex, he had not one word to say in the way of accusation, but lay prostrate at my feet in sackcloth and ashes, wondering that he had not taken my view of the case in starting.

Only twice in my life have I been accused of quoting without giving due credit. The other case was that of Matilda Joselyn Gage. I had, on two or three occasions, used a motto of hers in autograph books, just as I had sentiments from Longfellow, Lowell, Shakespeare, Moses, or Paul. In long lyceum trips innumerable autograph books met one at every turn, in the cars, depots, on the platform, at the hotel and in the omnibus. "A sentiment, please," cry half a dozen voices. One writes hastily **different sentiments for each. In this way I unfortunately used a pet sentiment of Matilda's.** So, here and now, I say to my autograph admirers, from New York to San Francisco, whenever you see "There is a word sweeter than Mother, Home, or Heaven—that word is Liberty,"

remember it belongs to Matilda Joslyn Gage. I hope, now, that Robert and Matilda will say, in their posthumous works, that I made the _amende honorable_, as I always strive to do when friends feel they have not been fairly treated.

In May, 1881, the first volume of our History appeared; it was an octavo, containing 871 pages, with good paper, good print, handsome engravings, and nicely bound. I welcomed it with the same feeling of love and tenderness as I did my firstborn. I took the same pleasure in hearing it praised and felt the same mortification in hearing it criticised. The most hearty welcome it received was from Rev. William Henry Channing. He wrote us that it was as interesting and fascinating as a novel. He gave it a most flattering notice in one of the London papers. John W. Forney, too, wrote a good review and sent a friendly letter. Mayo W. Hazeltine, one of the ablest critics in this country, in the New York _Sun_, also gave it a very careful and complimentary review. In fact, we received far more praise and less blame than we anticipated. We began the second volume in June. In reading over the material concerning woman's work in the War, I felt how little our labors are appreciated. Who can sum up all the ills the women of a nation suffer from war? They have all of the misery and none of the glory; nothing to mitigate their weary waiting and watching for the loved ones who will return no more.

In the spring of 1881, to vary the monotony of the work on the history, we decided to hold a series of conventions through the New England States. We began during the Anniversary week in Boston, and had several crowded, enthusiastic meetings in Tremont Temple. In addition to our suffrage meetings, I spoke before the Free Religious, Moral Education, and Heredity associations. All our speakers stayed at the Parker House, and we had a very pleasant time visiting together in our leisure hours. We were received by Governor Long, at the State House. He made a short speech, in favor of woman suffrage, in reply to Mrs. Hooker. We also called on the Mayor, at the City Hall, and went through Jordan & Marsh's great mercantile establishment, where the clerks are chiefly young girls, who are well fed and housed, and have pleasant rooms, with a good library, where they sit and read in the evening. We went through the Sherborn Reformatory Prison for Women, managed entirely by women. We found it clean and comfortable, more like a pleasant home than a place of punishment.

Mrs. Robinson, Miss Anthony, and I were invited to dine with the Bird Club. No woman, other than I, had ever had that honor before. I dined with them in 1870, escorted by "Warrington" of the Springfield _Republican_ and Edwin Morton. There I met Frank Sanborn for the first time. Frank Bird held about the same place in political life in Massachusetts, that Thurlow Weed did in the State of New York for forty years. In the evening we had a crowded reception at the home of Mrs. Fenno Tudor, who occupied a fine old residence facing the Common, where we met a large gathering of Boston reformers. On Decoration Day, May 30, we went to Providence, where I was the guest of Dr. William F. Channing. We had a very successful convention there. Senator Anthony and ex-Governor Sprague were in the audience and expressed great pleasure, afterward, in all they had heard. I preached in Rev. Frederick Hinckley's church the previous Sunday afternoon.

From Providence I hurried home, to meet my son Theodore and his bride, who had just landed from France. We decorated our house and grounds with Chinese lanterns and national flags for their reception. As we had not time to send to New York for bunting, our flags--French and American--were all made of bright red and blue cambric. The effect was fine when they arrived; but, unfortunately, there came up a heavy thunderstorm in the night and so drenched our beautiful flags that they became colorless rags. My little maid announced to me early in the morning that "the French and Americans had had a great battle during the

night and that the piazza was covered with blood." This was startling news to one just awakening from a sound sleep. "Why, Emma!" I said, "what do you mean?" "Why," she replied, "the rain has washed all the color out of our flags, and the piazza is covered with red and blue streams of water." As the morning sun appeared in all its glory, chasing the dark clouds away, our decorations did indeed look pale and limp, and were promptly removed.

I was happily surprised with my tall, stately daughter, Marguerite Berry. A fine-looking girl of twenty, straight, strong, and sound, modest and pleasing. She can walk miles, sketches from nature with great skill and rapidity, and speaks three languages. I had always said to my sons: "When you marry, choose a woman with a spine and sound teeth; remember the teeth show the condition of the bones in the rest of the body." So, when Theodore introduced his wife to me, he said, "You see I have followed your advice; her spine is as straight as it should be, and every tooth in her head as sound as ivory." This reminds me of a young man who used to put my stoves up for the winter. He told me one day that he thought of getting married. "Well," I said, "above all things get a wife with a spine and sound teeth." Stove pipe in hand he turned to me with a look of surprise, and said: "Do they ever come without spines?"

In July, 1881, sitting under the trees, Miss Anthony and I read and discussed Wendell Phillips' magnificent speech before the Phi Beta Kappa Society at Harvard College. This society had often talked of inviting him, but was afraid of his radical utterances. At last, hoping that years might have modified his opinions and somewhat softened his speech, an invitation was given. The elite of Boston, the presidents and college professors from far and near, were there. A great audience of the wise, the learned, the distinguished in State and Church assembled. Such a conservative audience, it was supposed, would surely hold this radical in check. Alas! they were all doomed, for once, to hear the naked truth, on every vital question of the day. Thinking this might be his only opportunity to rouse some liberal thought in conservative minds, he struck the keynote of every reform; defended labor strikes, the Nihilists of Russia, prohibition, woman suffrage, and demanded reformation in our prisons, courts of justice, and halls of legislation. On the woman question, he said:

"Social science affirms that woman's place in society marks the level of civilization. From its twilight in Greece, through the Italian worship of the Virgin, the dreams of chivalry, the justice of the civil law, and the equality of French society, we trace her gradual recognition, while our common law, as Lord Brougham confessed, was, with relation to women, the opprobrium of the age of Christianity. For forty years earnest men and women, working noiselessly, have washed away the opprobrium, the statute books of thirty States have been remodeled, and woman stands, to-day, almost face to face with her last claim--the ballot. It has been a weary and thankless, though successful struggle. But if there be any refuge from that ghastly curse, the vice of great cities, before which social science stands palsied and dumb, it is in this more equal recognition of women.

"If, in this critical battle for universal suffrage, our fathers' noblest legacy to us and the greatest trust God leaves in our hands, there be any weapon, which, once taken from the armory, will make victory certain, it will be as it has been in art, literature, and society, summoning woman into the political arena. The literary class, until within half a dozen years, has taken no note of this great uprising; only to fling every obstacle in its way.

"The first glimpse we get of Saxon blood in history is that line of Tacitus in his 'Germany,' which reads, 'In all grave matters they consult their women.' Years hence, when robust Saxon sense has

flung away Jewish superstition and Eastern prejudice, and put under its foot fastidious scholarship and squeamish fashion, some second Tacitus from the valley of the Mississippi will answer to him of the Seven Hills: 'In all grave questions, we consult our women.'

"If the Alps, piled in cold and silence, be the emblem of despotism, we joyfully take the ever restless ocean for ours, only pure because never still. To be as good as our fathers, we must be better. They silenced their fears and subdued their prejudices, inaugurating free speech and equality with no precedent on the file. Let us rise to their level, crush appetite, and prohibit temptation if it rots great cities; intrench labor in sufficient bulwarks against that wealth which, without the tenfold strength of modern incorporations, wrecked the Grecian and Roman states; and, with a sterner effort still, summon woman into civil life, as re-enforcement to our laboring ranks, in the effort to make our civilization a success. Sit not like the figure on our silver coin, looking ever backward.

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward,
Who would keep abreast of truth.
Lo! before us gleam her watch fires--
We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the future's portal
With the past's blood-rusted key."

That Harvard speech in the face of fashion, bigotry, and conservatism--so liberal, so eloquent, so brave--is a model for every young man, who, like the orator, would devote his talents to the best interests of the race, rather than to his personal ambition for mere worldly success.

Toward the end of October, Miss Anthony returned, after a rest of two months, and we commenced work again on the second volume of the History. November 2 being election day, the Republican carriage, decorated with flags and evergreens, came to the door for voters. As I owned the house and paid the taxes, and as none of the white males was home, I suggested that I might go down and do the voting, whereupon the gentlemen who represented the Republican committee urged me, most cordially, to do so. Accompanied by my faithful friend, Miss Anthony, we stepped into the carriage and went to the poll, held in the hotel where I usually went to pay taxes. When we entered the room it was crowded with men. I was introduced to the inspectors by Charles Everett, one of our leading citizens, who said: "Mrs. Stanton is here, gentlemen, for the purpose of voting. As she is a taxpayer, of sound mind, and of legal age, I see no reason why she should not exercise this right of citizenship."

The inspectors were thunderstruck. I think they were afraid that I was about to capture the ballot box. One placed his arms round it, with one hand close over the aperture where the ballots were slipped in, and said, with mingled surprise and pity, "Oh, no, madam! Men only are allowed to vote." I then explained to him that, in accordance with the Constitution of New Jersey, women had voted in New Jersey down to 1801, when they were forbidden the further exercise of the right by an arbitrary act of the legislature, and, by a recent amendment to the national Constitution, Congress had declared that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside" and are entitled to vote. I told them that I wished to cast my vote, as a citizen of the United States, for the candidates for United States offices. Two of the inspectors sat down and pulled their hats

over their eyes, whether from shame or ignorance I do not know. The other held on to the box, and said "I know nothing about the Constitutions, State or national. I never read either; but I do know that in New Jersey, women have not voted in my day, and I cannot accept your ballot." So I laid my ballot in his hand, saying that I had the same right to vote that any man present had, and on him must rest the responsibility of denying me my rights of citizenship.

All through the winter Miss Anthony and I worked diligently on the History. My daughter Harriot came from Europe in February, determined that I should return with her, as she had not finished her studies. To expedite my task on the History she seized the laboring oar, prepared the last chapter and corrected the proof as opportunity offered. As the children were scattered to the four points of the compass and my husband spent the winter in the city, we decided to lease our house and all take a holiday. We spent a month in New York city, busy on the History to the last hour, with occasional intervals of receiving and visiting friends. As I dreaded the voyage, the days flew by too fast for my pleasure.

CHAPTER XXI.

IN THE SOUTH OF FRANCE.

Having worked diligently through nearly two years on the second volume of "The History of Woman Suffrage," I looked forward with pleasure to a rest, in the Old World, beyond the reach and sound of my beloved Susan and the woman suffrage movement. On May 27, 1892, I sailed with my daughter Harriot on the _Chateau Leoville_ for Bordeaux. The many friends who came to see us off brought fruits and flowers, boxes of candied ginger to ward off seasickness, letters of introduction, and light literature for the voyage. We had all the daily and weekly papers, secular and religious, the new monthly magazines, and several novels. We thought we would do an immense amount of reading, but we did very little. Eating, sleeping, walking on deck, and watching the ever-changing ocean are about all that most people care to do. The sail down the harbor that bright, warm evening was beautiful, and, we lingered on deck in the moonlight until a late hour.

I slept but little, that night, as two cats kept running in and out of my stateroom, and my berth was so narrow that I could only lie in one position--as straight as if already in my coffin. Under such circumstances I spent the night, thinking over everything that was painful in my whole life, and imagining all the different calamities that might befall my family in my absence. It was a night of severe introspection and intense dissatisfaction. I was glad when the morning dawned and I could go on deck. During the day my couch was widened one foot, and, at night, the cats relegated to other quarters.

We had a smooth, pleasant, uneventful voyage, until the last night, when, on nearing the French coast, the weather became dark and stormy. The next morning our good steamer pushed slowly and carefully up the broad, muddy Gironde and landed us on the bustling quays of Bordeaux, where my son Theodore stood waiting to receive us. As we turned to say farewell to our sturdy ship--gazing up at its black iron sides besprinkled with salty foam--a feeling of deep thankfulness took possession of us, for she had been faithful to her trust, and had borne us safely from the New World to the Old, over thousands of miles of treacherous sea.

We spent a day in driving about Bordeaux, enjoying the mere fact of restoration to _terra firma_ after twelve days' imprisonment on the

ocean. Maritime cities are much the same all the world over. The forests of masts, the heavily laden drays, the lounging sailors, the rough 'longshoremen, and the dirty quays, are no more characteristic of Bordeaux than New York, London, and Liverpool. But Bordeaux was interesting as the birthplace of Montesquieu and as the capital of ancient Guienne and Gascony.

But I must not forget to mention an accident that happened on landing at Bordeaux. We had innumerable pieces of baggage, a baby carriage, rocking chair, a box of "The History of Woman Suffrage" for foreign libraries, besides the usual number of trunks and satchels, and one hamper, in which were many things we were undecided whether to take or leave. Into this, a loaded pistol had been carelessly thrown. The hamper being handled with an emphatic jerk by some jovial French sailor, the pistol exploded, shooting the bearer through the shoulder. He fell bleeding on the quay. The dynamite scare being just at its height, the general consternation was indescribable. Every Frenchman, with vehement gestures, was chattering to his utmost capacity, but keeping at a respectful distance from the hamper. No one knew what had caused the trouble; but Theodore was bound to make an investigation. He proceeded to untie the ropes and examine the contents, and there he found the pistol, from which, pointing upward, he fired two other bullets. "Alas!" said Hattie, "I put that pistol there, never dreaming it was loaded." The wounded man was taken to the hospital. His injuries were very slight, but the incident cost us two thousand francs and no end of annoyance. I was thankful that by some chance the pistol had not gone off in the hold of the vessel and set the ship on fire, and possibly sacrificed three hundred lives through one girl's carelessness. Verily we cannot be too careful in the use of firearms.

Bordeaux is a queer old town, with its innumerable soldiers and priests perambulating in all directions. The priests, in long black gowns and large black hats, have a solemn aspect; but the soldiers, walking lazily along, or guarding buildings that seem in no danger from any living thing, are useless and ridiculous. The heavy carts and harness move the unaccustomed observer to constant pity for the horses. Besides everything that is necessary for locomotion, they have an endless number of ornaments, rising two or three feet above the horses' heads—horns, bells, feathers, and tassels. One of their carts would weigh as much as three of ours, and all their carriages are equally heavy.

It was a bright, cool day on which we took the train for Toulouse, and we enjoyed the delightful run through the very heart of old Gascony and Languedoc. It was evident that we were in the South, where the sun is strong, for, although summer had scarcely begun, the country already wore a brown hue. But the narrow strips of growing grain, the acres of grape vines, looking like young currant bushes, and the fig trees scattered here and there, looked odd to the eye of a native of New York.

We passed many historical spots during that afternoon journey up the valley of the Garonne. At Portets are the ruins of the Chateau of Langoiran, built before America was discovered, and, a few miles farther on, we came to the region of the famous wines of Sauterne and Chateau-Yquem. Saint Macaire is a very ancient Gallo-Roman town, where they show one churches, walls, and houses built fifteen centuries ago. One of the largest towns has a history typical of this part of France, where wars of religion and conquest were once the order of the day. It was taken and retaken by the Goths, Huns, Burgundians, and Saracens, nobody knows how many times, and belonged, successively, to the kings of France, to the dukes of Aquitaine, to the kings of England, and to the counts of Toulouse. I sometimes wonder whether the inhabitants of our American towns, whose growth and development have been free and untrammelled as that of a favorite child, appreciate the blessings that have been theirs. How true the lines of Goethe: "America, thou art much happier than our old continent; thou hast no castles in ruins, no

fortresses; no useless remembrances, no vain enemies will interrupt the inward workings of thy life!"

We passed through Moissac, with its celebrated organ, a gift of Mazarin; through Castle Sarrazin, founded by the Saracens in the eighth century; through Montauban, that stronghold of the early Protestants, which suffered martyrdom for its religious faith; through Grisolles, built on a Roman highway, and, at last, in the dusk of the evening, we reached "the Capital of the South," that city of learning--curious, interesting old Toulouse.

Laura Curtis Bullard, in her sketch of me in "Our Famous Women," says: "In 1882, Mrs. Stanton went to France, on a visit to her son Theodore, and spent three months at the convent of La Sagesse, in the city of Toulouse." This is quite true; but I have sometimes tried to guess what her readers thought I was doing for three months in a convent. Weary of the trials and tribulations of this world, had I gone there to prepare in solitude for the next? Had I taken the veil in my old age? Or, like high-church Anglicans and Roman Catholics, had I made this my retreat? Not at all. My daughter wished to study French advantageously, my son lived in the mountains hard by, and the garden of La Sagesse, with its big trees, clean gravel paths, and cool shade, was the most delightful spot.

In this religious retreat I met, from time to time, some of the most radical and liberal-minded residents of the South. Toulouse is one of the most important university centers of France, and bears with credit the proud title of "the learned city." With two distinguished members of the faculty, the late Dr. Nicholas Joly and Professor Moliner of the law school, I often had most interesting discussions on all the great questions of the hour. That three heretics--I should say, six, for my daughter, son, and his wife often joined the circle--could thus sit in perfect security, and debate, in the most unorthodox fashion, in these holy precincts, all the reforms, social, political, and religious, which the United States and France need in order to be in harmony with the spirit of the age, was a striking proof of the progress the world has made in freedom of speech. The time was when such acts would have cost us our lives, even if we had been caught expressing our heresies in the seclusion of our own homes. But here, under the oaks of a Catholic convent, with the gray-robed sisters all around us, we could point out the fallacies of Romanism itself, without fear or trembling. Glorious Nineteenth Century, what conquests are thine!

I shall say nothing of the picturesque streets of antique Toulouse; nothing of the priests, who swarm like children in an English town; nothing of the beautifully carved stone facades of the ancient mansions, once inhabited by the nobility of Languedoc, but now given up to trade and commerce; nothing of the lofty brick cathedrals, whose exteriors remind one of London and whose interiors transfer you to "the gorgeous East"; nothing of the Capitol, with its gallery rich in busts of the celebrated sons of the South; nothing of the museum, the public garden, and the broad river winding through all. I must leave all these interesting features of Toulouse and hasten up into the Black Mountains, a few miles away, where I saw the country life of modern Languedoc.

At Jacoumassy, the country seat of Mme. Berry, whose daughter my son Theodore married, I spent a month full of surprises. How everything **differed from America, and even from the plain below! The peasants, many** of them at least, can neither speak French nor understand it. Their language is a patois, resembling both Spanish and Italian, and they cling to it with astonishing pertinacity. Their agricultural implements are not less quaint than their speech. The plow is a long beam with a most primitive share in the middle, a cow at one end, and a boy at the other. The grain is cut with a sickle and threshed with a flail on the

barn floor, as in Scripture times. Manure is scattered over the fields with the hands. There was a certain pleasure in studying these old-time ways. I caught glimpses of the anti-revolutionary epoch, when the king ruled the state and the nobles held the lands. Here again I saw, as never before, what vast strides the world has made within one century.

But, indoors, one returns to modern times. The table, beds, rooms of the chateau were much the same as those of Toulouse and New York city. The cooking is not like ours, however, unless Delmonico's skill be supposed to have extended to all the homes in Manhattan Island, which is, unfortunately, not the case. What an admirable product of French genius is the art of cooking! Of incalculable value have been the culinary teachings of Vatel and his followers.

One of the sources of amusement, during my sojourn at Jacoumassy, was of a literary nature. My son Theodore was then busy collecting the materials for his book entitled "The Woman Question in Europe," and every post brought in manuscripts and letters from all parts of the continent, written in almost every tongue known to Babel. So just what I came abroad to avoid, I found on the very threshold where I came to rest. We had good linguists at the chateau, and every document finally came forth in English dress, which, however, often needed much altering and polishing. This was my part of the work. So, away off in the heart of France, high up in the Black Mountains, surrounded with French-speaking relatives and patois-speaking peasants, I found myself once more putting bad English into the best I could command, just as I had so often done in America, when editor of *The Revolution*, or when arranging manuscript for "The History of Woman Suffrage." But it was labor in the cause of my sex; it was aiding in the creation of "The Woman Question in Europe," and so my pen did not grow slack nor my hand weary.

The scenery in the Black Mountains is very grand, and reminds one of the lofty ranges of mountains around the Yosemite Valley in California. In the distance are the snow-capped Pyrenees, producing a solemn beauty, a profound solitude. We used to go every evening where we could see the sun set and watch the changing shadows in the broad valley below. Another great pleasure here was watching the gradual development of my first grandchild, Elizabeth Cady Stanton, born at Paris, on the 3d of May, 1882. She was a fine child; though only three months old her head was covered with dark hair, and her large blue eyes looked out with intense earnestness from beneath her well-shaped brow.

One night I had a terrible fright. I was the only person sleeping on the ground floor of the chateau, and my room was at the extreme end of the building, with the staircase on the other side. I had frequently been cautioned not to leave my windows open, as someone might get in. But, as I always slept with an open window, winter and summer, I thought I would take the risk rather than endure a feeling of suffocation night after night. The blinds were solid, and to close them was to exclude all the air, so I left them open about a foot, braced by an iron hook. A favorite resort for a pet donkey was under my window, where he had uniformly slept in profound silence. But one glorious moonlight night, probably to arouse me to enjoy with him the exquisite beauty of our surroundings, he put his nose through this aperture and gave one of the most prolonged, resounding brays I ever heard. Startled from a deep sleep, I was so frightened that at first I could not move. My next impulse was to rush out and arouse the family, but, seeing a dark head in the window, I thought I would slam down the heavy sash and check the intruder before starting. But just as I approached the window, another agonizing bray announced the innocent character of my midnight visitor. Stretching out of the window to frighten him away, a gentleman in the room above me, for the same purpose, dashed down a pail of water, which the donkey and I shared equally. He ran off at a double-quick pace, while I made a hasty retreat.

On August 20, I returned to Toulouse and our quiet convent. The sisters gave me a most affectionate welcome and I had many pleasant chats, sitting in the gardens, with the priests and professors. Several times my daughter and I attended High Mass in the cathedral, built in the eleventh century. Being entirely new to us it was a most entertaining spectacular performance. With our American ideas of religious devotion, it seemed to us that the people, as well as the building, belonged to the Dark Ages. About fifty priests, in mantles, gowns, and capes, some black, some yellow,—with tinseled fringes and ornamentation,—with all manner of gestures, genuflections, salutations, kneelings, and burning of incense; with prayers, admonitions, and sacraments, filled the altar with constant motion.

A tall man, dressed in red, wheeled in a large basket filled with bread, which the priests, with cups of wine, passed up and down among those kneeling at the altar. At least half a dozen times the places at the altar were filled—chiefly with women. We counted the men,—only seven,—and those were old and tremulous, with one foot in the grave. The whole performance was hollow and mechanical. People walked in, crossed themselves at the door with holy water, and, while kneeling and saying their prayers, looked about examining the dress of each newcomer, their lips moving throughout, satisfied in reeling off the allotted number of prayers in a given time. The one redeeming feature in the whole performance was the grand music. The deep-toned organ, whose sounds reverberated through the lofty arches, was very impressive.

The convent consisted of three large buildings, each three stories high, and a residence for the priests; also a chapel, where women, at their devotions, might be seen at various hours from four o'clock in the morning until evening. Inclosed within a high stone wall were beautiful gardens with fountains and shrines, where images of departed saints, in alcoves lighted with tapers were worshiped on certain days of the year.

Such were our environments, and our minds naturally often dwelt on the nature and power of the religion that had built up and maintained for centuries these peaceful resorts, where cultivated, scholarly men, and women of fine sensibilities, could find rest from the struggles of the outside world. The sisters, who managed this large establishment, seemed happy in the midst of their severe and multifarious duties. Of the undercurrent of their lives I could not judge, but on the surface all seemed smooth and satisfactory. They evidently took great pleasure in the society of each other. Every evening, from six to eight, they all sat in the gardens in a circle together, sewing, knitting, and chatting, with occasional merry bursts of laughter. Their existence is not, by many degrees, as monotonous as that of most women in isolated households—especially of the farmer's wife in her solitary home, miles away from a village and a post office. They taught a school of fifty orphan girls, who lived in the convent, and for whom they frequently had entertainments. They also had a few boarders of the old aristocracy of France, who hate the Republic and still cling to their belief in Popes and Kings. For the purpose of perfecting herself in the language, my daughter embraced every opportunity to talk with all she met, and thus learned the secrets of their inner life. As Sister Rose spoke English, I gleaned from her what knowledge I could as to their views of time and eternity. I found their faith had not made much progress through the terrible upheavals of the French Revolution. Although the Jesuits have been driven out of France, and the pictures of Saints, the Virgin Mary, and Christ, have been banished from the walls of their schools and colleges, the sincere Catholics are more devoted to their religion because of these very persecutions.

Theodore, his wife, and baby, and Mr. Blatch, a young Englishman, came to visit us. The sisters and school children manifested great delight in the baby, and the former equal pleasure in Mr. Blatch's marked attention

to my daughter, as babies and courtships were unusual tableaux in a convent. As my daughter was studying for a university degree in mathematics, I went with her to the Lycee, a dreary apartment in a gloomy old building with bare walls, bare floors, dilapidated desks and benches, and an old rusty stove. Yet mid such surroundings, the professor always appeared in full dress, making a stately bow to his class. I had heard so much of the universities of France that I had pictured to myself grand buildings, like those of our universities; but, instead, I found that the lectures were given in isolated rooms, here, there, and anywhere--uniformly dreary inside and outside.

The first day we called on Professor Depesyrons. After making all our arrangements for books and lectures, he suddenly turned to my daughter, and, pointing to the flounces on her dress, her jaunty hat, and some flowers in a buttonhole, he smiled, and said: "All this, and yet you love mathematics?" As we entered the court, on our way to the Lycee and inquired for the professor's lecture room, the students in little groups watched us closely. The one who escorted us asked several questions, and discovered, by our accent, that we were foreigners, a sufficient excuse for the novelty of our proceeding. The professor received us most graciously, and ordered the janitor to bring us chairs, table, paper, and pencils.

Then we chatted pleasantly until the hour arrived for his lecture. As I had but little interest in the subject, and as the problems were pronounced in a foreign tongue, I took my afternoon nap. There was no danger of affronting the professor by such indifference to his eloquence, as he faced the blackboard, filling it with signs and figures as rapidly as possible; then expunging them to refill again and again, without a break in his explanations; talking as fast as his hand moved. Harriot struggled several days to follow him, but found it impossible, so we gave up the chase after cubes and squares, and she devoted herself wholly to the study of the language. These were days, for me, of perfect rest and peace. Everything moved as if by magic, no hurry and bustle, never a cross or impatient word spoken. As only one or two of the sisters spoke English, I could read under the trees uninterruptedly for hours. Emerson, Ruskin, and Carlyle were my chosen companions.

We made several pleasant acquaintances among some Irish families who were trying to live on their reduced incomes in Toulouse. One of these gave us a farewell ball. As several companies of the French army were stationed there, we met a large number of officers at the ball. I had always supposed the French were graceful dancers. I was a quiet "looker on in Vienna," so I had an opportunity of comparing the skill of the **different nationalities. All admitted that none glided about so easily** and gracefully as the Americans. They seemed to move without the least effort, while the English, the French, and the Germans labored in their dancing, bobbing up and down, jumping and jerking, out of breath and red in the face in five minutes. One great pleasure we had in Toulouse was the music of the military band in the public gardens, where, for half a cent, we could have a chair and enjoy pure air and sweet music for two hours.

We gave a farewell dinner at the Tivollier Hotel to some of our friends. With speeches and toasts we had a merry time. Professor Joly was the life of the occasion. He had been a teacher in France for forty years and had just retired on a pension. I presented to him "The History of Woman Suffrage," and he wrote a most complimentary review of it in one of the leading French journals. Every holiday must have its end. Other duties called me to England. So, after a hasty good-by to Jacoumassy and La Sagesse, to the Black Mountains and Toulouse, to Languedoc and the South, we took train one day in October, just as the first leaves began to fall, and, in fourteen hours, were at Paris. I had not seen the beautiful French capital since 1840. My sojourn within its enchanting walls was short,--too short,--and I woke one morning to find myself,

after an absence of forty-two years, again on the shores of England, and before my eyes were fairly open, grim old London welcomed me back. But the many happy hours spent in "merry England" during the winter of **1882-83 have not effaced from my memory the four months in Languedoc.**

CHAPTER XXII.

REFORMS AND REFORMERS IN GREAT BRITAIN.

Reaching London in the fogs and mists of November, 1882, the first person I met, after a separation of many years, was our revered and beloved friend William Henry Channing. The tall, graceful form was somewhat bent; the sweet, thoughtful face somewhat sadder; the crimes and miseries of the world seemed heavy on his heart. With his refined, nervous organization, the gloomy moral and physical atmosphere of London was the last place on earth where that beautiful life should have ended. I found him in earnest conversation with my daughter and the young Englishman she was soon to marry, advising them not only as to the importance of the step they were about to take, but as to the minor points to be observed in the ceremony. At the appointed time a few friends gathered in Portland Street Chapel, and as we approached the altar our friend appeared in surplice and gown, his pale, spiritual face more tender and beautiful than ever. This was the last marriage service he ever performed, and it was as pathetic as original. His whole appearance was so in harmony with the exquisite sentiments he uttered, that we who listened felt as if, for the time being, we had entered with him into the Holy of Holies.

Some time after, Miss Anthony and I called on him to return our thanks for the very complimentary review he had written of "The History of Woman Suffrage." He thanked us in turn for the many pleasant memories we had revived in those pages, "but," said he, "they have filled me with indignation, too, at the repeated insults offered to women so earnestly engaged in honest endeavors for the uplifting of mankind. I blushed for my sex more than once in reading these volumes." We lingered long, talking over the events connected with our great struggle for freedom. He dwelt with tenderness on our disappointments, and entered more fully into the humiliations suffered by women, than any man we ever met. His views were as appreciative of the humiliation of woman, through the degradation of sex, as those expressed by John Stuart Mill in his wonderful work on "The Subjection of Women." He was intensely interested in Frances Power Cobbe's efforts to suppress vivisection, and the last time I saw him he was presiding at a parlor meeting where Dr. Elizabeth Blackwell gave an admirable address on the cause and cure of the social evil. Mr. Channing spoke beautifully in closing, paying a warm and merited compliment to Dr. Blackwell's clear and concise review of all the difficulties involved in the question.

Reading so much of English reformers in our journals, of the Brights, McLarens, the Taylors; of Lydia Becker, Josephine Butler, and Octavia Hill, and of their great demonstrations with lords and members of Parliament in the chair,—we had longed to compare the actors in those scenes with our speakers on this side of the water. At last we met them one and all in great public meetings and parlor reunions, at dinners and receptions. We listened to their public men in Parliament, the courts, and the pulpit; to the women in their various assemblies; and came to the conclusion that Americans surpass them in oratory and the conduct of their meetings. A hesitating, apologetic manner seems to be the national custom for an exordium on all questions. Even their ablest men who have visited this country, such as Kingsley, Stanley, Arnold, Tyndall, and Coleridge, have all been criticised by the American public for their

elocutionary defects. They have no speakers to compare with Wendell Phillips, George William Curtis, or Anna Dickinson, although John Bright is without peer among his countrymen, as is Mrs. Besant among the women. The women, as a general rule, are more fluent than the men.

I reached England in time to attend the great demonstration in Glasgow, to celebrate the extension of the municipal franchise to the women of Scotland. It was a remarkable occasion. St. Andrew's immense hall was packed with women; a few men were admitted to the gallery at half a crown apiece. Over five thousand people were present. When a Scotch audience is thoroughly roused, nothing can equal the enthusiasm. The arrival of the speakers on the platform was announced with the wildest applause; the entire audience rising, waving their handkerchiefs, and clapping their hands, and every compliment paid the people of Scotland was received with similar outbursts. Mrs. McLaren, a sister of John Bright, presided, and made the opening speech. I had the honor, on this occasion, of addressing an audience for the first time in the Old World. Many others spoke briefly. There were too many speakers; no one had time to warm up to the point of eloquence.

Our system of conventions, of two or three days' duration, with long speeches discussing pointed and radical resolutions, is quite unknown in England. Their meetings consist of one session of a few hours, into which they crowd all the speakers they can summon. They have a few tame, printed resolutions, on which there can be no possible difference of opinion, with the names of those who are to speak appended. Each of these is read and a few short speeches are made, that may or may not have the slightest reference to the resolutions, which are then passed. The last is usually one of thanks to some lord or member of the House of Commons, who may have condescended to preside at the meeting or do something for the measure in Parliament. The Queen is referred to tenderly in most of the speeches, although she has never done anything to merit the approbation of the advocates of suffrage for women.

From Glasgow quite a large party of the Brights and McLarens went to Edinburgh, where the Hon. Duncan McLaren gave us a warm welcome to Newington House, under the very shadow of the Salisbury crags. These and the Pentland Hills are remarkable features in the landscape as you approach this beautiful city with its mountains and castles. We passed a few charming days driving about, visiting old friends, and discussing the status of woman on both sides of the Atlantic. Here we met Elizabeth Pease Nichol and Jane and Eliza Wigham, whom I had not seen since we sat together in the World's Anti-slavery Convention, in London, in 1840. Yet I knew Mrs. Nichol at once; her strongly marked face was not readily forgotten.

I went with the family on Sunday to the Friends' meeting, where a most unusual manifestation for that decorous sect occurred. I had been told that, if I felt inclined, it would be considered quite proper for me to make some remarks, and just as I was revolving an opening sentence to a few thoughts I desired to present, a man arose in a remote part of the house and began, in a low voice, to give his testimony as to the truth that was in him. All eyes were turned toward him, when suddenly a Friend leaned over the back of the seat, seized his coat tails and jerked him down in a most emphatic manner. The poor man buried his face in his hands, and maintained a profound silence. I learned afterward that he was a bore, and the Friend in the rear thought it wise to nip him in the bud. This scene put to flight all intentions of speaking on my part lest I, too, might get outside the prescribed limits and be suppressed by force. I dined, that day, with Mrs. Nichol, at Huntly Lodge, where she has entertained in turn many of our American reformers. Her walls have echoed to the voices of Garrison, Rogers, Samuel J. May, Parker Pillsbury, Henry C. Wright, Douglass, Remond, and hosts of English philanthropists. Though over eighty years of age, she was still awake to all questions of the hour, and generous in her hospitalities as of yore.

Mrs. Margaret Lucas, whose whole soul was in the temperance movement, escorted me from Edinburgh to Manchester, to be present at another great demonstration in the Town Hall, the finest building in that district. It had just been completed, and, with its ante-room, dining hall, and various apartments for social entertainments, was by far the most perfect hall I had seen in England. There I was entertained by Mrs. Matilda Roby, who, with her husband, gave me a most hospitable reception. She invited several friends to luncheon one day, among others Miss Lydia Becker, editor of the *_Suffrage Journal_* in that city, and the Rev. Mr. Steinthal, who had visited this country and spoken on our platform. The chief topic at the table was John Stuart Mill, his life, character, writings, and his position with reference to the political rights of women. In the evening we went to see Ristori in "Queen Elizabeth." Having seen her, many years before, in America, I was surprised to find her still so vigorous. And thus, week after week, suffrage meetings, receptions, dinners, luncheons, and theaters pleasantly alternated.

The following Sunday we heard in London a grand sermon from Moncure D. Conway, and had a pleasant interview with him and Mrs. Conway at the close of the session. Later we spent a few days at their artistic home, filled with books, pictures, and mementos from loving friends. A billiard room, with well-worn cues, balls, and table—quite a novel adjunct to a parsonage—may, in a measure, account for his vigorous sermons. A garden reception to Mr. and Mrs. Howells gave us an opportunity to see the American novelist surrounded by his English friends.

Soon after this Mr. Conway asked me to fill his pulpit. I retired Saturday night, very nervous over my sermon for the next day, and the feeling steadily increased until I reached the platform; but once there my fears were all dissipated, and I never enjoyed speaking more than on that occasion, for I had been so long oppressed with the degradation of woman under canon law and church discipline, that I had a sense of relief in pouring out my indignation. My theme was, "What has Christianity done for Woman?" and by the facts of history I showed clearly that to no form of religion was woman indebted for one impulse of freedom, as all alike have taught her inferiority and subjection. No lofty virtues can emanate from such a condition. Whatever heights of dignity and purity women have individually attained can in no way be attributed to the dogmas of their religion.

With my son Theodore, always deeply interested in my friends and public work, I called, during my stay in London, on Mrs. Grey, Miss Jessie Boucherett, and Dr. Hoggan, who had written essays for "The Woman Question in Europe"; on our American minister (Mr. Lowell), Mr. and Mrs. George W. Smalley, and many other notable men and women. By appointment we had an hour with the Hon. John Bright, at his residence on Piccadilly. As his photograph, with his fame, had reached America, his fine face and head, as well as his political opinions, were quite familiar to us. He received us with great cordiality, and manifested a clear knowledge and deep interest in regard to all American affairs. Free trade and woman suffrage formed the basis of our conversation; the literature of our respective countries and our great men and women were the lighter topics of the occasion. He was not sound in regard to the political rights of women, but it is not given to any one man to be equally clear on all questions. He voted for John Stuart Mill's amendment to the Household Suffrage Bill in 1867, but he said, "that was a personal favor to a friend, without any strong convictions as to the merits of what I considered a purely sentimental measure."

We attended the meeting called to rejoice over the passage of the Married Women's Property Bill, which gave to the women of England, in **1882, what we had enjoyed in many States in this country since 1848.**

Mrs. Jacob Bright, Mrs. Scatcherd, Mrs. Elmy, and several members of Parliament made short speeches of congratulation to those who had been instrumental in carrying the measure. It was generally conceded that to the tact and persistence of Mrs. Jacob Bright, more than to any other person, belonged the credit of that achievement. Jacob Bright was at the time a member of Parliament, and fully in sympathy with the bill; and, while Mrs. Bright exerted all her social influence to make it popular with the members, her husband, thoroughly versed in Parliamentary tactics, availed himself of every technicality to push the bill through the House of Commons. Mrs. Bright's chief object in securing this bill, aside from establishing the right that every human being has to his own property, was to place married women on an even plane with widows and spinsters, thereby making them qualified voters.

The next day we went out to Barn Elms to visit Mr. and Mrs. Charles McLaren. He was a member of Parliament, a Quaker by birth and education, and had sustained, to his uttermost ability, the suffrage movement. His charming wife, the daughter of Mrs. Pochin, is worthy of the noble mother who was among the earliest leaders on that question--speaking and writing with ability, on all phases of the subject. Barn Elms is a grand old estate, a few miles out of London. It was the dairy farm of Queen Elizabeth, and was presented by her to Sir Francis Walsingham. Since then it has been inhabited by many persons of note. It has existed as an estate since the time of the early Saxon kings, and the record of the sale of Barn Elms in the time of King Athelstane is still extant. What with its well-kept lawns, fine old trees, glimpses here and there of the Thames winding round its borders, and its wealth of old associations, it is, indeed, a charming spot. Our memory of those days will not go back to Saxon kings, but remain with the liberal host and hostess, the beautiful children, and the many charming acquaintances we met at that fireside. I doubt whether any of the ancient lords and ladies who dispensed their hospitalities under that roof did in any way surpass the present occupants. Mrs. McLaren, interested in all the reforms of the day, is radical in her ideas, a brilliant talker, and, for one so young, remarkably well informed on all political questions.

It was at Barn Elms I met, for the first time, Mrs. Fannie Hertz, to whom I was indebted for many pleasant acquaintances afterward. She is said to know more distinguished literary people than any other woman in London. I saw her, too, several times in her home; meeting, at her Sunday-afternoon receptions, many persons I was desirous to know. On one occasion I found George Jacob Holyoake there, surrounded by several young ladies, all stoutly defending the Nihilists in Russia, and their right to plot their way to freedom. They counted a dynasty of Czars as nothing in the balance with the liberties of a whole people. As I joined the circle, Mr. Holyoake called my attention to the fact that he was the only one in favor of peaceful measures. "Now," said he, "I have often heard it said on your platform that the feminine element in politics would bring about perpetual peace in government, and here all these ladies are advocating: the worst forms of violence in the name of liberty." "Ah!" said I, "lay on their shoulders the responsibility of governing, and they would soon become as mild and conservative as you seem to be." He then gave us his views on co-operation, the only remedy for many existing evils, which he thought would be the next step toward a higher civilization.

There, too, I met some Positivists, who, though liberal on religious questions, were very narrow as to the sphere of woman. The difference in sex, which is the very reason why men and women should be associated in all forms of activity, is to them the strongest reason why they should be separated. Mrs. Hertz belongs to the Harrison school of Positivists. I went with her to one of Mrs. Orr's receptions, where we met Robert Browning, a fine-looking man of seventy years, with white hair and mustache. He was frank, easy, playful, and brilliant in conversation. Mrs. Orr seemed to be taking a very pessimistic view of our present

sphere of action, which Mr. Browning, with poetic coloring, was trying to paint more hopefully.

The next day I dined with Margaret Bright Lucas, in company with John P. Thomasson, member of Parliament, and his wife, and, afterward, we went to the House of Commons and had the good fortune to hear Gladstone, Parnell, and Sir Charles Dilke. Seeing Bradlaugh seated outside of the charmed circle, I sent my card to him, and, in the corridor, we had a few moments' conversation. I asked him if he thought he would eventually get his seat. He replied, "Most assuredly I will. I shall open the next campaign with such an agitation as will rouse our politicians to some consideration of the changes gradually coming over the face of things in this country."

The place assigned ladies in the House of Commons is really a disgrace to a country ruled by a queen. This dark perch is the highest gallery, immediately over the speaker's desk and government seats, behind a fine wire netting, so that it is quite impossible to see or hear anything. The sixteen persons who can crowd into the front row, by standing with their noses partly through the open network, can have the satisfaction of seeing the cranial arch of their rulers and hearing an occasional paean to liberty, or an Irish growl at the lack of it. I was told that this network was to prevent the members on the floor from being disturbed by the beauty of the women. On hearing this I remarked that I was devoutly thankful that our American men were not so easily disturbed, and that the beauty of our women was not of so dangerous a type. I could but contrast our spacious galleries in that magnificent Capitol at Washington, as well as in our grand State Capitols, where hundreds of women can sit at their ease and see and hear their rulers, with these dark, dingy buildings. My son, who had a seat on the floor just opposite the ladies' gallery, said he could compare our appearance to nothing but birds in a cage. He could not distinguish an outline of anybody. All he could see was the moving of feathers and furs or some bright ribbon or flower.

In the libraries, the courts, and the House of Lords, I found many suggestive subjects of thought. It was interesting to find, on the frescoed walls, many historical scenes in which women had taken a prominent part. Among others there was Jane Lane assisting Charles II. to escape, and Alice Lisle concealing the fugitives after the battle of Sedgemoor. Six wives of Henry VIII. stood forth, a solemn pageant when one recalled their sad fate. Alas! whether for good or ill, women must ever fill a large space in the tragedies of the world.

I passed a few pleasant hours in the house where Macaulay spent his last years. The once spacious library and the large bow-window, looking out on a beautiful lawn, where he sat, from day to day, writing his glowing periods, possessed a peculiar charm for me, as the surroundings of genius always do. I thought, as I stood there, how often he had unconsciously gazed on each object in searching for words rich enough to gild his ideas. The house was owned and occupied by Mr. and Mrs. Stephen Winckworth. It was at one of their sociable Sunday teas that many pleasant memories of the great historian were revived.

One of the most remarkable and genial women I met was Miss Frances Power Cobbe. She called one afternoon, and sipped with me the five o'clock tea, a uniform practice in England. She was of medium height, stout, rosy, and vigorous-looking, with a large, well-shaped head, a strong, happy face, and gifted with rare powers of conversation. I felt very strongly attracted to her. She was frank and cordial, and pronounced in all her views. She gave us an account of her efforts to rescue unhappy cats and dogs from the hands of the vivisectionists. We saw her, too, in her home, and in her office in Victoria Street. The perfect order in which her books and papers were arranged, and the exquisite neatness of the apartments, were refreshing to behold.

My daughter, having decided opinions of her own, was soon at loggerheads with Miss Cobbe on the question of vivisection. After we had examined several German and French books, with illustrations showing the horrible cruelty inflicted on cats and dogs, she enlarged on the hypocrisy and wickedness of these scientists, and, turning to my daughter, said: "Would you shake hands with one of these vivisectionists? Yes," said Harriot, "I should be proud to shake hands with Virchow, the great German scientist, for his kindness to a young American girl. She applied to several professors to be admitted to their classes, but all refused except Virchow; he readily assented, and requested his students to treat her with becoming courtesy. 'If any of you behave otherwise,' said he, 'I shall feel myself personally insulted.' She entered his classes and pursued her studies, unmolested and with great success. Now, would you, Miss Cobbe, refuse to shake hands with any of your statesmen, scientists, clergymen, lawyers, or physicians who treat women with constant indignities and insult?" "Oh, no!" said Miss Cobbe. "Then," said Harriot, "you estimate the physical suffering of cats and dogs as of more consequence than the humiliation of human beings. The man who tortures a cat for a scientific purpose is not as low in the scale of beings, in my judgment, as one who sacrifices his own daughter to some cruel custom."

As we were, just then, reading Froude's "Life of Carlyle," we drove by the house where Carlyle had lived, and paused a moment at the door where poor Jennie went in and out so often with a heavy heart. The book gives a painful record of a great soul struggling with poverty and disappointment; the hope of success, as an author, so long deferred and never realized. His foolish pride of independence and headship, and his utter indifference to his domestic duties and the comfort of his wife made the picture still darker. Poor Jennie! fitted to shine in any circle, yet doomed, all her married life, to domestic drudgery, instead of associations with the great man for whose literary companionship she had sacrificed everything.

At one of Miss Biggs' receptions Miss Anthony and I met Mr. Stansfeld, M.P., who had labored faithfully for the repeal of the Contagious Diseases Act, and had in a measure been successful. We had the honor of an interview with Lord Shaftesbury, at one of his crowded "at homes," and found him a little uncertain as to the wisdom of allowing married women to vote, for fear of disturbing the peace of the family. I have often wondered if men see, in this objection, what a fatal admission they make as to their love of domination.

Miss Anthony was present at the great Liberal Conference, at Leeds, on October 17, 1882, to which Mrs. Helen Bright Clark, Miss Jane Cobden, Mrs. Tanner, Mrs. Scatcherd, and several other ladies were duly elected delegates from their respective Liberal Leagues. Mrs. Clark and Miss Cobden, daughters of the great corn-law reformers, spoke eloquently in favor of the resolution to extend Parliamentary suffrage to women, which was presented by Walter McLaren of Bradford. As Mrs. Clark made her impassioned appeal for the recognition of woman's political equality in the next bill for extension of suffrage, that immense gathering of sixteen hundred delegates was hushed into profound silence. For a daughter to speak thus in that great representative convention, in opposition to her loved and honored father, the acknowledged leader of that party, was an act of heroism and fidelity to her own highest convictions almost without a parallel in English history, and the effect on the audience was as thrilling as it was surprising. The resolution was passed by a large majority. At the reception given to John Bright that evening, as Mrs. Clark approached the dais on which her noble father stood shaking the hands of passing friends, she remarked to her husband, "I wonder if father has heard of my speech this morning, and if he will forgive me for thus publicly differing with him?" The query was soon answered. As he caught the first glimpse of his daughter he stepped

down, and, pressing her hand affectionately, kissed her on either cheek.

The next evening the great Quaker statesman was heard by the admiring thousands who could crowd into Victoria Hall, while thousands, equally desirous to hear, failed to get tickets of admission. It was a magnificent sight, and altogether a most impressive gathering of the people. Miss Anthony, with her friends, sat in the gallery opposite the great platform, where they had a fine view of the whole audience. When John Bright, escorted by Sir Wilfrid Lawson, took his seat, the immense crowd rose, waving hats and handkerchiefs, and, with the wildest enthusiasm, gave cheer after cheer in honor of the great leader. Sir Wilfrid Lawson, in his introductory remarks, facetiously alluded to the resolution adopted by the Conference as somewhat in advance of the ideas of the speaker of the evening. The house broke into roars of laughter, while the Father of Liberalism, perfectly convulsed, joined in the general merriment.

But when at length his time to speak had come, and Mr. Bright went over the many steps of progress that had been taken by the Liberal party, he cunningly dodged the question of the emancipation of the women of England. He skipped round the agitation of 1867, and John Stuart Mill's amendment presented at that time in the House of Commons; the extension of the municipal suffrage in 1869; the participation of women in the establishment of national schools under the law of 1870, both as voters and members of school boards; the Married Women's Property Bill of 1882; the large and increasing vote for the extension of Parliamentary suffrage in the House of Commons, and the adoption of the resolution by that great Conference the day before. All these successive steps toward woman's emancipation he carefully remembered to forget.

While in London Miss Anthony and I attended several enthusiastic reform meetings. We heard Bradlaugh address his constituency on that memorable day at Trafalgar Square, at the opening of Parliament, when violence was anticipated and the Parliament Houses were surrounded by immense crowds, with the military and police in large numbers, to maintain order. We heard Michael Davitt and Miss Helen Taylor at a great meeting in Exeter Hall; the former on home rule for Ireland, and the latter on the nationalization of land. The facts and figures given in these two lectures, as to the abject poverty of the people and the cruel system by which every inch of land had been grabbed by their oppressors, were indeed appalling. A few days before sailing we made our last visit to Ernestine L. Rose, and found our noble coadjutor, though in delicate health, pleasantly situated in the heart of London, as deeply interested as ever in the struggles of the hour.

A great discomfort, in all English homes, is the inadequate system of heating. A moderate fire in the grate is the only mode of heating, and they seem quite oblivious to the danger of throwing a door open into a cold hall at one's back, while the servants pass in and out with the various courses at dinner. As we Americans were sorely tried, under such circumstances, it was decided, in the home of my son-in-law, Mr. Blatch, to have a hall-stove, which, after a prolonged search, was found in London and duly installed as a presiding deity to defy the dampness that pervades all those ivy-covered habitations, as well as the neuralgia that wrings their possessors. What a blessing it proved, more than any one thing making the old English house seem like an American home! The delightful summer heat we, in America, enjoy in the coldest seasons, is quite unknown to our Saxon cousins. Although many came to see our stove in full working order, yet we could not persuade them to adopt the American system of heating the whole house at an even temperature. They cling to the customs of their fathers with an obstinacy that is incomprehensible to us, who are always ready to try experiments. Americans complain bitterly of the same freezing experiences in France and Germany, and, in turn, foreigners all criticise our overheated houses and places of amusement.

While attending a meeting in Birmingham I stayed with a relative of Joseph Sturge, whose home I had visited forty years before. The meeting was called to discuss the degradation of women under the Contagious Diseases Act. Led by Josephine Butler, the women of England were deeply stirred on the question of its repeal and have since secured it. I heard Mrs. Butler speak in many of her society meetings as well as on other occasions. Her style was not unlike that one hears in Methodist camp meetings from the best cultivated of that sect; her power lies in her deeply religious enthusiasm. In London we met Emily Faithful, who had just returned from a lecturing tour in the United States, and were much amused with her experiences. Having taken prolonged trips over the whole country, from Maine to Texas, for many successive years, Miss Anthony and I could easily add the superlative to all her narrations.

It was a pleasant surprise to meet the large number of Americans usually at the receptions of Mrs. Peter Taylor. Graceful and beautiful, in full dress, standing beside her husband, who evidently idolized her, Mrs. Taylor appeared quite as refined in her drawing room as if she had never been exposed to the public gaze while presiding over a suffrage convention. Mrs. Taylor is called the mother of the suffrage movement. The reform has not been carried on in all respects to her taste, nor on what she considers the basis of high principle. Neither she nor Mrs. Jacob Bright has ever been satisfied with the bill asking the rights of suffrage for "widows and spinsters" only. To have asked this right "for all women duly qualified," as but few married women are qualified through possessing property in their own right, would have been substantially the same, without making any invidious distinctions. Mrs. Taylor and Mrs. Bright felt that, as married women were the greatest sufferers under the law, they should be the first rather than the last to be enfranchised. The others, led by Miss Becker, claimed that it was good policy to make the demand for "spinsters and widows," and thus exclude the "family unit" and "man's headship" from the discussion; and yet these were the very points on which the objections were invariably based. They claimed that, if "spinsters and widows" were enfranchised, they would be an added power to secure to married women their rights. But the history of the past gives us no such assurance. It is not certain that women would be more just than men, and a small privileged class of aristocrats have long governed their fellow-countrymen. The fact that the spinsters in the movement advocated such a bill, shows that they were not to be trusted in extending it. John Stuart Mill, too, was always opposed to the exclusion of married women in the demand for suffrage.

My sense of justice was severely tried by all I heard of the persecutions of Mrs. Besant and Mr. Bradlaugh for their publications on the right and duty of parents to limit population. Who can contemplate the sad condition of multitudes of young children in the Old World whose fate is to be brought up in ignorance and vice--a swarming, seething mass which nobody owns--without seeing the need of free discussion of the philosophical principles that underlie these tangled social problems? The trials of Foote and Ramsey, too, for blasphemy, seemed unworthy a great nation in the nineteenth century. Think of well-educated men of good moral standing thrown into prison in solitary confinement, for speaking lightly of the Hebrew idea of Jehovah and the New Testament account of the birth of Jesus! Our Protestant clergy never hesitate to make the dogmas and superstitions of the Catholic Church seem as absurd as possible, and why should not those who imagine they have outgrown Protestant superstitions make them equally ridiculous? Whatever is true can stand investigation and ridicule.

In the last of April, when the wildflowers were in their glory, Mrs. Mellen and her lovely daughter, Daisy, came down to our home at Basingstoke to enjoy its beauty. As Mrs. Mellen had known Charles Kingsley and entertained him at her residence in Colorado, she felt a

desire to see his former home. Accordingly, one bright morning, Mr. Blatch drove us to Eversley, through Strathfieldsaye, the park of the Duke of Wellington. This magnificent place was given to him by the English government after the battle of Waterloo. A lofty statue of the duke, that can be seen for miles around, stands at one entrance. A drive of a few miles further brought us to the parish church of Canon Kingsley, where he preached many years, and where all that is mortal of him now lies buried. We wandered through the old church, among the moss-covered tombstones, and into the once happy home, now silent and deserted—his loved ones being scattered in different quarters of the globe. Standing near the last resting place of the author of "Hypatia," his warning words for women, in a letter to John Stuart Mill, seemed like a voice from heaven saying, with new inspiration and power, "This will never be a good world for women until the last remnant of the canon law is civilized off the face of the earth."

We heard Mr. Fawcett speak to his Hackney constituents at one of his campaign meetings. In the course of his remarks he mentioned with evident favor, as one of the coming measures, the disestablishment of the Church, and was greeted with loud applause. Soon after he spoke of woman suffrage as another question demanding consideration, but this was received with laughter and jeers, although the platform was crowded with advocates of the measure, among whom were the wife of the speaker and her sister, Dr. Garrett Anderson. The audience were evidently in favor of releasing themselves from being taxed to support the Church, forgetting that women were taxed not only to support a Church but also a State in the management of neither of which they had a voice. Mr. Fawcett was not an orator, but a simple, straightforward speaker. He made one gesture, striking his right clenched fist into the palm of his left hand at the close of all his strongest assertions, and, although more liberal than his party, he was a great favorite with his constituents.

One pleasant trip I made in England was to Bristol, to visit the Misses Priestman and Mrs. Tanner, sisters-in-law of John Bright. I had stayed at their father's house forty years before, so we felt like old friends. I found them all liberal women, and we enjoyed a few days together, talking over our mutual struggles, and admiring the beautiful scenery for which that part of the country is celebrated. The women of England were just then organizing political clubs, and I was invited to speak before many of them. There is an earnestness of purpose among English women that is very encouraging under the prolonged disappointments reformers inevitably suffer. And the order of English homes, too, among the wealthy classes, is very enjoyable. All go on from year to year with the same servants, the same surroundings, no changes, no moving, no building even; in delightful contrast with our periodical upheavals, always uncertain where we shall go next, or how long our main dependents will stand by us.

From Bristol I went to Greenbank to visit Mrs. Helen Bright Clark. One evening her parlors were crowded and I was asked to give an account of the suffrage movement in America. Some clergymen questioned me in regard to the Bible position of woman, whereupon I gave quite an exposition of its general principles in favor of liberty and equality. As two distinct lines of argument can be woven out of those pages on any subject, on this occasion I selected all the most favorable texts for justice to woman, and closed by stating the limits of its authority. Mrs. Clark, though thoroughly in sympathy with the views I had expressed, feared lest my very liberal utterances might have shocked some of the strictest of the laymen and clergy. "Well," said I, "if we who do see the absurdities of the old superstitions never unveil them to others, how is the world to make any progress in the theologies? I am in the sunset of life, and I feel it to be my special mission to tell people what they are not prepared to hear, instead of echoing worn-out opinions." The result showed the wisdom of my speaking out of my own soul. To the

surprise of Mrs. Clark, the Primitive Methodist clergyman called on Sunday morning to invite me to occupy his pulpit in the afternoon and present the same line of thought I had the previous evening. I accepted his invitation. He led the services, and I took my text from Genesis i. **27, 28, showing that man and woman were a simultaneous creation, endowed, in the beginning, with equal power.**

Returning to London, I accepted an invitation to take tea one afternoon with Mrs. Jacob Bright, who, in earnest conversation, had helped us each to a cup of tea, and was turning to help us to something more, when over went table and all--tea, bread and butter, cake, strawberries and cream, silver, china, in one conglomerate mass. Silence reigned. No one started; no one said "Oh!" Mrs. Bright went on with what she was saying as if nothing unusual had occurred, rang the bell, and, when the servant appeared, pointing to the debris, she said, "Charles, remove this." I was filled with admiration at her coolness, and devoutly thankful that we Americans maintained an equally dignified silence.

At a grand reception, given in our honor by the National Central Committee, in Princess' Hall, Jacob Bright, M.P., presided and made an admirable opening speech, followed by his sister, Mrs. McLaren, with a highly complimentary address of welcome. By particular request Miss Anthony explained the industrial, legal, and political status of American women, while I set forth their educational, social, and religious condition. John P. Thomasson, M.P., made the closing address, expressing his satisfaction with our addresses and the progress made in both countries.

Mrs. Thomasson, daughter of Mrs. Lucas, gave several parties, receptions, and dinners,--some for ladies only,--where an abundant opportunity was offered for a critical analysis of the idiosyncrasies of the superior sex, especially in their dealings with women. The patience of even such heroic souls as Lydia Becker and Caroline Biggs was almost exhausted with the tergiversations of Members of the House of Commons. Alas for the many fair promises broken, the hopes deferred, the votes fully relied on and counted, all missing in the hour of action! One crack of Mr. Gladstone's whip put a hundred Liberal members to flight--members whom these noble women had spent years in educating. I never visited the House of Commons that I did not see Miss Becker and Miss Biggs trying to elucidate the fundamental principles of just government to some of the legislators. Verily their divine faith and patience merited more worthy action on the part of their alleged representatives!

Miss Henrietta Mueller gave a farewell reception to Miss Anthony and me on the eve of our departure for America, when we had the opportunity of meeting once more most of the pleasant acquaintances we had made in London. Although it was announced for the afternoon, we did, in fact, receive all day, as many could not come at the hour appointed. Dr. Elizabeth Blackwell took breakfast with us; Mrs. Fawcett, Mrs. Saville, and Miss Lord were with us at luncheon; Harriet Hosmer and Olive Logan soon after; Mrs. Peter Taylor later, and from three to six o'clock the parlors were crowded.

Returning from London I passed my birthday, November 12, 1883, in Basingstoke. It was a sad day for us all, knowing that it was the last day with my loved ones before my departure for America. When I imprinted the farewell kiss on the soft cheek of my little granddaughter Nora in the cradle, she in the dawn and I in the sunset of life, I realized how widely the broad ocean would separate us. Miss Anthony, met me at Alderly Edge, where we spent a few days with Mr. and Mrs. Jacob Bright. There we found their noble sisters, Mrs. McLaren and Mrs. Lucas, young Walter McLaren and his lovely bride, Eva Mueller, whom we had heard several times on the suffrage platform. We rallied her on the step she had lately taken, notwithstanding her sister's able paper on the

blessedness of a single life. While there, we visited Dean Stanley's birthplace, but on his death the light and joy went out. The old church whose walls had once echoed to his voice, and the house where he had spent so many useful years, seemed sad and deserted. But the day was bright and warm, the scenery beautiful, cows and sheep were still grazing in the meadows, and the grass was as green as in June. This is England's chief charm,—it is forever green,—perhaps in compensation for the many cloudy days.

As our good friends Mrs. McLaren and Mrs. Lucas had determined to see us safely on board the *Servia*, they escorted us to Liverpool, where we met Mrs. Margaret Parker and Mrs. Scatcherd. Another reception was given us at the residence of Dr. Ewing Whittle. Several short speeches were made, and all present cheered the parting guests with words of hope and encouragement for the good cause. Here the wisdom of forming an international association was first considered. The proposition met with such favor from those present that a committee was appointed to correspond with the friends in different nations. Miss Anthony and I were placed on the committee, and while this project has not yet been fully carried out, the idea of the intellectual co-operation of women to secure equal rights and opportunities for their sex was the basis of the International Council of Women, which was held under the auspices of the National Woman Suffrage Association in Washington, D. C., in March, 1888.

On the Atlantic for ten days we had many opportunities to review all we had seen and heard. Sitting on deck, hour after hour, how often I queried with myself as to the significance of the boon for which we were so earnestly struggling. In asking for a voice in the government under which we live, have we been pursuing a shadow for fifty years? In seeking political power, are we abdicating that social throne where they tell us our influence is unbounded? No, no! the right of suffrage is no shadow, but a substantial entity that the citizen can seize and hold for his own protection and his country's welfare. A direct power over one's own person and property, an individual opinion to be counted, on all questions of public interest, are better than indirect influence, be that ever so far reaching.

Though influence, like the pure white light, is all-pervading, yet it is oftentimes obscured with passing clouds and nights of darkness. Like the sun's rays, it may be healthy, genial, inspiring, though sometimes too direct for comfort, too oblique for warmth, too scattered for any purpose. But as the prism divides the rays, revealing the brilliant colors of the light, so does individual sovereignty reveal the beauty of representative government, and as the burning-glass shows the power of concentrating the rays, so does the combined power of the multitude reveal the beauty of united effort to carry a grand measure.

CHAPTER XXIII.

WOMAN AND THEOLOGY.

Returning from Europe in the autumn of 1883, after visiting a large circle of relatives and friends, I spent six weeks with my cousin, Elizabeth Smith Miller, at her home at Geneva, on Seneca Lake.

Through Miss Frances Lord, a woman of rare culture and research, my daughter and I had become interested in the school of theosophy, and read "Isis Unveiled," by Madame Blavatsky, Sinnett's works on the "Occult World," and "The Perfect Way," by Anna Kingsford. Full of these ideas, I soon interested my cousins in the subject, and we resolved to explore, as far as possible, some of these Eastern mysteries, of which

we had heard so much. We looked in all directions to find some pilot to start us on the right course. We heard that Gerald Massey was in New York city, lecturing on "The Devil," "Ghosts," and "Evil Spirits" generally, so we invited him to visit us and give a course of lectures in Geneva. But, unfortunately, he was ill, and could not open new fields of thought to us at that time, though we were very desirous to get a glimpse into the unknown world, and hold converse with the immortals. As I soon left Geneva with my daughter, Mrs. Stanton Lawrence, our occult studies were, for a time, abandoned.

My daughter and I often talked of writing a story, she describing the characters and their environments and I attending to the philosophy and soliloquies. As I had no special duties in prospect, we decided that this was the time to make our experiment. Accordingly we hastened to the family homestead at Johnstown, New York, where we could be entirely alone. Friends on all sides wondered what had brought us there in the depth of the winter. But we kept our secret, and set ourselves to work with diligence, and after three months our story was finished to our entire satisfaction. We felt sure that everyone who read it would be deeply interested and that we should readily find a publisher. We thought of "Our Romance" the first thing in the morning and talked of it the last thing at night. But alas! friendly critics who read our story pointed out its defects, and in due time we reached their conclusions, and the unpublished manuscript now rests in a pigeonhole of my desk. We had not many days to mourn our disappointment, as Madge was summoned to her Western home, and Miss Anthony arrived armed and equipped with bushels of documents for vol. III. of "The History of Woman Suffrage." The summer and autumn of 1884 Miss Anthony and I passed at Johnstown, working diligently on the History, indulging only in an occasional drive, a stroll round the town in the evening, or a ride in the open street cars.

Mrs. Devereux Blake was holding a series of conventions, at this time, through the State of New York, and we urged her to expend some of her missionary efforts in my native town, which she did with good results. As the school election was near at hand Miss Anthony and I had several preliminary meetings to arouse the women to their duty as voters, and to the necessity of nominating some woman for trustee. When the day for the election arrived the large upper room of the Academy was filled with ladies and gentlemen. Some timid souls who should have been there stayed at home, fearing there would be a row, but everything was conducted with decency and in order. The chairman, Mr. Rosa, welcomed the ladies to their new duties in a very complimentary manner. Donald McMartin stated the law as to what persons were eligible to vote in school elections. Mrs. Horace Smith filled the office of teller on the occasion with promptness and dignity, and Mrs. Elizabeth Wallace Yost was elected trustee by a majority of seven. It is strange that intelligent women, who are supposed to feel some interest in the question of education, should be so indifferent to the power they possess to make our schools all that they should be.

This was the year of the presidential campaign. The Republicans and Democrats had each held their nominating conventions, and all classes participated in the general excitement. There being great dissatisfaction in the Republican ranks, we issued a manifesto: "Stand by the Republican Party," not that we loved Blaine more, but Cleveland less. The latter was elected, therefore it was evident that our efforts did not have much influence in turning the tide of national politics, though the Republican papers gave a broad circulation to our appeal. Dowden's description of the poet Shelley's efforts in scattering one of his suppressed pamphlets, reminded me of ours. He purchased bushels of empty bottles, in which he placed his pamphlets; having corked them up tight, he threw the bottles into the sea at various fashionable watering places, hoping they would wash ashore. Walking the streets of London in the evening he would slip his pamphlets into the hoods of old ladies'

cloaks, throw them in shop doors, and leave them in cabs and omnibuses. We scattered ours in the cars, inclosed them in every letter we wrote or newspaper we sent through the country.

The night before election Mr. Stanton and Professor Horace Smith spoke in the Johnstown courthouse, and took rather pessimistic views of the future of the Republic should James G. Blaine be defeated. Cleveland was elected, and we still live as a nation, and are able to digest the thousands of foreign immigrants daily landing at our shores. The night of the election a large party of us sat up until two o'clock to hear the news. Mr. Stanton had long been one of the editorial writers on the New York Sun, and they sent him telegrams from that office until a late hour. However, the election was so close that we were kept in suspense several days, before it was definitely decided.

Miss Anthony left in December, 1884, for Washington, and I went to work on an article for the North American Review, entitled, "What has Christianity done for Women?" I took the ground that woman was not indebted to any form of religion for the liberty she now enjoys, but that, on the contrary, the religious element in her nature had always been perverted for her complete subjection. Bishop Spaulding, in the same issue of the Review, took the opposite ground, but I did not feel that he answered my points.

In January, 1885, my niece Mrs. Baldwin and I went to Washington to attend the Annual Convention of the National Woman Suffrage Association. It was held in the Unitarian church on the 20th, 21st, and 22d days of that month, and went off with great success, as did the usual reception given by Mrs. Spofford at the Riggs House. This dear friend, one of our most ardent coadjutors, always made the annual convention a time for many social enjoyments. The main feature in this convention was the attempt to pass the following resolutions:

"Whereas, The dogmas incorporated in religious creeds derived from Judaism, teaching that woman was an after-thought in the creation, her sex a misfortune, marriage a condition of subordination, and maternity a curse, are contrary to the law of God (as revealed in nature), and to the precepts of Christ, and,

"Whereas, These dogmas are an insidious poison, sapping the vitality of our civilization, blighting woman, and, through her, paralyzing humanity; therefore be it

"_Resolved_, That we call on the Christian ministry, as leaders of thought, to teach and enforce the fundamental idea of creation, that man was made in the image of God, male and female, and given equal rights over the earth, but none over each other. And, furthermore, we ask their recognition of the scriptural declaration that, in the Christian religion, there is neither male nor female, bond nor free, but all are one in Christ Jesus."

As chairman of the committee I presented a series of resolutions, impeaching the Christian theology—as well as all other forms of religion, for their degrading teachings in regard to woman—which the majority of the committee thought too strong and pointed, and, after much deliberation, they substituted the above, handing over to the Jews what I had laid at the door of the Christians. They thought they had so sugar-coated my ideas that the resolutions would pass without discussion. But some Jews in the convention promptly repudiated this impression of their faith and precipitated the very discussion I desired, but which our more politic friends would fain have avoided.

From the time of the decade meeting in Rochester, in 1878, Matilda Joslyn Gage, Edward M. Davis, and I had sedulously labored to rouse women to a realization of their degraded position in the Church, and

presented resolutions at every annual convention for that purpose. But they were either suppressed or so amended as to be meaningless. The resolutions of the annual convention of 1885, tame as they are, got into print and roused the ire of the clergy, and upon the following Sunday, Dr. Patton of Howard University preached a sermon on "Woman and Skepticism," in which he unequivocally took the ground that freedom for woman led to skepticism and immorality. He illustrated his position by pointing to Hypatia, Mary Wollstonecraft, Frances Wright, George Eliot, Harriet Martineau, Mme. Roland, Frances Power Cobbe, and Victoria Woodhull. He made a grave mistake in the last names mentioned, as Mrs. Woodhull was a devout believer in the Christian religion, and surely anyone conversant with Miss Cobbe's writings would never accuse her of skepticism. His sermon was received with intense indignation, even by the women of his own congregation. When he found what a whirlwind he had started, he tried to shift his position and explain away much that he had said. We asked him to let us have the sermon for publication, that we might not do him injustice. But as he contradicted himself flatly in trying to restate his discourse, and refused to let us see his sermon, those who heard him were disgusted with his sophistry and tergiversation.

However, our labors in this direction are having an effect. Women are now making their attacks on the Church all along the line. They are demanding their right to be ordained as ministers, elders, deacons, and to be received as delegates in all the ecclesiastical convocations. At last they ask of the Church just what they have asked of the State for the last half century--perfect equality--and the clergy, as a body, are quite as hostile to their demands as the statesmen.

On my way back to Johnstown I spent ten days at Troy, where I preached in the Unitarian church on Sunday evening. During this visit we had two hearings in the Capitol at Albany--one in the Senate Chamber and one in the Assembly, before the Committee on Grievances. On both occasions Mrs. Mary Seymour Howell, Mrs. Devereux Blake, Mrs. Caroline Gilkey Rogers, and I addressed the Committee. Being open to the public, the chamber was crowded. It was nearly forty years since I had made my first appeal in the old Capitol at Albany. My reflections were sad and discouraging, as I sat there and listened to the speakers and remembered how long we had made our appeals at that bar, from year to year, in vain. The members of the committee presented the same calm aspect as their predecessors, as if to say, "Be patient, dear sisters, eternity is before us; this is simply a question of time. What may not come in your day, future generations will surely possess." It is always pleasant to know that our descendants are to enjoy life, liberty, and happiness; but, when one is gasping for one breath of freedom, this reflection is not satisfying.

Returning to my native hills, I found the Lenten season had fairly set in, which I always dreaded on account of the solemn, tolling bell, the Episcopal church being just opposite our residence. On Sunday we had the bells of six churches all going at the same time. It is strange how long customs continue after the original object has ceased to exist. At an early day, when the country was sparsely settled and the people lived at great distances, bells were useful to call them together when there was to be a church service. But now, when the churches are always open on Sunday, and every congregation knows the hour of services and all have clocks, bells are not only useless, but they are a terrible nuisance to invalids and nervous people. If I am ever so fortunate as to be elected a member of a town council, my first efforts will be toward the suppression of bells.

To encourage one of my sex in the trying profession of book agent, I purchased, about this time, Dr. Lord's "Beacon Lights of History," and read the last volume devoted to women, Pagan and Christian, saints and sinners. It is very amusing to see the author's intellectual wriggling and twisting to show that no one can be good or happy without believing

in the Christian religion. In describing great women who are not Christians, he attributes all their follies and miseries to that fact. In describing Pagan women, possessed of great virtues, he attributes all their virtues to Nature's gifts, which enable them to rise superior to superstitions. After dwelling on the dreary existence of those not of Christian faith, he forthwith pictures his St. Teresa going through twenty years of doubts and fears about the salvation of her soul. The happiest people I have known have been those who gave themselves no concern about their own souls, but did their uttermost to mitigate the miseries of others.

In May, 1885, we left Johnstown and took possession of our house at Tenafly, New Jersey. It seemed very pleasant, after wandering in the Old World and the New, to be in my own home once more, surrounded by the grand trees I so dearly loved; to see the gorgeous sunsets, the twinkling fireflies; to hear the whippoorwills call their familiar note, while the June bugs and the mosquitoes buzz outside the nets through which they cannot enter. Many people complain of the mosquito in New Jersey, when he can so easily be shut out of the family circle by nets over all the doors and windows. I had a long piazza, encased in netting, where paterfamilias, with his pipe, could muse and gaze at the stars unmolested.

June brought Miss Anthony and a box of fresh documents for another season of work on vol. III. of our History. We had a flying visit from Miss Eddy of Providence, daughter of Mrs. Eddy who gave fifty thousand dollars to the woman suffrage movement, and a granddaughter of Francis Jackson of Boston, who also left a generous bequest to our reform. We found Miss Eddy a charming young woman with artistic tastes. She showed us several pen sketches she had made of some of our reformers, that were admirable likenesses.

Mr. Stanton's "Random Recollections" were published at this time and were well received. A dinner was given him, on his eightieth birthday (June 27, 1885), by the Press Club of New York city, with speeches and toasts by his lifelong friends. As no ladies were invited I can only judge from the reports in the daily papers, and what I could glean from the honored guest himself, that it was a very interesting occasion.

Sitting in the summerhouse, one day, I witnessed a most amusing scene. Two of the boys, in search of employment, broke up a hornets' nest. Bruno, our large Saint Bernard dog, seeing them jumping about, thought he would join in the fun. The boys tried to drive him away, knowing that the hornets would get in his long hair, but Bruno's curiosity outran his caution and he plunged into the midst of the swarm and was soon completely covered. The buzzing and stinging soon sent the poor dog howling on the run. He rushed as usual, in his distress, to Amelia in the kitchen, where she and the girls were making preserves and ironing. When they saw the hornets, they dropped irons, spoons, jars, everything, and rushed out of doors screaming. I appreciated the danger in time to get safely into the house before Bruno came to me for aid and comfort. At last they played the hose on him until he found some relief; the maidens, armed with towels, thrashed right and left, and the boys, with evergreen branches, fought bravely. I had often heard of "stirring up a hornets' nest," but I had never before seen a practical demonstration of its danger. For days after, if Bruno heard anything buzz, he would rush for the house at the top of his speed. But in spite of these occasional lively episodes, vol. III. went steadily on.

My suffrage sons and daughters through all the Northern and Western States decided to celebrate, on the 12th of November, 1885, my seventieth birthday, by holding meetings or sending me gifts and congratulations. This honor was suggested by Mrs. Elizabeth Boynton Harbert in The New Era, a paper she was editing at that time. The suggestion met with a ready response. I was invited to deliver an essay

on "The Pleasures of Age," before the suffrage association in New York city. It took me a week to think them up, but with the inspiration of Longfellow's "Morituri Salutamus," I was almost converted to the idea that "we old folks" had the best of it.

The day was ushered in with telegrams, letters, and express packages, which continued to arrive during the week. From England, France, and Germany came cablegrams, presents, and letters of congratulation, and from all quarters came books, pictures, silver, bronzes, California blankets, and baskets of fruits and flowers. The eulogies in prose and verse were so hearty and numerous that the ridicule and criticism of forty years were buried so deep that I shall remember them no more. There is no class who enjoy the praise of their fellow-men like those who have had only blame most of their lives. The evening of the 12th we had a delightful reunion at the home of Dr. Clemence Lozier, where I gave my essay, after which Mrs. Lozier, Mrs. Blake, Miss Anthony, "Jenny June," and some of the younger converts to our platform, all made short speeches of praise and congratulation, which were followed by music, recitations, and refreshments.

All during the autumn Miss Anthony and I looked forward to the spring, when we hoped to have completed the third and last volume of our History, and thus end the labors of ten years. We had neither time nor eyesight to read aught but the imperative documents for the History. I was hungering for some other mental pabulum.

In January, 1886, I was invited to dine with Laura Curtis Bullard, to meet Mme. Durand (Henri Greville), the novelist. She seemed a politician rather than an earnest woman of principle. As it was often very inconvenient for me to entertain distinguished visitors, who desired to meet me in my country home during the winter, Mrs. Bullard generously offered always to invite them to her home. She and her good mother have done their part in the reform movements in New York by their generous hospitalities.

Reading the debates in Congress, at that time, on a proposed appropriation for a monument to General Grant, I was glad to see that Senator Plumb of Kansas was brave enough to express his opinion against it. I fully agree with him. So long as multitudes of our people who are doing the work of the world live in garrets and cellars, in ignorance, poverty, and vice, it is the duty of Congress to apply the surplus in the national treasury to objects which will feed, clothe, shelter, and educate these wards of the State. If we must keep on continually building monuments to great men, they should be handsome blocks of comfortable homes for the poor, such as Peabody built in London. Senator Hoar of Massachusetts favored the Grant monument, partly to cultivate the artistic tastes of our people. We might as well cultivate our tastes on useful dwellings as on useless monuments. Surely sanitary homes and schoolhouses for the living would be more appropriate monuments to wise statesmen than the purest Parian shafts among the sepulchers of the dead.

The strikes and mobs and settled discontent of the masses warn us that, although we forget and neglect their interests and our duties, we do it at the peril of all. English statesmen are at their wits' end to-day with their tangled social and industrial problems, threatening the throne of a long line of kings. The impending danger cannot be averted by any surface measures; there must be a radical change in the relations of capital and labor.

In April rumors of a domestic invasion, wafted on every Atlantic breeze, warned us that our children were coming from England and France—a party of six. Fortunately, the last line of the History was written, so Miss Anthony, with vol. III. and bushels of manuscripts, fled to the peaceful home of her sister Mary at Rochester. The expected party sailed from

Liverpool the 26th of May, on the America. After being out three days the piston rod broke and they were obliged to return. My son-in-law, W.H. Blatch, was so seasick and disgusted that he remained in England, and took a fresh start two months later, and had a swift passage without any accidents. The rest were transferred to the Germanic, and reached New York the 12th of June. Different divisions of the party were arriving until midnight. Five people and twenty pieces of baggage! The confusion of such an invasion quite upset the even tenor of our days, and it took some time for people and trunks to find their respective niches. However crowded elsewhere, there was plenty of room in our hearts, and we were unspeakably happy to have our flock all around us once more.

I had long heard so many conflicting opinions about the Bible--some saying it taught woman's emancipation and some her subjection--that, during this visit of my children, the thought came to me that it would be well to collect every biblical reference to women in one small compact volume, and see on which side the balance of influence really was. To this end I proposed to organize a committee of competent women, with some Latin, Greek, and Hebrew scholars in England and the United States, for a thorough revision of the Old and New Testaments, and to ascertain what the status of woman really was under the Jewish and Christian religion. As the Church has thus far interpreted the Bible as teaching woman's subjection, and none of the revisions by learned ecclesiastics have thrown any new light on the question, it seemed to me pre-eminently proper and timely for women themselves to review the book. As they are now studying theology in many institutions of learning, asking to be ordained as preachers, elders, deacons, and to be admitted, as delegates, to Synods and General Assemblies, and are refused on Bible grounds, it seemed to me high time for women to consider those scriptural arguments and authorities.

A happy coincidence enabled me at last to begin this work. While my daughter, Mrs. Stanton Blatch, was with me, our friend Miss Frances Lord, on our earnest invitation, came to America to visit us. She landed in New York the 4th of August, 1886. As it was Sunday she could not telegraph, hence there was no one to meet her, and, as we all sat chatting on the front piazza, suddenly, to our surprise and delight, she drove up. After a few days' rest and general talk of passing events, I laid the subject so near my heart before her and my daughter. They responded promptly and heartily, and we immediately set to work. I wrote to every woman who I thought might join such a committee, and Miss Lord ran through the Bible in a few days, marking each chapter that in any way referred to women. We found that the work would not be so great as we imagined, as all the facts and teachings in regard to women occupied less than one-tenth of the whole Scriptures. We purchased some cheap Bibles, cut out the texts, pasted them at the head of the page, and, underneath, wrote our commentaries as clearly and concisely as possible. We did not intend to have sermons or essays, but brief comments, to keep "The Woman's Bible" as small as possible.

Miss Lord and I worked several weeks together, and Mrs. Blatch and I, during the winter of 1887, wrote all our commentaries on the Pentateuch. But we could not succeed in forming the committee, nor, after writing innumerable letters, make the women understand what we wanted to do. I still have the commentaries of the few who responded, and the letters of those who declined--a most varied and amusing bundle of manuscripts in themselves. Some said the Bible had no special authority with them; that, like the American Constitution, it could be interpreted to mean anything--slavery, when we protected that "Institution," and freedom, when it existed no longer. Others said that woman's sphere was clearly marked out in the Scriptures, and all attempt at emancipation was flying in the face of Providence. Others said they considered all the revisions made by men thus far, had been so many acts of sacrilege, and they did hope women would not add their influence, to weaken the faith of the

people in the divine origin of the Holy Book, for, if men and women could change it in one particular, they could in all. On the whole the correspondence was discouraging.

Later Miss Lord became deeply interested in psychical researches, and I could get no more work out of her. And as soon as we had finished the Pentateuch, Mrs. Blatch declared she would go no farther; that it was the driest history she had ever read, and most derogatory to women. My beloved coadjutor, Susan B. Anthony, said that she thought it a work of supererogation; that when our political equality was recognized and we became full-fledged American citizens, the Church would make haste to bring her Bibles and prayer books, creeds and discipline up to the same high-water mark of liberty.

Helen Gardener said: "I consider this a most important proposal, and if you and I can ever stay on the same side of the Atlantic long enough, we will join hands and do the work. In fact, I have begun already with Paul's Epistles, and am fascinated with the work. The untenable and unscientific positions he takes in regard to women are very amusing. Although the first chapter of Genesis teaches the simultaneous creation of man and woman, Paul bases woman's subjection on the priority of man, and because woman was of the man. As the historical fact is that, as far back as history dates, the man has been of the woman, should he therefore be forever in bondage to her? Logically, according to Paul, he should."

I consulted several friends, such as Dr. William F. Channing, Mr. and Mrs. Moncure D. Conway, Gertrude Garrison, Frederick Cabot, and Edward M. Davis, as to the advisability of the work, and they all agreed that such a volume, showing woman's position under the Jewish and Christian religions, would be valuable, but none of them had time to assist in the project. Though, owing to all these discouragements, I discontinued my work, I never gave up the hope of renewing it some time, when other of my coadjutors should awake to its importance and offer their services.

On October 27, 1886, with my daughter, nurse, and grandchild, I again sailed for England. Going out of the harbor in the clear early morning, we had a fine view of Bartholdi's statue of Liberty Enlightening the World. We had a warm, gentle rain and a smooth sea most of the way, and, as we had a stateroom on deck, we could have the portholes open, and thus get all the air we desired. With novels and letters, chess and whist the time passed pleasantly, and, on the ninth day, we landed in Liverpool.

CHAPTER XXIV.

ENGLAND AND FRANCE REVISITED.

On arriving at Basingstoke we found awaiting us cordial letters of welcome from Miss Biggs, Miss Priestman, Mrs. Peter Taylor, Mrs. Priscilla McLaren, Miss Mueller, Mrs. Jacob Bright, and Mme. de Barrau. During the winter Mrs. Margaret Bright Lucas, Drs. Kate and Julia Mitchell, Mrs. Charles McLaren, Mrs. Saville, and Miss Balgarnie each spent a day or two with us. The full-dress costume of the ladies was a great surprise to my little granddaughter Nora. She had never seen bare shoulders in a drawing room, and at the first glance she could not believe her eyes. She slowly made the circuit of the room, coming nearer and nearer until she touched the lady's neck to see whether or not it was covered with some peculiar shade of dress, but finding the bare skin she said: "Why, you are not dressed, are you? I see your skin!" The scene suggested to me the amusing description in Holmes' "Elsie Venner,"

of the efforts of a young lady, seated between two old gentlemen, to show off her white shoulders. The vicar would not look, but steadily prayed that he might not be led into temptation; but the physician, with greater moral hardihood, deliberately surveyed the offered charms, with spectacles on his nose.

In December Hattie and I finished Dowden's "Life of Shelley," which we had been reading together. Here we find a sensitive, refined nature, full of noble purposes, thrown out when too young to meet all life's emergencies, with no loving Mentor to guard him from blunders or to help to retrieve the consequences of his false positions. Had he been surrounded with a few true friends, who could appreciate what was great in him and pity what was weak, his life would have been different. His father was hard, exacting, and unreasonable; hence he had no influence. His mother had neither the wisdom to influence him, nor the courage to rebuke her husband; and alas! poor woman, she was in such thralldom herself to conventionalisms, that she could not understand a youth who set them all at defiance.

[Illustration: THREE GENERATIONS.]

[Illustration: MY EIGHTIETH BIRTHDAY.]

We also read Cotton Morrison's "Service of Man," which I hope will be a new inspiration to fresh labors by all for the elevation of humanity, and Carnegie's "Triumphant Democracy," showing the power our country is destined to wield and the vastness of our domain. This book must give every American citizen a feeling of deeper responsibility than ever before to act well his part. We read, too, Harriet Martineau's translation of the works of Auguste Comte, and found the part on woman most unsatisfactory. He criticises Aristotle's belief that slavery is a necessary element of social life, yet seems to think the subjection of woman in modern civilization a matter of no importance.

All through that winter Hattie and I occupied our time studying the Bible and reading the commentaries of Clark, Scott, and Wordsworth (Bishop of Lincoln). We found nothing grand in the history of the Jews nor in the morals inculcated in the Pentateuch. Surely the writers had a very low idea of the nature of their God. They make Him not only anthropomorphic, but of the very lowest type, jealous and revengeful, loving violence rather than mercy. I know no other books that so fully teach the subjection and degradation of woman. Miriam, the eldest sister of Moses and Aaron, a genius, a prophetess, with the family aptitude for diplomacy and government, is continually set aside because of her sex--permitted to lead the women in singing and dancing, nothing more. No woman could offer sacrifices nor eat the holy meats because, according to the Jews, she was too unclean and unholy.

But what is the use, say some, of attaching any importance to the customs and teachings of a barbarous people? None whatever. But when our bishops, archbishops, and ordained clergymen stand up in their pulpits and read selections from the Pentateuch with reverential voice, they make the women of their congregation believe that there really is some divine authority for their subjection. In the Thirty-First Chapter of Numbers, in speaking of the spoils taken from the Midianites, the live stock is thus summarized: "Five thousand sheep, threescore and twelve thousand beeves, threescore and one thousand asses, and thirty-two thousand women and women-children," which Moses said the warriors might keep for themselves. What a pity a Stead had not been there, to protect the child-women of the Midianites and rebuke the Lord's chosen people as they deserved! In placing the women after the sheep, the beeves, and the asses, we have a fair idea of their comparative importance in the scale of being, among the Jewish warriors. No wonder the right reverend bishops and clergy of the Methodist Church, who believe in the divine origin and authority of the Pentateuch, exclude women from their great

convocations in the American Republic in the nineteenth century. In view of the fact that our children are taught to reverence the book as of divine origin, I think we have a right to ask that, in the next revision, all such passages be expurgated, and to that end learned, competent women must have an equal place on the revising committee.

Mrs. Margaret Bright Lucas came, in February, to spend a few days with us. She was greatly shocked with many texts in the Old Testament, to which we called her attention, and said: "Here is an insidious influence against the elevation of women, which but few of us have ever taken into consideration." She had just returned from a flying visit to America; having made two voyages across the Atlantic and traveled three thousand miles across the continent in two months, and this at the age of sixty-eight years. She was enthusiastic in her praises of the women she met in the United States. As her name was already on the committee to prepare "The Woman's Bible," we had her hearty approval of the undertaking.

In October Hattie went to London, to attend a meeting to form a Woman's Liberal Federation. Mrs. Gladstone presided. The speeches made were simply absurd, asking women to organize themselves to help the Liberal party, which had steadily denied to them the political rights they had demanded for twenty years. Professor Stuart capped the climax of insult when he urged as "one great advantage in getting women to canvass for the Liberal party was that they would give their services free." The Liberals saw what enthusiasm the Primrose Dames had roused for the Tory party, really carrying the election, and they determined to utilize a similar force in their ranks. But the whole movement was an insult to women.

The one absorbing interest, then, was the Queen's Jubilee. Ladies formed societies to collect funds to place at the disposal of the Queen. Every little village was divided into districts, and different ladies took the rounds, begging pennies at every door of servants and the laboring masses, and pounds of the wealthy people. One of them paid us a visit. She asked the maid who opened the door to see the rest of the servants, and she begged a penny of each of them. She then asked to see the mistress. My daughter descended; but, instead of a pound, she gave her a lecture on the Queen's avarice. When the fund was started the people supposed the Queen was to return it all to the people in liberal endowments of charitable institutions, but her Majesty proposed to build a monument to Prince Albert, although he already had one in London. "The Queen," said my daughter, "should celebrate her Jubilee by giving good gifts to her subjects, and not by filching from the poor their pennies. To give half her worldly possessions to her impoverished people, to give Home Rule to Ireland, or to make her public schools free, would be deeds worthy her Jubilee; but to take another cent from those who are hopelessly poor is a sin against suffering humanity." The young woman realized the situation and said: "I shall go no farther. I wish I could return every penny I have taken from the needy."

The most fitting monuments this nation can build are schoolhouses and homes for those who do the work of the world. It is no answer to say that they are accustomed to rags and hunger. In this world of plenty every human being has a right to food, clothes, decent shelter, and the rudiments of education. "Something is rotten in the state of Denmark" when one-tenth of the human family, booted and spurred, ride the masses to destruction. I detest the words "royalty" and "nobility," and all the ideas and institutions based on their recognition. In April the great meeting in Hyde Park occurred—a meeting of protest against the Irish Coercion Bill. It was encouraging to see that there is a democratic as well as an aristocratic England. The London journals gave very different accounts of the meeting. The Tories said it was a mob of inconsequential cranks. Reason teaches us, however, that you cannot get up a large, enthusiastic meeting unless there is some question pending that touches

the heart of the people. Those who say that Ireland has no grievances are ignorant alike of human nature and the facts of history.

On April 14 I went to Paris, my daughter escorting me to Dover, and my son meeting me at Calais. It was a bright, pleasant day, and I sat on deck and enjoyed the trip, though many of my fellow passengers were pale and limp. Whirling to Paris in an easy car, through the beautiful wheatfields and vineyards, I thought of the old lumbering diligence, in which we went up to Paris at a snail's pace forty years before. I remained in Paris until October, and never enjoyed six months more thoroughly. One of my chief pleasures was making the acquaintance of my fourth son, Theodore. I had seen but little of him since he was sixteen years old, as he then spent five years at Cornell University, and as many more in Germany and France. He had already published two works, "The Life of Thiers," and "The Woman Question in Europe." To have a son interested in the question to which I have devoted my life, is a source of intense satisfaction. To say that I have realized in him all I could desire, is the highest praise a fond mother can give.

My first experience in an apartment, living on an even plane, no running up and down stairs, was as pleasant as it was surprising. I had no idea of the comfort and convenience of this method of keeping house. Our apartment in Paris consisted of drawing room, dining room, library, a good-sized hall, in which stood a large American stove, five bedrooms, bathroom, and kitchen, and a balcony fifty-two feet long and four feet wide. The first few days it made me dizzy to look down from this balcony to the street below. I was afraid the whole structure would give way, it appeared so light and airy, hanging midway between earth and heaven. But my confidence in its steadfastness and integrity grew day by day, and it became my favorite resort, commanding, as it did, a magnificent view of the whole city and distant surroundings.

There were so many Americans in town, and French reformers to be seen, that I gave Wednesday afternoon receptions during my whole visit. To one of our "at homes" came Mlle. Maria Deraismes, the only female Free Mason in France, and the best woman orator in the country; her sister, Mme. Feresse-Deraismes, who takes part in all woman movements; M. Leon Richer, then actively advocating the civil and political rights of women through the columns of his vigorous journal; Mme. Griess Traut, who makes a specialty of Peace work; Mme. Isabelle Bogelot, who afterward attended the Washington Council of 1888, and who is a leader in charity work; the late Mme. Emilie de Morsier, who afterward was the soul of the International Congress of 1889, at Paris; Mme. Pauline Kergomard, the first woman to be made a member of the Superior Council of public Instruction in France, and Mme. Henri Greville, the novelist.

Among the American guests at our various Wednesday receptions were Mr. and Mrs. John Bigelow, Mr. and Mrs. James G. Blaine, Mr. Daniel C. French, the Concord sculptor; Mrs. J.C. Ayer, Mr. L. White Busbey, one of the editors of the Chicago *Inter-Ocean*; Rev. Dr. Henry M. Field, Charles Gifford Dyer, the painter and father of the gifted young violinist, Miss Hella Dyer; the late Rev. Mr. Moffett, then United States Consul at Athens, Mrs. Governor Bagley and daughter of Michigan; Grace Greenwood and her talented daughter, who charmed everyone with her melodious voice, and Miss Bryant, daughter of the poet. One visitor who interested us most was the Norwegian novelist and republican, Bjornstjerne Bjornson.

We had several pleasant interviews with Frederick Douglass and his wife, some exciting games of chess with Theodore Tilton, in the pleasant apartments of the late W.J.A. Fuller, Esq., and his daughter, Miss Kate Fuller. At this time I also met our brilliant countrywoman, Louise Chandler Moulton. Seeing so many familiar faces, I could easily imagine myself in New York rather than in Paris. I attended several receptions and dined with Mrs. Charlotte Beebe Wilbour, greatly enjoying her clever

descriptions of a winter on the Nile in her own dahabeeyeh. I heard Pere Hyacinthe preach, and met his American wife on several occasions. I took long drives every day through the parks and pleasant parts of the city. With garden concerts, operas, theaters, and the Hippodrome I found abundant amusement. I never grew weary of the latter performance—the wonderful intelligence displayed there by animals, being a fresh surprise to me every time I went.

I attended a reception at the Elysee Palace, escorted by M. Joseph Fabre, then a deputy and now a senator. M. Fabre is the author of a play and several volumes devoted to Joan of Arc. He presented me to the President and to Mme. Jules Grevy. I was also introduced to M. Jules Ferry, then Prime Minister, who said, among other things: "I am sorry to confess it, but it is only too true, our French women are far behind their sisters in America." The beautiful, large garden was thrown open that evening,—it was in July,—and the fine band of the Republican Guard gave a delightful concert under the big trees. I also met M. Grevy's son-in-law, M. Daniel Wilson. He was then a deputy and one of the most powerful politicians in France. A few months later he caused his father's political downfall. I have a vivid recollection of him because he could speak English, his father having been a British subject.

I visited the picture galleries once more, after a lapse of nearly fifty years, and was struck by the fact that, in that interval, several women had been admitted to places of honor. This was especially noticeable in the Luxembourg Sculpture Gallery, where two women, Mme. Bertaux and the late Claude Vignon, wife of M. Rouvier, were both represented by good work—the first and only women sculptors admitted to that gallery.

At a breakfast party which we gave, I made the acquaintance of General Cluseret, who figured in our Civil War, afterward became War Minister of the Paris Commune, and is now member of the Chamber of Deputies. He learned English when in America, and had not entirely forgotten it. He told anecdotes of Lincoln, Stanton, Sumner, Fremont, Garibaldi, the Count of Paris, and many other famous men whom he once knew, and proved to be a very interesting conversationalist.

Old bookstands were always attractive centers of interest to Theodore, and, among other treasure-troves, he brought home one day a boy of fourteen years, whose office it had been to watch the books. He was a bright, cheery little fellow of mixed French and German descent, who could speak English, French, and German. He was just what we had desired, to run errands and tend the door. As he was delighted with the idea of coming to us, we went to see his parents. We were pleased with their appearance and surroundings. We learned that they were members of the Lutheran Church, that the boy was one of the shining lights in Sunday school, and the only point in our agreement on which they were strenuous was that he should go regularly to Sunday school and have time to learn his lessons.

So "Immanuel" commenced a new life with us, and as we had unbounded confidence in the boy's integrity, we excused his shortcomings, and, for a time, believed all he said. But before long we found out that the moment we left the house he was in the drawing room, investigating every drawer, playing on the piano, or sleeping on the sofa. Though he was told never to touch the hall stove, he would go and open all the draughts and make it red-hot. Then we adopted the plan of locking up every part of the apartment but the kitchen. He amused himself burning holes through the pantry shelves, when the cook was out, and boring holes, with a gimlet, through a handsomely carved bread board. One day, in making up a spare bed for a friend, under the mattress were found innumerable letters he was supposed to have mailed at different times. When we reprimanded him for his pranks he would look at us steadily, but sorrowfully, and, immediately afterward, we would hear him dancing down

the corridor singing, "Safe in the Arms of Jesus." If he had given heed to one-half we said to him, he would have been safer in our hands than in those of his imaginary protector. He turned out a thief, an unmitigated liar, a dancing dervish, and, through all our experiences of six weeks with him, his chief reading was his Bible and Sunday-school books. The experience, however, was not lost on Theodore—he has never suggested a boy since, and a faithful daughter of Eve reigns in his stead.

During the summer I was in the hands of two artists, Miss Anna Klumpke, who painted my portrait, and Paul Bartlett, who molded my head in clay. To shorten the operation, sometimes I sat for both at the same time. Although neither was fully satisfied with the results of their labors, we had many pleasant hours together, discussing their art, their early trials, and artists in general. Each had good places in the Salon, and honorable mention that year. It is sad to see so many American girls and boys, who have no genius for painting or sculpture, spending their days in garrets, in solitude and poverty, with the vain hope of earning distinction. Women of all classes are awaking to the necessity of self-support, but few are willing to do the ordinary useful work for which they are fitted. In the Salon that year six thousand pictures were offered, and only two thousand accepted, and many of these were "skied."

It was lovely on our balcony at night to watch the little boats, with their lights, sailing up and down the Seine, especially the day of the great annual fete,—the 14th of July,—when the whole city was magnificently illuminated. We drove about the city on several occasions at midnight, to see the life—men, women, and children enjoying the cool breezes, and the restaurants all crowded with people.

Sunday in Paris is charming—it is the day for the masses of the people. All the galleries of art, the libraries, concert halls, and gardens are open to them. All are dressed in their best, out driving, walking, and having picnics in the various parks and gardens; husbands, wives, and children laughing and talking happily together. The seats in the streets and parks are all filled with the laboring masses. The benches all over Paris—along the curbstones in every street and highway—show the care given to the comfort of the people. You will see mothers and nurses with their babies and children resting on these benches, laboring men eating their lunches and sleeping there at noon, the organ grinders and monkeys, too, taking their comfort. In France you see men and women everywhere together; in England the men generally stagger about alone, caring more for their pipes and beer than their mothers, wives, and sisters. Social life, among the poor especially, is far more natural and harmonious in France than in England, because women mix more freely in business and amusements.

Coming directly from Paris to London, one is forcibly struck with the gloom of the latter city, especially at night. Paris with its electric lights is brilliant everywhere, while London, with its meager gas jets here and there struggling with the darkness, is as gloomy and desolate as Dore's pictures of Dante's Inferno. On Sunday, when the shops are closed, the silence and solitude of the streets, the general smoky blackness of the buildings and the atmosphere give one a melancholy impression of the great center of civilization. Now that it has been discovered that smoke can be utilized and the atmosphere cleared, it is astonishing that the authorities do not avail themselves of the discovery, and thus bring light and joy and sunshine into that city, and then clean the soot of centuries from their blackened buildings.

On my return to England I spent a day with Miss Emily Lord, at her kindergarten establishment. She had just returned from Sweden, where she spent six weeks in the carpenter's shop, studying the Swedish Sloeja system, in which children of twelve years old learn to use tools, making

spoons, forks, and other implements. Miss Lord showed us some of her work, quite creditable for her first attempts. She said the children in the higher grades of her school enjoyed the carpenter work immensely and became very deft in the use of tools.

On November 1, 1887, we reached Basingstoke once more, and found all things in order. My diary tells of several books I read during the winter and what the authors say of women; one the "Religio Medici," by Sir Thomas Browne, M.D., in which the author discourses on many high themes, God, Creation, Heaven, Hell, and vouchsafes one sentence on woman. Of her he says: "I was never married but once and commend their resolution who never marry twice, not that I disallow of second, nor in all cases of polygamy, which, considering the unequal number of the sexes, may also be necessary. The whole world was made for man, but the twelfth part of man for woman. Man is the whole world--the breath of God; woman the rib and crooked piece of man. I speak not in prejudice nor am averse from that sweet sex, but naturally amorous of all that is beautiful. I can look all day at a handsome picture, though it be but a horse."

Turning to John Paul Friedrich Richter, I found in his chapter on woman many equally ridiculous statements mixed up with much fulsome admiration. After reading some volumes of Richter, I took up Heinrich Heine, the German poet and writer. He said: "Oh, the women! We must forgive them much, for they love much and many. Their hate is, properly, only love turned inside out. Sometimes they attribute some delinquency to us, because they think they can, in this way, gratify another man. When they write they have always one eye on the paper and the other eye on some man. This is true of all authoresses except the Countess Hahn Hahn, who has only one eye." John Ruskin's biography he gives us a glimpse of his timidity in regard to the sex, when a young man. He was very fond of the society of girls, but never knew how to approach them. He said he "was perfectly happy in serving them, would gladly make a bridge of himself for them to walk over, a beam to fasten a swing to for them--anything but to talk to them." Such are some of the choice specimens of masculine wit I collected during my winter's reading!

At a reception given to me by Drs. Julia and Kate Mitchell, sisters practicing medicine in London, I met Stepniak, the Russian Nihilist, a man of grand presence and fine conversational powers. He was about to go to America, apprehensive lest our Government should make an extradition treaty with Russia to return political offenders, as he knew that proposal had been made. A few weeks later he did visit the United States, and had a hearing before a committee of the Senate. He pointed out the character of the Nihilist movement, declaring Nihilists to be the real reformers, the true lovers of liberty, sacrificing themselves for the best interests of the people, and yet, as political prisoners, they are treated worse than the lowest class of criminals in the prisons and mines of Siberia.

I had a very unpleasant interview, during this visit to London, with Miss Lydia Becker, Miss Caroline Biggs, and Miss Blackburn, at the Metropole, about choosing delegates to the International Council of Women soon to be held in Washington. As there had been some irreconcilable dissensions in the suffrage association, and they could not agree as to whom their delegate should be, they decided to send none at all. I wrote at once to Mrs. Priscilla Bright McLaren, pointing out what a shame it would be if England, above all countries, should not be represented in the first International Council ever called by a suffrage association. She replied promptly that must not be, and immediately moved in the matter, and through her efforts three delegates were soon authorized to go, representing different constituencies--Mrs. Alice Cliff Scatcherd, Mrs. Ormiston Chant, and Mrs. Ashton Dilke.

Toward the last of February, 1888, we went again to London to make a

few farewell visits to dear friends. We spent a few days with Mrs. Mona Caird, who was then reading Karl Pearson's lectures on "Woman," and expounding her views on marriage, which she afterward gave to the Westminster Review, and stirred the press to white heat both in England and America. "Is Marriage a Failure?" furnished the heading for our quack advertisements for a long time after. Mrs. Caird was a very graceful, pleasing woman, and so gentle in manner and appearance that no one would deem her capable of hurling such thunderbolts at the long-suffering Saxon people.

We devoted one day to Prince Krapotkine, who lives at Harrow, in the suburbs of London. A friend of his, Mr. Lieneff, escorted us there. We found the prince, his wife, and child in very humble quarters; uncarpeted floors, books and papers on pine shelves, wooden chairs, and the bare necessities of life--nothing more. They indulge in no luxuries, but devote all they can spare to the publication of liberal opinions to be scattered in Russia, and to help Nihilists in escaping from the dominions of the Czar. The prince and princess took turns in holding and amusing the baby--then only one year old; fortunately it slept most of the time, so that the conversation flowed on for some hours. Krapotkine told us of his sad prison experiences, both in France and Russia. He said the series of articles by George Kennan in the Century were not too highly colored, that the sufferings of men and women in Siberia and the Russian prisons could not be overdrawn. One of the refinements of cruelty they practice on prisoners is never to allow them to hear the human voice. A soldier always accompanies the warder who distributes the food, to see that no word is spoken. In vain the poor prisoner asks questions, no answer is ever made, no tidings from the outside world ever given. One may well ask what devil in human form has prescribed such prison life and discipline! I wonder if we could find a man in all Russia who would defend the system, yet someone is responsible for its terrible cruelties!

We returned to Basingstoke, passed the few remaining days in looking over papers and packing for the voyage, and, on March 4, 1888, Mrs. Blatch went with me to Southampton. On the train I met my companions for the voyage, Mrs. Gustafsen, Mrs. Ashton Dilke, and Baroness Gripenberg, from Finland, a very charming woman, to whom I felt a strong attraction. The other delegates sailed from Liverpool. We had a rough voyage and most of the passengers were very sick. Mrs. Dilke and I were well, however, and on deck every day, always ready to play whist and chess with a few gentlemen who were equally fortunate. I was much impressed with Mrs. Dilke's kindness and generosity in serving others. There was a lady on board with two children, whose nurse at the last minute refused to go with her. The mother was sick most of the way, and Mrs. Dilke did all in her power to relieve her, by amusing the little boy, telling him stories, walking with him on deck, and watching him throughout the day, no easy task to perform for an entire stranger. The poor little mother with a baby in her arms must have appreciated such kindly attention.

When the pilot met us off Sandy Hook, he brought news of the terrible blizzard New York had just experienced, by which all communication with the world at large was practically suspended. The captain brought him down into the saloon to tell us all about it. The news was so startling that at first we thought the pilot was joking, but when he produced the metropolitan journals to verify his statements, we listened to the reading and what he had to say with profound astonishment. The second week in March, 1888, will be memorable in the history of storms in the vicinity of New York. The snow was ten feet deep in some places, and the side streets impassable either for carriages or sleighs. I hoped the city would be looking its best, for the first impression on my foreign friends, but it never looked worse, with huge piles of snow everywhere covered with black dust.

I started for Washington at three o'clock, the day after our arrival,

reached there at ten o'clock, and found my beloved friends, Miss Anthony and Mrs. Spofford, with open arms and warm hearts to receive me. As the vessel was delayed two days, our friends naturally thought we, too, had encountered a blizzard, but we had felt nothing of it; on the contrary the last days were the most pleasant of the voyage.

CHAPTER XXV.

THE INTERNATIONAL COUNCIL OF WOMEN.

Pursuant to the idea of the feasibility and need of an International Council of Women, mentioned in a preceding chapter, it was decided to celebrate the fourth decade of the woman suffrage movement in the United States by calling together such a council. At its nineteenth annual convention, held in January, 1887, the National Woman Suffrage Association resolved to assume the entire responsibility of holding a council, and to extend an invitation, for that purpose, to all associations of women in the trades, professions, and reforms, as well as those advocating political rights. Early in June, 1887, a call was issued for such a council to convene under the auspices of the National Woman Suffrage Association at Washington, D. C, on March 25, 1888. The grand assemblage of women, coming from all the countries of the civilized globe, proved that the call for such a council was opportune, while the order and dignity of the proceedings proved the women worthy the occasion. No one doubts now the wisdom of that initiative step nor the added power women have gained over popular thought through the International Council.

As the proceedings of the contention were fully and graphically reported in the *Woman's Tribune* at that time, and as its reports were afterward published in book form, revised and corrected by Miss Anthony, Miss Foster, and myself, I will merely say that our most sanguine expectations as to its success were more than realized. The large theater was crowded for an entire week, and hosts of able women spoke, as if specially inspired, on all the vital questions of the hour. Although the council was called and conducted by the suffrage association, yet various other societies were represented. Miss Anthony was the financier of the occasion and raised twelve thousand dollars for the purpose, which enabled her to pay all the expenses of the delegates in Washington, and for printing the report in book form. As soon as I reached Washington, Miss Anthony ordered me to remain conscientiously in my own apartment and to prepare a speech for delivery before the committees of the Senate and House, and another, as President, for the opening of the council. However, as Mrs. Spofford placed her carriage at our service, I was permitted to drive an hour or two every day about that magnificent city.

One of the best speeches at the council was made by Helen H. Gardener. It was a criticism of Dr. Hammond's position in regard to the inferior size and quality of woman's brain. As the doctor had never had the opportunity of examining the brains of the most distinguished women, and, probably, those only of paupers and criminals, she felt he had no data on which to base his conclusions. Moreover, she had the written opinion of several leading physicians, that it was quite impossible to distinguish the male from the female brain.

The hearing at the Capitol, after the meeting of the council, was very interesting, as all the foreign delegates were invited to speak each in the language of her own country; to address their alleged representatives in the halls of legislation was a privilege they had never enjoyed at home. It is very remarkable that English women have

never made the demand for a hearing in the House of Commons, nor even for a decent place to sit, where they can hear the debates and see the fine proportions of the representatives. The delegates had several brilliant receptions at the Riggs House, and at the houses of Senator Stanford of California and Senator Palmer of Michigan. Miss Anthony and I spent two months in Washington, that winter. One of the great pleasures of our annual conventions was the reunion of our friends at the Riggs House, where we enjoyed the boundless hospitality of Mr. and Mrs. Spofford.

The month of June I spent in New York city, where I attended several of Colonel Robert G. Ingersoll's receptions and saw the great orator and iconoclast at his own fireside, surrounded by his admirers, and heard his beautiful daughters sing, which gave all who listened great pleasure, as they have remarkably fine voices. One has since married, and is now pouring out her richest melodies in the opera of lullaby in her own nursery.

In the fall of 1888, as Ohio was about to hold a Constitutional convention, at the request of the suffrage association I wrote an appeal to the women of the State to demand their right to vote for delegates to such convention. Mrs. Southworth had five thousand copies of my appeal published and distributed at the exposition in Columbus. If ten righteous men could save Sodom, all the brilliant women I met in Cleveland should have saved Ohio from masculine domination.

The winter of 1888-89 I was to spend with my daughter in Omaha. I reached there in time to witness the celebration of the completion of the first bridge between that city and Council Bluffs. There was a grand procession in which all the industries of both towns were represented, and which occupied six hours in passing. We had a desirable position for reviewing the pageant, and very pleasant company to interpret the mottoes, symbols, and banners. The bridge practically brings the towns together, as electric street cars now run from one to the other in ten minutes. Here, for the first time, I saw the cable cars running up hill and down without any visible means of locomotion.

As the company ran an open car all winter, I took my daily ride of nine miles in it for fifteen cents. My son Daniel, who escorted me, always sat inside the car, while I remained on an outside seat. He was greatly amused with the remarks he heard about that "queer old lady that always rode outside in all kinds of wintry weather." One day someone remarked loud enough for all to hear: "It is evident that woman does not know enough to come in when it rains." "Bless me!" said the conductor, who knew me, "that woman knows as much as the Queen of England; too much to come in here by a hot stove." How little we understand the comparative position of those whom we often criticise. There I sat enjoying the bracing air, the pure fresh breezes, indifferent to the fate of an old cloak and hood that had crossed the Atlantic and been saturated with salt water many times, pitying the women inside breathing air laden with microbes that dozens of people had been throwing off from time to time, sacrificing themselves to their stylish bonnets, cloaks, and dresses, suffering with the heat of the red-hot stove; and yet they, in turn, pitying me.

My seventy-third birthday I spent with my son Gerrit Smith Stanton, on his farm near Portsmouth, Iowa. As we had not met in several years, it took us a long time, in the network of life, to pick up all the stitches that had dropped since we parted. I amused myself darning stockings and drawing plans for an addition to his house. But in the spring my son and his wife came to the conclusion that they had had enough of the solitude of farm life and turned their faces eastward.

Soon after my return to Omaha, the editor of the Woman's Tribune, Mrs. Clara B. Colby, called and lunched with us one day. She announced the

coming State convention, at which I was expected "to make the best speech of my life." She had all the arrangements to make, and invited me to drive round with her, in order that she might talk by the way. She engaged the Opera House, made arrangements at the Paxton House for a reception, called on all her faithful coadjutors to arouse enthusiasm in the work, and climbed up to the sanctums of the editors,--Democratic and Republican alike,--asking them to advertise the convention and to say a kind word for our oppressed class in our struggle for emancipation. They all promised favorable notices and comments, and they kept their promises. Mrs. Colby, being president of the Nebraska Suffrage Association, opened the meeting with an able speech, and presided throughout with tact and dignity.

I came very near meeting with an unfortunate experience at this convention. The lady who escorted me in her carriage to the Opera House carried the manuscript of my speech, which I did not miss until it was nearly time to speak, when I told a lady who sat by my side that our friend had forgotten to give me my manuscript. She went at once to her and asked for it. She remembered taking it, but what she had done with it she did not know. It was suggested that she might have dropped it in alighting from the carriage. And lo! they found it lying in the gutter. As the ground was frozen hard it was not even soiled. When I learned of my narrow escape, I trembled, for I had not prepared any train of thought for extemporaneous use. I should have been obliged to talk when my turn came, and if inspired by the audience or the good angels, might have done well, or might have failed utterly. The moral of this episode is, hold on to your manuscript.

Owing to the illness of my son-in-law, Frank E. Lawrence, he and my daughter went to California to see if the balmy air of San Diego would restore his health, and so we gave up housekeeping in Omaha, and, on April 20, 1889, in company with my eldest son I returned East and spent the summer at Hempstead, Long Island, with my son Gerrit and his wife.

We found Hempstead a quiet, old Dutch town, undisturbed by progressive ideas. Here I made the acquaintance of Chauncey C. Parsons and wife, formerly of Boston, who were liberal in their ideas on most questions. Mrs. Parsons and I attended one of the Seidl club meetings at Coney Island, where Seidl was then giving some popular concerts. The club was composed of two hundred women, to whom I spoke for an hour in the dining room of the hotel. With the magnificent ocean views, the grand concerts, and the beautiful women, I passed two very charming days by the seaside.

My son Henry had given me a phaeton, low and easy as a cradle, and I enjoyed many drives about Long Island. We went to Bryant's home on the north side, several times, and in imagination I saw the old poet in the various shady nooks, inditing his lines of love and praise of nature in all her varying moods. Walking among the many colored, rustling leaves in the dark days of November, I could easily enter into his thought as he penned these lines:

"The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear.
Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread."

In September, 1889, my daughter, Mrs. Stanton Lawrence, came East to attend a school of physical culture, and my other daughter, Mrs. Stanton Blatch, came from England to enjoy one of our bracing winters. Unfortunately we had rain instead of snow, and fogs instead of frost. However, we had a pleasant reunion at Hempstead. After a few days in and about New York visiting friends, we went to Geneva and spent several weeks in the home of my cousin, the daughter of Gerrit Smith.

She and I have been most faithful, devoted friends all our lives, and

regular correspondents for more than fifty years. In the family circle we are oftentimes referred to as "Julius" and "Johnson." These euphonious names originated in this way: When the Christy Minstrels first appeared, we went one evening to hear them. On returning home we amused our seniors with, as they said, a capital rehearsal. The wit and philosopher of the occasion were called, respectively, Julius and Johnson; so we took their parts and reproduced all the bright, humorous remarks they made. The next morning as we appeared at the breakfast table, Cousin Gerrit Smith, in his deep, rich voice said: "Good-morning, Julius and Johnson," and he kept it up the few days we were in Albany together. One after another our relatives adopted the pseudonyms, and Mrs. Miller has been "Julius" and I "Johnson" ever since.

From Geneva we went to Buffalo, but, as I had a bad cold and a general feeling of depression, I decided to go to the Dansville Sanatorium and see what Doctors James and Kate Jackson could do for me. I was there six weeks and tried all the rubbings, pinchings, steamings; the Swedish movements of the arms, hands, legs, feet; dieting, massage, electricity, and, though I succeeded in throwing off only five pounds of flesh, yet I felt like a new being. It is a charming place to be in--the home is pleasantly situated and the scenery very fine. The physicians are all genial, and a cheerful atmosphere pervades the whole establishment.

As Christmas was at hand, the women were all half crazy about presents, and while good Doctors James and Kate were doing all in their power to cure the nervous affections of their patients, they would thwart the treatment by sitting in the parlor with the thermometer at seventy-two degrees, embroidering all kinds of fancy patterns,--some on muslin, some on satin, and some with colored worsteds on canvas,--inhaling the poisonous dyes, straining the optic nerves, counting threads and stitches, hour after hour, until utterly exhausted. I spoke to one poor victim of the fallacy of Christmas presents, and of her injuring her health in such useless employment. "What can I do?" she replied, "I must make presents and cannot afford to buy them." "Do you think," said I, "any of your friends would enjoy a present you made at the risk of your health? I do not think there is any 'must' in the matter. I never feel that I must give presents, and never want any, especially from those who make some sacrifice to give them." This whole custom of presents at Christmas, New Year's, and at weddings has come to be a bore, a piece of hypocrisy leading to no end of unhappiness. I do not know a more pitiful sight than to see a woman tatting, knitting, embroidering--working cats on the toe of some slipper, or tulips on an apron. The amount of nervous force that is expended in this way is enough to make angels weep. The necessary stitches to be taken in every household are quite enough without adding fancy work.

From Dansville my daughters and I went on to Washington to celebrate the seventieth birthday of Miss Anthony, who has always been to them as a second mother. Mrs. Blatch made a speech at the celebration, and Mrs. Lawrence gave a recitation. First came a grand supper at the Riggs House. The dining room was beautifully decorated; in fact, Mr. and Mrs. Spofford spared no pains to make the occasion one long to be remembered. May Wright Sewall was the mistress of ceremonies. She read the toasts and called on the different speakers. Phoebe Couzins, Rev. Anna Shaw, Isabella Beecher Hooker, Matilda Joslyn Gage, Clara B. Colby, Senator Blair of New Hampshire, and many others responded. I am ashamed to say that we kept up the festivities till after two o'clock. Miss Anthony, dressed in dark velvet and point lace, spoke at the close with great pathos. Those of us who were there will not soon forget February 15, **1890.**

After speaking before committees of the Senate and House, I gave the opening address at the annual convention. Mrs. Stanton Blatch spoke a few minutes on the suffrage movement in England, after which we hurried off to New York, and went on board the Aller, one of the North German

Lloyd steamers, bound for Southampton. At the ship we found Captain Milinowski and his wife and two of my sons waiting our arrival. As we had eighteen pieces of baggage it took Mrs. Blatch some time to review them. My phaeton, which we decided to take, filled six boxes. An easy carriage for two persons is not common in England. The dogcarts prevail, the most uncomfortable vehicles one can possibly use. Why some of our Americans drive in those uncomfortable carts is a question. I think it is because they are "so English." The only reason the English use them is because they are cheap. The tax on two wheels is one-half what it is on four, and in England all carriages are taxed. Before we Americans adopt fashions because they are English, we had better find out the _raison d'être_ for their existence.

We had a very pleasant, smooth voyage, unusually so for blustering February and March. As I dislike close staterooms, I remained in the ladies' saloon night and day, sleeping on a sofa. After a passage of eleven days we landed at Southampton, March 2, 1890. It was a beautiful moonlight night and we had a pleasant ride on the little tug to the wharf. We reached Basingstoke at eleven o'clock, found the family well and all things in order.

CHAPTER XXVI.

MY LAST VISIT TO ENGLAND.

As soon as we got our carriage put together Hattie and I drove out every day, as the roads in England are in fine condition all the year round. We had lovely weather during the spring, but the summer was wet and cold. With reading, writing, going up to London, and receiving visitors, the months flew by without our accomplishing half the work we proposed.

As my daughter was a member of the Albemarle Club, we invited several friends to dine with us there at different times. There we had a long talk with Mr. Stead, the editor of the _Pall Mall Gazette_, on his position in regard to Russian affairs, "The Deceased Wife's Sister Bill," and the divorce laws of England. Mr. Stead is a fluent talker as well as a good writer. He is the leader of the social purity movement in England. The wisdom of his course toward Sir Charles Dilke and Mr. Parnell was questioned by many; but there is a touch of the religious fanatic in Mr. Stead, as in many of his followers.

There were several problems in social ethics that deeply stirred the English people in the year of our Lord 1890. One was Charles Stewart Parnell's platonic friendship with Mrs. O'Shea, and the other was the Lord Chancellor's decision in the case of Mrs. Jackson. The pulpit, the press, and the people vied with each other in trying to dethrone Mr. Parnell as the great Irish leader, but the united forces did not succeed in destroying his self-respect, nor in hounding him out of the British Parliament, though, after a brave and protracted resistance on his part, they did succeed in hounding him into the grave.

It was pitiful to see the Irish themselves, misled by a hypocritical popular sentiment in England, turn against their great leader, the only one they had had for half a century who was able to keep the Irish question uppermost in the House of Commons year after year. The course of events since his death has proved the truth of what he told them, to wit: that there was no sincerity in the interest English politicians manifested in the question of Home Rule, and that the debates on that point would cease as soon as it was no longer forced on their consideration. And now when they have succeeded in killing their leader, they begin to realize their loss. The question evolved through the

ferment of social opinions was concisely stated, thus: "Can a man be a great leader, a statesman, a general, an admiral, a learned chief justice, a trusted lawyer, or skillful physician, if he has ever broken the Seventh Commandment?"

I expressed my opinion in the Westminster Review, at the time, in the affirmative. Mrs. Jacob Bright, Mrs. Ellen Battelle Dietrick of Boston, Kate Field, in her Washington, agreed with me. Many other women spoke out promptly in the negative, and with a bitterness against those who took the opposite view that was lamentable.

The Jackson case was a profitable study, as it brought out other questions of social ethics, as well as points of law which were ably settled by the Lord Chancellor. It seems that immediately after Mr. and Mrs. Jackson were married, the groom was compelled to go to Australia. After two years he returned and claimed his bride, but in the interval she felt a growing aversion and determined not to live with him. As she would not even see him, with the assistance of friends he kidnaped her one day as she was coming out of church, and carried her to his home, where he kept her under surveillance until her friends, with a writ of habeas corpus, compelled him to bring her into court. The popular idea "based on the common law of England," was, that the husband had this absolute right. The lower court, in harmony with this idea, maintained the husband's right, and remanded her to his keeping, but the friends appealed to the higher court and the Lord Chancellor reversed the decision.

With regard to the right so frequently claimed, giving husbands the power to seize, imprison, and chastise their wives, he said: "I am of the opinion that no such right exists in law. I am of the opinion that no such right ever did exist in law. I say that no English subject has the right to imprison another English subject, whether his wife or not." Through this decision the wife walked out of the court a free woman. The passage of the Married Women's Property Bill in England in 1882 was the first blow at the old idea of coverture, giving to wives their rights of property, the full benefit of which they are yet to realize when clearer-minded men administer the laws. The decision of the Lord Chancellor, rendered March 18, 1891, declaratory of the personal rights of married women, is a still more important blow by just so much as the rights of person are more sacred than the rights of property.

One hundred years ago, Lord Chief Justice Mansfield gave his famous decision in the Somerset case, "That no slave could breathe on British soil," and the slave walked out of court a free man. The decision of the Lord Chancellor, in the Jackson case, is far more important, more momentous in its consequences, as it affects not only one race but one-half of the entire human family. From every point of view this is the greatest legal decision of the century. Like the great Chief Justice of the last century, the Lord Chancellor, with a clearer vision than those about him, rises into a purer atmosphere of thought, and vindicates the eternal principles of justice and the dignity of British law, by declaring all statutes that make wives the bond slaves of their husbands, obsolete.

How long will it be in our Republic before some man will arise, great enough to so interpret our National Constitution as to declare that women, as citizens of the United States, cannot be governed by laws in the making of which they have no part? It is not Constitutional amendments nor statute laws we need, but judges on the bench of our Supreme Court, who, in deciding great questions of human rights, shall be governed by the broad principles of justice rather than precedent. One interesting feature in the trial of the Jackson case, was that both Lady Coleridge and the wife of the Lord Chancellor were seated on the bench, and evidently much pleased with the decision.

It is difficult to account for the fact that, while women of the highest classes in England take the deepest interest in politics and court decisions, American women of wealth and position are wholly indifferent to all public matters. While English women take an active part in elections, holding meetings and canvassing their districts, here, even the wives of judges, governors, and senators speak with bated breath of political movements, and seem to feel that a knowledge of laws and constitutions would hopelessly unsex them.

Toward the last of April, with my little granddaughter and her nurse, I went down to Bournemouth, one of the most charming watering places in England. We had rooms in the Cliff House with windows opening on the balcony, where we had a grand view of the bay and could hear the waves dashing on the shore. While Nora, with her spade and pail, played all day in the sands, digging trenches and filling them with water, I sat on the balcony reading "Diana of the Crossways," and Bjornson's last novel, "In God's Way," both deeply interesting. As all the characters in the latter come to a sad end, I could not see the significance of the title. If they walked in God's way their career should have been successful.

I took my first airing along the beach in an invalid chair. These bath chairs are a great feature in all the watering places of England. They are drawn by a man or a donkey. The first day I took a man, an old sailor, who talked incessantly of his adventures, stopping to rest every five minutes, dissipating all my pleasant reveries, and making an unendurable bore of himself. The next day I told the proprietor to get me a man who would not talk all the time. The man he supplied jogged along in absolute silence; he would not even answer my questions. Supposing he had his orders to keep profound silence, after one or two attempts I said nothing. When I returned home, the proprietor asked me how I liked this man. "Ah!" I said, "he was indeed silent and would not even answer a question nor go anywhere I told him; still I liked him better than the talkative man." He laughed heartily and said: "This man is deaf and dumb. I thought I would make sure that you should not be bored." I joined in the laugh and said: "Well, to-morrow get me a man who can hear but cannot speak, if you can find one constructed on that plan."

Bournemouth is noteworthy now as the burial place of Mary Wolstonecraft and the Shelleys. I went to see the monument that had been recently reared to their memory. On one side is the following inscription: "William Godwin, author of 'Political Justice,' born March 3rd, 1756, died April 7th, 1836. Mary Wolstonecraft Godwin, author of the 'Vindication of the Rights of Women,' born April 27th, 1759, died September 10th, 1797." These remains were brought here, in 1851, from the churchyard of St. Pancras, London. On the other side are the following inscriptions: "Mary Wolstonecraft Godwin, daughter of William Godwin and widow of the late Percy Bysshe Shelley, born August 30th, **1797, died February 1st, 1851. Percy Florence Shelley, son of Percy Shelley and Mary Wolstonecraft, third baronet, born November 12th, 1819, died December 5th, 1889.** "In Christ's Church, six miles from Bournemouth, is a bas-relief in memory of the great poet. He is represented, dripping with seaweed, in the arms of the Angel of Death.

As I sat on my balcony hour after hour, reading and thinking of the Shelleys, watching the changing hues of the clouds and the beautiful bay, and listening to the sad monotone of the waves, these sweet lines of Whittier's came to my mind:

"Its waves are kneeling on the strand,
As kneels the human knee,--
Their white locks bowing to the sand,
The priesthood of the sea!

"The blue sky is the temple's arch,

Its transept earth and air,
The music of its starry march
The chorus of a prayer."

American letters, during this sojourn abroad, told of many losses, one after another, from our family circle; nine passed away within two years. The last was my sister Mrs. Bayard, who died in May, 1891. She was the oldest of our family, and had always been a second mother to her younger sisters, and her house our second home.

The last of June my son Theodore's wife and daughter came over from France to spend a month with us. Lisette and Nora, about the same size, played and quarreled most amusingly together. They spent their mornings in the kindergarten school, and the afternoons with their pony, but rainy days I was impressed into their service to dress dolls and tell stories. I had the satisfaction to hear them say that their dolls were never so prettily dressed before, and that my stories were better than any in the books. As I composed the wonderful yarns as I went along, I used to get very tired, and sometimes, when I heard the little feet coming, I would hide, but they would hunt until they found me. When my youngest son was ten years old and could read for himself, I graduated in story telling, having practiced in that line twenty-one years. I vowed that I would expend no more breath in that direction, but the eager face of a child asking for stories is too much for me, and my vow has been often broken. All the time I was in England Nora claimed the twilight hour, and, in France, Lisette was equally pertinacious. When Victor Hugo grew tired telling his grandchildren stories, he would wind up with the story of an old gentleman who, after a few interesting experiences, took up his evening paper and began to read aloud. The children would listen a few moments and then, one by one, slip out of the room. Longfellow's old gentleman, after many exciting scenes in his career, usually stretched himself on the lounge and feigned sleep. But grandmothers are not allowed to shelter themselves with such devices; they are required to spin on until the bedtime really arrives.

On July 16, one of the hottest days of the season, Mrs. Jacob Bright and daughter, Herbert Burroughs, and Mrs. Parkhurst came down from London, and we sat out of doors, taking our luncheon under the trees and discussing theosophy. Later in the month Hattie and I went to Yorkshire to visit Mr. and Mrs. Scatcherd at Morley Hall, and there spent several days. We had a prolonged discussion on personal rights. One side was against all governmental interference, such as compulsory education and the protection of children against cruel parents; the other side in favor of state interference that protected the individual in the enjoyment of life, liberty, and happiness. I took the latter position. Many parents are not fit to have the control of children, hence the State should see that they are sheltered, fed, clothed, and educated. It is far better for the State to make good citizens of its children in the beginning, than, in the end, to be compelled to care for them as criminals.

While in the north of England we spent a few days at Howard Castle, the summer residence of Lord and Lady Carlisle and their ten children. So large a family in high life is unusual. As I had known Lord and Lady Amberley in America, when they visited this country in 1867, I enjoyed meeting other members of their family. Lady Carlisle is in favor of woman suffrage and frequently speaks in public. She is a woman of great force of character, and of very generous impulses. She is trying to do her duty in sharing the good things of life with the needy. The poor for miles round often have picnics in her park, and large numbers of children from manufacturing towns spend weeks with her cottage tenants at her expense. Lord Carlisle is an artist and a student. As he has a poetical temperament and is aesthetic in all his tastes, Lady Carlisle is the business manager of the estate. She is a practical woman with immense executive ability. The castle with its spacious dining hall and

drawing rooms, with its chapel, library, galleries of paintings and statuary, its fine outlook, extensive gardens and lawns was well worth seeing. We enjoyed our visit very much and discussed every imaginable subject.

When we returned to Basingstoke we had a visit from Mrs. Cobb, the wife of a member of Parliament, and sister-in-law of Karl Pearson, whose lectures on woman I had enjoyed so much. It was through reading his work, "The Ethic of Free Thought," that the Matriarchate made such a deep impression on my mind and moved me to write a tract on the subject. People who have neither read nor thought on this point, question the facts as stated by Bachofen, Morgan, and Wilkeson; but their truth, I think, cannot be questioned. They seem so natural in the chain of reasoning and the progress of human development. Mrs. Cobb did a very good thing a few days before visiting us. At a great meeting called to promote Mr. Cobb's election, John Morley spoke. He did not even say "Ladies and gentlemen" in starting, nor make the slightest reference to the existence of such beings as women. When he had finished, Mrs. Cobb arose mid great cheering and criticised his speech, making some quotations from his former speeches of a very liberal nature. The audience laughed and cheered, fully enjoying the rebuke. The next day in his speech he remembered his countrywomen, and on rising said, "Ladies and gentlemen."

During August, 1891, I was busy getting ready for my voyage, as I was to sail on the Ems on August 23. Although I had crossed the ocean six times in the prior ten years I dreaded the voyage more than words can describe. The last days were filled with sadness, in parting with those so dear to me in foreign countries—especially those curly-headed little girls, so bright, so pretty, so winning in all their ways. Hattie and Theodore went with me from Southampton in the little tug to the great ship Ems. It was very hard for us to say the last farewell, but we all tried to be as brave as possible.

We had a rough voyage, but I was not seasick one moment. I was up and dressed early in the morning, and on deck whenever the weather permitted. I made many pleasant acquaintances with whom I played chess and whist; wrote letters to all my foreign friends, ready to mail on landing; read the "Egotist," by George Meredith, and Ibsen's plays as translated by my friend Frances Lord. I had my own private stewardess, a nice German woman who could speak English. She gave me most of my meals on deck or in the ladies' saloon, and at night she would open the porthole two or three times and air our stateroom; that made the nights endurable. The last evening before landing we got up an entertainment with songs, recitations, readings, and speeches. I was invited to preside and introduce the various performers. We reached Sandy Hook the evening of the 29th day of August and lay there all night, and the next morning we sailed up our beautiful harbor, brilliant with the rays of the rising sun.

Being fortunate in having children in both hemispheres, here, too, I found a son and daughter waiting to welcome me to my native land. Our chief business for many weeks was searching for an inviting apartment where my daughter, Mrs. Stanton Lawrence, my youngest son, Bob, and I could set up our family altar and sing our new psalm of life together. After much weary searching we found an apartment. Having always lived in a large house in the country, the quarters seemed rather contracted at first, but I soon realized the immense saving in labor and expense in having no more room than is absolutely necessary, and all on one floor. To be transported from the street to your apartment in an elevator in half a minute, to have all your food and fuel sent to your kitchen by an elevator in the rear, to have your rooms all warmed with no effort of your own, seemed like a realization of some fairy dream. With an extensive outlook of the heavens above, of the Park and the Boulevard beneath, I had a feeling of freedom, and with a short flight of stairs

to the roof (an easy escape in case of fire), of safety, too.

No sooner was I fully established in my eyrie, than I was summoned to Rochester, by my friend Miss Anthony, to fill an appointment she had made for me with Miss Adelaide Johnson, the artist from Washington, who was to idealize Miss Anthony and myself in marble for the World's Fair. I found my friend demurely seated in her mother's rocking-chair hemming table linen and towels for her new home, anon bargaining with butchers, bakers, and grocers, making cakes and puddings, talking with enthusiasm of palatable dishes and the beauties of various articles of furniture that different friends had presented her. All there was to remind one of the "Napoleon of the Suffrage Movement" was a large escritoire covered with documents in the usual state of confusion—Miss Anthony never could keep her papers in order. In search of any particular document she roots out every drawer and pigeon hole, although her mother's little spinning wheel stands right beside her desk, a constant reminder of all the domestic virtues of the good housewife, with whom "order" is of the utmost importance and "heaven's first law." The house was exquisitely clean and orderly, the food appetizing, the conversation pleasant and profitable, and the atmosphere genial.

A room in an adjoining house was assigned to Miss Johnson and myself, where a strong pedestal and huge mass of clay greeted us. And there, for nearly a month, I watched the transformation of that clay into human proportions and expressions, until it gradually emerged with the familiar facial outlines ever so dear to one's self. Sitting there four or five hours every day I used to get very sleepy, so my artist arranged for a series of little naps. When she saw the crisis coming she would say: "I will work now for a time on the ear, the nose, or the hair, as you must be wide awake when I am trying to catch the expression." I rewarded her for her patience and indulgence by summoning up, when awake, the most intelligent and radiant expression that I could command. As Miss Johnson is a charming, cultured woman, with liberal ideas and brilliant in conversation, she readily drew out all that was best in me.

Before I left Rochester, Miss Anthony and her sister Mary gave a reception to me at their house. As some of the professors and trustees of the Rochester University were there, the question of co-education was freely discussed, and the authorities urged to open the doors of the University to the daughters of the people. It was rather aggravating to contemplate those fine buildings and grounds, while every girl in that city must go abroad for higher education. The wife of President Hill of the University had just presented him with twins, a girl and a boy, and he facetiously remarked, "that if the Creator could risk placing sexes in such near relations, he thought they might with safety walk on the same campus and pursue the same curriculum together."

Miss Anthony and I went to Geneva the next day to visit Mrs. Miller and to meet, by appointment, Mrs. Eliza Osborne, the niece of Lucretia Mott, and eldest daughter of Martha C. Wright. We anticipated a merry meeting, but Miss Anthony and I were so tired that we no doubt appeared stupid. In a letter to Mrs. Miller afterward, Mrs. Osborne inquired why I was "so solemn." As I pride myself on being impervious to fatigue or disease, I could not own up to any disability, so I turned the tables on her in the following letter:

"New York, 26 West 61st Street,

November 12, 1891.

"Dear Eliza:

"In a recent letter to Mrs. Miller, speaking of the time when we last met, you say, 'Why was Mrs. Stanton so solemn?' to which I

reply: Ever since an old German emperor issued an edict, ordering all the women under that flag to knit when walking on the highway, when selling apples in the market place, when sitting in the parks, because 'to keep women out of mischief their hands must be busy,' ever since I read that, I have felt 'solemn' whenever I have seen any daughters of our grand Republic knitting, tatting, embroidering, or occupied with any of the ten thousand digital absurdities that fill so large a place in the lives of Eve's daughters.

"Looking forward to the scintillations of wit, the philosophical researches, the historical traditions, the scientific discoveries, the astronomical explorations, the mysteries of theosophy, palmistry, mental science, the revelations of the unknown world where angels and devils do congregate, looking forward to discussions of all these grand themes, in meeting the eldest daughter of David and Martha Wright, the niece of Lucretia Mott, the sister-in-law of William Lloyd Garrison, a queenly-looking woman five feet eight in height, and well proportioned, with glorious black eyes, rivaling even De Stael's in power and pathos, one can readily imagine the disappointment I experienced when such a woman pulled a cotton wash rag from her pocket and forthwith began to knit with bowed head. Fixing her eyes and concentrating her thoughts on a rag one foot square; it was impossible for conversation to rise above the wash-rag level! It was enough to make the most aged optimist 'solemn' to see such a wreck of glorious womanhood.

"And, still worse, she not only knit steadily, hour after hour, but she bestowed the sweetest words of encouragement on a young girl from the Pacific Coast, who was embroidering rosebuds on another rag, the very girl I had endeavored to rescue from the maelstrom of embroidery, by showing her the unspeakable folly of giving her optic nerves to such base uses, when they were designed by the Creator to explore the planetary world, with chart and compass to guide mighty ships across the sea, to lead the sons of Adam with divinest love from earth to heaven. Think of the great beseeching optic nerves and muscles by which we express our admiration of all that is good and glorious in earth and heaven, being concentrated on a cotton wash rag! Who can wonder that I was 'solemn' that day! I made my agonized protest on the spot, but it fell unheeded, and with satisfied sneer Eliza knit on, and the young Californian continued making the rosebuds. I gazed into space, and, when alone, wept for my degenerate countrywoman. I not only was 'solemn' that day, but I am profoundly 'solemn' whenever I think of that queenly woman and that cotton wash rag. (One can buy a whole dozen of these useful appliances, with red borders and fringed, for twenty-five cents.) Oh, Eliza, I beseech you, knit no more!

"Affectionately yours,

"Elizabeth Cady Stanton."

To this Mrs. Osborne sent the following reply:

"Dear Mrs. Stanton:

"In your skit
Against your sisterhood who knit,
Or useful make their fingers,
I wonder if--deny it not--
The habit of Lucretia Mott
Within your memory lingers!

"In retrospective vision bright,

Can you recall dear Martha Wright
Without her work or knitting?
The needles flying in her hands,
On washing rags or baby's bands,
Or other work as fitting?

"I cannot think they thought the less,
Or ceased the company to bless
With conversation's riches,
Because they thus improved their time,
And never deemed it was a crime
To fill the hours with stitches.

"They even used to preach and plan
To spread the fashion, so that man
Might have this satisfaction;
Instead of idling as men do,
With nervous meddling fingers too,
Why not mate talk with action?

"But as a daughter and a niece,
I pride myself on every piece
Of handiwork created;
While reveling in social chat,
Or listening to gossip flat,
My gain is unabated.

"That German emperor you scorn,
Seems to my mind a monarch born,
Worthy to lead a column;
I'll warrant he could talk and work,
And, neither being used to shirk,
Was rarely very solemn.

"I could say more upon this head,
But must, before I go to bed.
Your idle precepts mocking,
Get out my needle and my yarn
And, caring not a single darn.
Just finish up this stocking."

CHAPTER XXVII.

SIXTIETH ANNIVERSARY OF THE CLASS OF 1832--THE WOMAN'S BIBLE.

I returned from Geneva to New York city in time to celebrate my seventy-sixth birthday with my children. I had traveled about constantly for the last twenty years in France, England, and my own country, and had so many friends and correspondents, and pressing invitations to speak in clubs and conventions, that now I decided to turn over a new leaf and rest in an easy-chair. But so complete a change in one's life could not be easily accomplished. In spite of my resolution to abide in seclusion, my daughter and I were induced to join the Botta Club, which was to meet once a month, alternately, at the residences of Mrs. Moncure D. Conway and Mrs. Abby Sage Richardson. Though composed of ladies and gentlemen it proved dull and unprofitable. As the subject for discussion was not announced until each meeting, no one was prepared with any well-digested train of thought. It was also decided to avoid all questions about which there might be grave differences of opinion. This negative position reminded me of a book on etiquette which I read in my young days, in which gentlemen were warned, "In the presence of ladies

discuss neither politics, religion, nor social duties, but confine yourself to art, poetry, and abstract questions which women cannot understand. The less they know of a subject the more respectfully they will listen." This club was named in honor of Mrs. Botta, formerly Miss Anne Lynch, whose drawing room for many years was the social center of the literati of New York.

On January 16, 1892, we held the Annual Suffrage Convention in Washington, and, as usual, had a hearing before the Congressional Committee. My speech on the "Solitude of Self" was well received and was published in the Congressional Record. The Woman's Tribune struck off many hundreds of copies and it was extensively circulated.

Notwithstanding my determination to rest, I spoke to many clubs, wrote articles for papers and magazines, and two important leaflets, one on "Street Cleaning," another on "Opening the Chicago Exposition on Sunday." As Sunday was the only day the masses could visit that magnificent scene, with its great lake, extensive park, artificial canals, and beautiful buildings, I strongly advocated its being open on that day. One hundred thousand religious bigots petitioned Congress to make no appropriation for this magnificent Exposition, unless the managers pledged themselves to close the gates on Sunday, and hide this vision of beauty from the common people. Fortunately, this time a sense of justice outweighed religious bigotry. I sent my leaflets to every member of Congress and of the State legislatures, and to the managers of the Exposition, and made it a topic of conversation at every opportunity. The park and parts of the Exposition were kept open on Sunday, but some of the machinery was stopped as a concession to narrow Christian sects.

In June, 1892, at the earnest solicitation of Mrs. Russell Sage, I attended the dedication of the Gurley Memorial Building, presented to the Emma Willard Seminary, at Troy, New York, and made the following address:

"MRS. PRESIDENT, MEMBERS OF THE ALUMNAE:

"It is just sixty years since the class of '32, to which I belonged, celebrated a commencement in this same room. This was the great event of the season to many families throughout this State. Parents came from all quarters; the elite of Troy and Albany assembled here. Principals from other schools, distinguished legislators, and clergymen all came to hear girls scan Latin verse, solve problems in Euclid, and read their own compositions in a promiscuous assemblage. A long line of teachers anxiously waited the calling of their classes, and over all, our queenly Madame Willard presided with royal grace and dignity. Two hundred girls in gala attire, white dresses, bright sashes, and coral ornaments, with their curly hair, rosy cheeks, and sparkling eyes, flitted to and fro, some rejoicing that they had passed through their ordeal, some still on the tiptoe of expectation, some laughing, some in tears--altogether a most beautiful and interesting picture.

"Conservatives then, as now, thought the result of the higher education of girls would be to destroy their delicacy and refinement. But as the graduates of the Troy Seminary were never distinguished in after life for the lack of these feminine virtues, the most timid, even, gradually accepted the situation and trusted their daughters with Mrs. Willard. But that noble woman endured for a long period the same ridicule and persecution that women now do who take an onward step in the march of progress.

"I see around me none of the familiar faces that greeted my coming or said farewell in parting. I do not know that one of my classmates still lives. Friendship with those I knew and loved best

lasted but a few years, then our ways in life parted. I should not know where to find one now, and if I did, probably our ideas would differ on every subject, as I have wandered in latitudes beyond the prescribed sphere of women. I suppose it is much the same with many of you—the familiar faces are all gone, gone to the land of shadows, and I hope of sunshine too, where we in turn will soon follow. "And yet, though we who are left are strangers to one another, we have the same memories of the past, of the same type of mischievous girls and staid teachers, though with different names. The same long, bare halls and stairs, the recitation rooms with the same old blackboards and lumps of chalk taken for generation after generation, I suppose, from the same pit; the dining room, with its pillars inconveniently near some of the tables, with its thick, white crockery and black-handled knives, and viands that never suited us, because, forsooth, we had boxes of delicacies from home, or we had been out to the baker's or confectioner's and bought pies and cocoanut cakes, candy and chewing gum, all forbidden, but that added to the relish. There, too, were the music rooms, with their old, second-hand pianos, some with rattling keys and tinny sound, on which we were supposed to play our scales and exercises for an hour, though we often slyly indulged in the 'Russian March,' 'Napoleon Crossing the Rhine,' or our national airs, when, as slyly, Mr. Powell, our music teacher, a bumptious Englishman, would softly open the door and say in a stern voice, 'Please practice the lesson I just gave you!'

"Our chief delight was to break the rules, but we did not like to be caught at it. As we were forbidden to talk with our neighbors in study hours, I frequently climbed on top of my bureau to talk through a pipe hole with a daughter of Judge Howell of Canandaigua. We often met afterward, laughed and talked over the old days, and kept our friendship bright until the day of her death. Once while rooming with Harriet Hudson, a sister of Mrs. John Willard, I was moved to a very erratic performance. Miss Theresa Lee had rung the bell for retiring, and had taken her rounds, as usual, to see that the lights were out and all was still, when I peeped out of my door, and seeing the bell at the head of the stairs nearby, I gave it one kick and away it went rolling and ringing to the bottom. The halls were instantly filled with teachers and scholars, all in white robes, asking what was the matter. Harriet and I ran around questioning the rest, and what a frolic we had, helter-skelter, up and down stairs, in each other's rooms, pulling the beds to pieces, changing girls' clothes from one room to another, etc., etc. The hall lamps, dimly burning, gave us just light enough for all manner of depredations without our being recognized, hence the unbounded latitude we all felt for mischief. In our whole seminary course—and I was there nearly three years—we never had such a frolic as that night. It took all the teachers to restore order and quiet us down again for the night. No suspicion of any irregularities were ever attached to Harriet and myself. Our standing for scholarship was good, hence we were supposed to reflect all the moralities.

"Though strangers, we have a bond of union in all these memories, of our bright companions, our good teachers, who took us through the pitfalls of logic, rhetoric, philosophy, and the sciences, and of the noble woman who founded the institution, and whose unselfish devotion in the cause of education we are here to celebrate. The name of Emma Willard is dear to all of us; to know her was to love and venerate her. She was not only good and gifted, but she was a beautiful woman. She had a finely developed figure, well-shaped head, classic features, most genial manners, and a profound self-respect (a rare quality in woman), that gave her a dignity truly royal in every position. Traveling in the Old World she was noticed everywhere as a distinguished personage. And all these

gifts she dedicated to the earnest purpose of her life, the higher education of women.

"In opening this seminary she could not find young women capable of teaching the higher branches, hence her first necessity was to train herself. Amos B. Eaton, who was the principal of the Rensselaer Polytechnic School for boys here in Troy, told me Mrs. Willard studied with him every branch he was capable of teaching, and trained a corps of teachers and regular scholars at the same time. She took lessons of the Professor every evening when he had leisure, and studied half the night the branches she was to teach the next day, thus keeping ahead of her classes. Her intense earnestness and mental grasp, the readiness with which she turned from one subject to another, and her retentive memory of every rule and fact he gave her, was a constant surprise to the Professor.

"All her vacation she devoted to training teachers. She was the first to suggest the normal-school system. Remembering her deep interest in the education of women, we can honor her in no more worthy manner than to carry on her special lifework. As we look around at all the educated women assembled here to-day and try to estimate what each has done in her own sphere of action, the schools founded, the teachers sent forth, the inspiration given to girls in general, through the long chain of influences started by our alma mater, we can form some light estimate of the momentous and far-reaching consequences of Emma Willard's life. We have not her difficulties to overcome, her trials to endure, but the imperative duty is laid on each of us to finish the work she so successfully began. Schools and colleges of a high order are now everywhere open to women, public sentiment welcomes them to whatever career they may desire, and our work is to help worthy girls struggling for a higher education, by founding scholarships in desirable institutions in every State in the Union. The most fitting tribute we can pay to Emma Willard is to aid in the production of a generation of thoroughly educated women.

"There are two kinds of scholarships, equally desirable; a permanent one, where the interest of a fund from year to year will support a succession of students, and a temporary one, to help some worthy individual as she may require. Someone has suggested that this association should help young girls in their primary education. But as our public schools possess all the advantages for a thorough education in the rudiments of learning and are free to all, our scholarships should be bestowed on those whose ability and earnestness in the primary department have been proved, and whose capacity for a higher education is fully shown.

"This is the best work women of wealth can do, and I hope in the future they will endow scholarships for their own sex instead of giving millions of dollars to institutions for boys, as they have done in the past. After all the bequests women have made to Harvard see how niggardly that institution, in its 'annex,' treats their daughters. I once asked a wealthy lady to give a few thousands of dollars to start a medical college and hospital for women in New York. She said before making bequests she always consulted her minister and her Bible. He told her there was nothing said in the Bible about colleges for women. I said, 'Tell him he is mistaken. If he will turn to 2 'Chron. xxxiv. 22, he will find that when Josiah, the king, sent the wise men to consult Huldah, the prophetess, about the book of laws discovered in the temple, they found Huldah in the college in Jerusalem, thoroughly well informed on questions of state, while Shallum, her husband, was keeper of the robes. I suppose his business was to sew on the royal buttons.' But in spite of this Scriptural authority, the rich lady gave thirty thousand dollars to Princeton and never one cent for the

education of her own sex.

"Of all the voices to which these walls have echoed for over half a century, how few remain to tell the story of the early days, and when we part, how few of us will ever meet again; but I know we shall carry with us some new inspiration for the work that still remains for us to do. Though many of us are old in years, we may still be young in heart. Women trained to concentrate all their thoughts on family life are apt to think--when their children are grown up, their loved ones gone, their servants trained to keep the domestic machinery in motion--that their work in life is done, that no one needs now their thought and care, quite forgetting that the hey-day of woman's life is on the shady side of fifty, when the vital forces heretofore expended in other ways are garnered in the brain, when their thoughts and sentiments flow out in broader channels, when philanthropy takes the place of family selfishness, and when from the depths of poverty and suffering the wail of humanity grows as pathetic to their ears as once was the cry of their own children.

"Or, perhaps, the pressing cares of family life ended, the woman may awake to some slumbering genius in herself for art, science, or literature, with which to gild the sunset of her life. Longfellow's beautiful poem, 'Morituri Salutamus,' written for a similar occasion to this, is full of hope and promise for all of us. He says:

"Something remains for us to do or dare;
Even the oldest tree some fruit may bear.
Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than four-score years.
And Theophrastus, at three-score and ten,
Had but begun his Characters of Men;
Chaucer, at Woodstock with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past.
These are indeed exceptions; but they show
How far the gulf-stream of our youth may flow
Into the Arctic regions of our lives,
Where little else than life itself survives.
For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

On December 21, 1892, we celebrated, for the first time, "Foremothers' Day." Men had celebrated "Forefathers' Day" for many years, but as women were never invited to join in their festivities, Mrs. Devereux Blake introduced the custom of women having a dinner in celebration of that day. Mrs. Isabella Beecher Hooker spent two days with me, and together we attended the feast and made speeches. This custom is now annually observed, and gentlemen sit in the gallery just as ladies had done on similar occasions.

My son Theodore arrived from France in April, 1893, to attend the Chicago Exposition, and spent most of the summer with me at Glen Cove, Long Island, where my son Gerrit and his wife were domiciled. Here we read Captain Charles King's stories of life at military posts, Sanborn's "Biography of Bronson Alcott," and Lecky's "History of Rationalism."

Here I visited Charles A. Dana, the Nestor of journalism, and his charming family. He lived on a beautiful island near Glen Cove. His

refined, artistic taste, shown in his city residence in paintings, statuary, and rare bric-a-brac, collected in his frequent travels in the Old World, displayed itself in his island home in the arrangement of an endless variety of trees, shrubs, and flowers, through which you caught glimpses of the Sound and distant shores. One seldom meets so gifted a man as the late editor of the *Sun*. He was a scholar, speaking several languages; an able writer and orator, and a most genial companion in the social circle. His wife and daughter are cultivated women. The name of this daughter, Zoe Dana Underhill, often appears in our popular magazines as the author of short stories, remarkable for their vivid descriptions.

I met Mr. Dana for the first time at the Brook Farm Community in 1843, in that brilliant circle of Boston transcendentalists, who hoped in a few years to transform our selfish, competitive civilization into a Paradise where all the altruistic virtues might make co-operation possible. But alas! the material at hand was not sufficiently plastic for that higher ideal. In due time the community dissolved and the members returned to their ancestral spheres. Margaret Fuller, who was a frequent visitor there, betook herself to matrimony in sunny Italy, William Henry Channing to the Church, Bronson Alcott to the education of the young, Frank Cabot to the world of work, Mr. and Mrs. Ripley to literature, and Charles A. Dana to the press. Mr. Dana was very fortunate in his family relations. His wife, Miss Eunice MacDaniel, and her relatives sympathized with him in all his most liberal opinions. During the summer at Glen Cove I had the pleasure of several long conversations with Miss Frances L. MacDaniel and her brother Osborne, whose wife is the sister of Mr. Dana, and who is now assisting Miss Prestona Mann in trying an experiment, similar to the one at Brook Farm, in the Adirondacks.

Miss Anthony spent a week with us in Glen Cove. She came to stir me up to write papers for every Congress at the Exposition, which I did, and she read them in the different Congresses, adding her own strong words at the close. Mrs. Russell Sage also came and spent a day with us to urge me to write a paper to be read at Chicago at the Emma Willard Reunion, which I did. A few days afterward Theodore and I returned her visit. We enjoyed a few hours' conversation with Mr Sage, who had made a very generous gift of a building to the Emma Willard Seminary at Troy. This school was one of the first established (1820) for girls in our State, and received an appropriation from the New York legislature on the recommendation of the Governor, De Witt Clinton. Mr. Sage gave us a description that night of the time his office was blown up with dynamite thrown by a crank, and of his narrow escape. We found the great financier and his wife in an unpretending cottage with a fine outlook on the sea. Though possessed of great wealth they set a good example of simplicity and economy, which many extravagant people would do well to follow.

Having visited the World's Exposition at Chicago and attended a course of lectures at Chautauqua, my daughter, Mrs. Stanton Lawrence, returned to the city, and as soon as our apartment was in order I joined her. She had recently been appointed Director of Physical Training at the Teachers' College in New York city. I attended several of her exhibitions and lectures, which were very interesting. She is doing her best to develop, with proper exercises and sanitary dress, a new type of womanhood.

My time passed pleasantly these days with a drive in the Park and an hour in the land of Nod, also in reading Henry George's "Progress and Poverty," William Morris on industrial questions, Stevenson's novels, the "Heavenly Twins," and "Marcella," and at twilight, when I could not see to read and write, in playing and singing the old tunes and songs I loved in my youth. In the evening we played draughts and chess. I am fond of all games, also of music and novels, hence the days fly swiftly

by; I am never lonely, life is ever very sweet to me and full of interest.

The winter of 1893-94 was full of excitement, as the citizens of New York were to hold a Constitutional Convention. Dr. Mary Putnam Jacobi endeavored to rouse a new class of men and women to action in favor of an amendment granting to women the right to vote. Appeals were sent throughout the State, gatherings were held in parlors, and enthusiastic meetings in Cooper Institute and at the Savoy Hotel. My daughter, Mrs. Stanton Blatch, who was visiting this country, took an active part in the canvass, and made an eloquent speech in Cooper Institute. Strange to say, some of the leading ladies formed a strong party against the proposed amendment and their own enfranchisement. They were called the "Antis." This opposing organization adopted the same plan for the campaign as those in favor of the amendment. They issued appeals, circulated petitions, and had hearings before the Convention.

Mrs. Russell Sage, Mrs. Henry M. Sanders, Mrs. Edward Lauterbach, Mrs. Runkle, and some liberal clergymen did their uttermost to secure the insertion of the amendment in the proposed new constitution, but the Committee on Suffrage of the Constitutional Convention refused even to submit the proposed amendment to a vote of the people, though half a million of our most intelligent and respectable citizens had signed the petition requesting them to do so. Joseph H. Choate and Elihu Root did their uttermost to defeat the amendment, and succeeded.

I spent the summer of 1894 with my son Gerrit, in his home at Thomaston, Long Island. Balzac's novels, and the "Life of Thomas Paine" by Moncure D. Conway, with the monthly magazines and daily papers, were my mental pabulum. My daughter, Mrs. Stanton Lawrence, returned from England in September, 1894, having had a pleasant visit with her sister in Basingstoke. In December Miss Anthony came, and we wrote the woman suffrage article for the new edition of Johnson's Cyclopedia.

On March 3, 1895, Lady Somerset and Miss Frances Willard, on the eve of their departure for England, called to see me. We discussed my project of a "Woman's Bible." They consented to join a revising committee, but before the committee was organized they withdrew their names, fearing the work would be too radical. I especially desired to have the opinions of women from all sects, but those belonging to the orthodox churches declined to join the committee or express their views. Perhaps they feared their faith might be disturbed by the strong light of investigation. Some half dozen members of the Revising Committee began with me to write "Comments on the Pentateuch."

The chief thought revolving in my mind during the years of 1894 and 1895 had been "The Woman's Bible." In talking with friends I began to feel that I might realize my long-cherished plan. Accordingly, I began to read the commentators on the Bible and was surprised to see how little they had to say about the greatest factor in civilization, the mother of the race, and that little by no means complimentary. The more I read, the more keenly I felt the importance of convincing women that the Hebrew mythology had no special claim to a higher origin than that of the Greeks, being far less attractive in style and less refined in sentiment. Its objectionable features would long ago have been apparent had they not been glossed over with a faith in their divine inspiration. For several months I devoted all my time to Biblical criticism and ecclesiastical history, and found no explanation for the degraded status of women under all religions, and in all the so-called "Holy Books."

When Part I. of "The Woman's Bible" was finally published in November, **1895, it created a great sensation. Some of the New York city papers** gave a page to its review, with pictures of the commentators, of its critics, and even of the book itself. The clergy denounced it as the work of Satan, though it really was the work of Ellen Battelle Dietrick,

Lillie Devereux Blake, Rev. Phebe A. Hanaford, Clara Bewick Colby, Ursula N. Gestefeld, Louisa Southworth, Frances Ellen Burr, and myself. Extracts from it, and criticisms of the commentators, were printed in the newspapers throughout America, Great Britain, and Europe. A third edition was found necessary, and finally an edition was published in England. The Revising Committee was enlarged, and it now consists of over thirty of the leading women of America and Europe.[A]

The month of August, 1895, we spent in Peterboro, on the grand hills of Madison County, nine hundred feet above the valley. Gerrit Smith's fine old mansion still stands, surrounded with magnificent trees, where I had played in childhood, chasing squirrels over lawn and gardens and wading in a modest stream that still creeps slowly round the grounds. I recalled as I sat on the piazza how one time, when Frederick Douglass came to spend a few days at Peterboro, some Southern visitors wrote a note to Mr. Smith asking if Mr. Douglass was to sit in the parlor and at the dining table; if so, during his visit they would remain in their own apartments. Mr. Smith replied that his visitors were always treated by his family as equals, and such would be the case with Mr. Douglass, who was considered one of the ablest men reared under "The Southern Institution." So these ladies had their meals in their own apartments, where they stayed most of the time, and, as Mr. Douglass prolonged his visit, they no doubt wished in their hearts that they had never taken that silly position. The rest of us walked about with him, arm in arm, played games, and sang songs together, he playing the accompaniment on the guitar. I suppose if our prejudiced countrywomen had been introduced to Dumas in a French salon, they would at once have donned their bonnets and ran away.

Sitting alone under the trees I recalled the different generations that had passed away, all known to me. Here I had met the grandfather, Peter Sken Smith, partner of John Jacob Astor. In their bargains with the Indians they acquired immense tracts of land in the Northern part of the State of New York, which were the nucleus of their large fortunes. I have often heard Cousin Gerrit complain of the time he lost managing the estate. His son Greene was an enthusiast in the natural sciences and took but little interest in property matters. Later, his grandson, Gerrit Smith Miller, assumed the burden of managing the estate and, in addition, devoted himself to agriculture. He imported a fine breed of Holstein cattle, which have taken the first prize at several fairs. His son, bearing the same name, is devoted to the natural sciences, like his uncle Greene; whose fine collection of birds was presented by his widow to Harvard College.

The only daughter of Gerrit Smith, Elizabeth Smith Miller, is a remarkable woman, possessing many of the traits of her noble father. She has rare executive ability, as shown in the dispatch of her extensive correspondence and in the perfect order of her house and grounds. She has done much in the way of education, especially for the colored race, in helping to establish schools and in distributing literature. She subscribes for many of the best books, periodicals, and papers for friends not able to purchase for themselves. We cannot estimate the good she has done in this way. Every mail brings her letters from all classes, from charitable institutions, prisons, Southern plantations, army posts, and the far-off prairies. To all these pleas for help she gives a listening ear. Her charities are varied and boundless, and her hospitalities to the poor as well as the rich, courteous and generous. The refinement and artistic taste of the Southern mother and the heroic virtues of the father are happily blended in their daughter. In her beautiful home on Seneca Lake, one is always sure to meet some of the most charming representatives of the progressive thought of our times. Representatives of all these generations now rest in the cemetery at Peterboro, and as in review they passed before me they seemed to say, "Why linger you here alone so long?"

My son Theodore arrived from Paris in September, 1895, and rendered most important service during the preparations for my birthday celebration, in answering letters, talking with reporters, and making valuable suggestions to the managers as to many details in the arrangements, and encouraging me to go through the ordeal with my usual heroism. I never felt so nervous in my life, and so unfitted for the part I was in duty bound to perform. From much speaking through many years my voice was hoarse, from a severe fall I was quite lame, and as standing, and distinct speaking are important to graceful oratory, I felt like the king's daughter in Shakespeare's play of "Titus Andronicus," when rude men who had cut her hands off and her tongue out, told her to call for water and wash her hands. However, I lived through the ordeal, as the reader will see in the next chapter.

After my birthday celebration, the next occasion of deep interest to me was the Chicago Convention of 1896, the platform there adopted, and the nomination and brilliant campaign of William J. Bryan. I had long been revolving in my mind questions relating to the tariff and finance, and in the demands of liberal democrats, populists, socialists, and the laboring men and women, I heard the clarion notes of the coming revolution.

During the winter of 1895-96 I was busy writing alternately on this autobiography and "The Woman's Bible," and articles for magazines and journals on every possible subject from Venezuela and Cuba to the bicycle. On the latter subject many timid souls were greatly distressed. Should women ride? What should they wear? What are "God's intentions" concerning them? Should they ride on Sunday? These questions were asked with all seriousness. We had a symposium on these points in one of the daily papers. To me the answer to all these questions was simple--if woman could ride, it was evidently "God's intention" that she be permitted to do so. As to what she should wear, she must decide what is best adapted to her comfort and convenience. Those who prefer a spin of a few hours on a good road in the open air to a close church and a dull sermon, surely have the right to choose, whether with trees and flowers and singing birds to worship in "That temple not made with hands, eternal in the heavens," or within four walls to sleep during the intonation of that melancholy service that relegates us all, without distinction of sex or color, to the ranks of "miserable sinners." Let each one do what seemeth right in her own eyes, provided she does not encroach on the rights of others.

In May, 1896, I again went to Geneva and found the bicycle craze had reached there, with all its most pronounced symptoms; old and young, professors, clergymen, and ladies of fashion were all spinning merrily around on business errands, social calls, and excursions to distant towns. Driving down the avenue one day, we counted eighty bicycles before reaching the post-office. The ancient bandbox, so detested by our sires and sons, has given place to this new machine which our daughters take with them wheresoever they go, boxing and unboxing and readjusting for each journey. It has been a great blessing to our girls in compelling them to cultivate their self-reliance and their mechanical ingenuity, as they are often compelled to mend the wheel in case of accident. Among the visitors at Geneva were Mr. Douglass and his daughter from the island of Cuba. They gave us very sad accounts of the desolate state of the island and the impoverished condition of the people. I had long felt that the United States should interfere in some way to end that cruel warfare, for Spain has proved that she is incompetent to restore order and peace.

FOOTNOTES:

[Footnote A: Part II. of "The Woman's Bible," which completes the work, will be issued in January, 1898.]

CHAPTER XXVIII.

MY EIGHTIETH BIRTHDAY.

Without my knowledge or consent, my lifelong friend, Susan B. Anthony, who always seems to appreciate homage tendered to me more highly than even to herself, made arrangements for the celebration of my eightieth birthday, on the 12th day of November, 1895. She preferred that this celebration should be conducted by the National Council of Women, composed of a large number of organizations representing every department of woman's labor, though, as the enfranchisement of woman had been my special life work, it would have been more appropriate if the celebration had been under the auspices of the National Woman's Suffrage Association.

Mrs. Mary Lowe Dickinson, President of the National Council of Women, assumed the financial responsibility and the extensive correspondence involved, and with rare tact, perseverance, and executive ability made the celebration a complete success. In describing this occasion I cannot do better than to reproduce, in part, Mrs. Dickinson's account, published in *The Arena*:

"In the month of June, 1895, the National Council of Women issued the following invitation:

"Believing that the progress made by women in the last half century may be promoted by a more general notice of their achievements, we propose to hold, in New York city, a convention for this purpose. As an appropriate time for such a celebration, the eightieth birthday of Elizabeth Cady Stanton has been chosen. Her half century of pioneer work for the rights of women makes her name an inspiration for such an occasion and her life a fitting object for the homage of all women.

"This National Council is composed of twenty organizations; these and all other societies interested are invited to co-operate in grateful recognition of the debt the present generation owes to the pioneers of the past. From their interest in the enfranchisement of women, the influence of Mrs. Stanton and her coadjutor, Miss Anthony, has permeated all departments of progress and made them a common center round which all interested in woman's higher development may gather.'

"To this invitation came responses, from the Old World and the New, expressing sympathy with the proposed celebration, which was intended to emphasize a great principle by showing the loftiness of character that had resulted from its embodiment in a unique personality. The world naturally thinks of the personality before it thinks of the principle. It has, at least, so much unconscious courtesy left as to honor a noble woman, even when failing to rightly apprehend a noble cause. To afford this feeling its proper expression, to render more tangible all vague sympathy, to crystallize the growing sentiment in favor of human freedom, to give youth the opportunity to reverence the glory of age, to give hearts their utterances in word and song was perhaps the most popular purpose of the reunion. In other words, it gave an opportunity for those who revered Mrs. Stanton as a queen among women to show their reverence, and to recognize the work her life had wrought, and to see in it an epitome of the progress of a century.

"The celebration was also an illustration of the distinctive idea of the National Council of Women, which aims to give recognition to all human effort without demanding uniformity of opinion as a basis of co-operation. It claims to act upon a unity of service, notwithstanding

differences of creed and methods. The things that separate, shrank back into the shadows where they belong, and all hearts brave enough to think, and tender enough to feel, found it easy to unite in homage to a life which had known a half century of struggle to lift humanity from bondage and womanhood from shame.

"This reunion was the first general recognition of the debt the present owes to the past. It was the first effort to show the extent to which later development has been inspired and made possible by the freedom to think and work claimed in that earlier time by women like Lucretia Mott, Lucy Stone, Mrs. Stanton, and many others whose names stand as synonyms of noble service for the race. To those who looked at the reunion from this point of view it could not fail of inspiration.

"For the followers in lines of philanthropic work to look in the faces and hear the voices of women like Clara Barton and Mary Livermore; for the multitude enlisted in the crowded ranks of literature to feel in the living presence, what literature owes to women like Julia Ward Howe; for the white ribbon army to turn from its one great leader of to-day whose light, spreading to the horizon, does not obscure or dim the glory of the crusade leaders of the past; for art lovers and art students to call to mind sculptors like Harriet Hosmer and Anna Whitney, and remember the days when art was a sealed book to women; for the followers of the truly divine art of healing to honor the Blackwell sisters and the memory of Mme. Clemence Lozier; for the mercy of surgery to reveal itself in the face of Dr. Cushier, who has proved for us that heart of pity and hand of skill need never be divorced; for women lifting their eyes to meet the face of Phebe A. Hanaford and Anna Shaw and other women who to-day in the pulpit, as well as out of it, may use a woman's right to minister to needy souls; for the ofttime sufferers from unrighteous law to welcome women lawyers; for the throng of working women to read backward through the story of four hundred industries to their beginning in the 'four,' and remember that each new door had opened because some women toiled and strove; for all these the exercises were a part of a great thanksgiving paean, each phase of progress striking its own chord, and finding each its echo in the hearts that held it dear.

"To the student of history, or to him who can read the signs of the times, there was such a profound significance in this occasion as makes one shrink from dwelling too much upon the external details. Yet as a pageant only it was a most inspiring sight, and one truly worthy of a queen. Indeed as we run the mind back over the pages of history, what queen came to a more triumphant throne in the hearts of a grateful people? What woman ever before sat silver-crowned, canopied with flowers, surrounded not by servile followers but by men and women who brought to her court the grandest service they had wrought, their best thought crystallized in speech and song. Greater than any triumphal procession that ever marked a royal passage through a kingdom was it to know that in a score or more of cities, in many a village church on that same night festive fires were lighted, and the throng kept holiday, bringing for tribute not gold and gems but noblest aspirations, truest gratitude, and highest ideals for the nation and the race.

"The great meeting was but one link in a chain; yet with its thousands of welcoming faces, with its eloquence of words, with its offering of sweetest song from the children of a race that once was bound but now is free, with its pictured glimpses of the old time and the new flashing out upon the night, with the home voices offering welcome and gratitude and love, with numberless greetings, from the great, true, brave souls of many lands, it was indeed a wonderful tribute, worthy of the great warm heart of a nation that offered it, and worthy of the woman so revered.

"It seemed fitting that Mme. Antoinette Sterling, who, twenty years ago, took her wonderful voice away to England, where it won for her a unique

place in the hearts of the nation, should, on returning to her country, give her first service to the womanhood of her native land. 'I am coming a week earlier,' so she had written, 'that my first work in my own beloved America may be done for women. I am coming as a woman and not as an artist, and because I so glory in that which the women of my country have achieved.' So when she sang out of her heart, 'O rest in the Lord; wait patiently for him!' no marvel that it seemed to lift all listening hearts to a recognition of the divine secret and source of power for all work.

"One charming feature of the entertainment was a series of pictures called 'Then and Now,' each illustrating the change in woman's condition during the last fifty years. And after this, upon the dimness there shone out, one after another, the names of noble women like Mary Lyon, Maria Mitchell, Emma Willard, and many others who have passed away. Upon the shadows and the silence broke Mme. Sterling's voice in Tennyson's 'Crossing the Bar.' And when this was over, as with one voice, the whole audience sang softly 'Auld Lang Syne.'

"And last but not least should be mentioned the greetings that poured in a shower of telegrams and letters from every section of the country, and many from over the sea. These expressions, not only of personal congratulation for Mrs. Stanton, but utterances of gladness for the progress in woman's life and thought, for the conditions, already so much better than in the past, and for the hope for the future, would make of themselves a most interesting and wonderful chapter. Among them may be mentioned letters from Lord and Lady Aberdeen, from Lady Henry Somerset and Frances E. Willard, from Canon Wilberforce, and many others, including an address from thirty members of the family of John Bright, headed by his brother, the Right Honorable Jacob Bright; a beautifully engrossed address, on parchment, from the National Woman Suffrage Society of Scotland, an address from the London Women's Franchise League, and a cablegram from the Bristol Women's Liberal Association; a letter from the Women's Rights Society of Finland, signed by its president, Baroness Gripenberg of Helsingfors; telegrams from the California Suffrage Pioneers; and others from the Chicago Woman's Club, from the Toledo and Ohio Woman's Suffrage Society, from the son of the Rev. Dr. William Ellery Channing, and a telegram and letter from citizens and societies of Seneca Falls, New York, accompanied with flowers and many handsome pieces of silver from the different societies. There were also letters from Hon. Oscar S. Strauss, ex-minister to Turkey, Miss Ellen Terry, and scores of others. An address was received from the Women's Association of Utah, accompanied by a beautiful onyx and silver ballot box; and from the Shaker women of Mount Lebanon came an ode; a solid silver loving cup from the New York City Suffrage League, presented on the platform with a few appropriate words by its President, Mrs. Devereux Blake.

"Hundreds of organizations and societies, both in this country and abroad, wished to have their names placed on record as in sympathy with the movement. Many organizations were present in a body, and one was reminded, by the variety and beauty of the decorations of their boxes, of the Venetian Carnival, as the occupants gazed down from amid the silken banners and the flowers, upon the throng below. The whole occasion was indeed a unique festival, unique in its presentation, as well as in its purpose, plan, character, and spirit. No woman present could fail to be impressed with what we owe to the women of the past, and especially to this one woman who was the honored guest of the occasion. And no young woman could desire to forget the picture of this aged form as, leaning upon her staff, Mrs. Stanton spoke to the great audience of over six thousand, as she had spoken hundreds of times before in legislative halls, and whenever her word could influence the popular sentiment in favor of justice for all mankind."

My birthday celebration, with all the testimonials of love and

friendship I received, was an occasion of such serious thought and deep feeling as I had never before experienced. Having been accustomed for half a century to blame rather than praise, I was surprised with such a manifestation of approval; I could endure any amount of severe criticism with complacency, but such an outpouring of homage and affection stirred me profoundly. To calm myself during that week of excitement, I thought many times of Michelet's wise motto, "Let the weal and woe of humanity be everything to you, their praise and blame of no effect; be not puffed up with the one nor cast down with the other."

Naturally at such a time I reviewed my life, its march and battle on the highways of experience, and counted its defeats and victories. I remembered when a few women called the first convention to discuss their disabilities, that our conservative friends said: "You have made a great mistake, you will be laughed at from Maine to Texas and beyond the sea; God has set the bounds of woman's sphere and she should be satisfied with her position." Their prophecy was more than realized; we were unsparingly ridiculed by the press and pulpit both in England and America. But now many conventions are held each year in both countries to discuss the same ideas; social customs have changed; laws have been modified; municipal suffrage has been granted to women in England and some of her colonies; school suffrage has been granted to women in half of our States, municipal suffrage in Kansas, and full suffrage in four States of the Union. Thus the principle scouted in 1848 was accepted in England in 1870, and since then, year by year, it has slowly progressed in America until the fourth star shone out on our flag in 1896, and Idaho enfranchised her women! That first convention, considered a "grave mistake" in 1848, is now referred to as "a grand step in progress."

My next mistake was when, as president of the New York State Woman's Temperance Association, I demanded the passage of a statute allowing wives an absolute divorce for the brutality and intemperance of their husbands. I addressed the Legislature of New York a few years later when a similar bill was pending, and also large audiences in several of our chief cities, and for this I was severely denounced. To-day fugitives from such unholy ties can secure freedom in many of the Western States, and enlightened public sentiment sustains mothers in refusing to hand down an appetite fraught with so many evil consequences. This, also called a "mistake" in 1860, was regarded as a "step in progress" a few years later.

Again, I urged my coadjutors by speeches, letters, and resolutions, as a means of widespread agitation, to make the same demands of the Church that we had already made of the State. They objected, saying, "That is too revolutionary, an attack on the Church would injure the suffrage movement." But I steadily made the demand, as opportunity offered, that women be ordained to preach the Gospel and to fill the offices as elders, deacons, and trustees. A few years later some of these suggestions were accepted. Some churches did ordain women as pastors over congregations of their own, others elected women deaconesses, and a few churches allowed women, as delegates, to sit in their conferences. Thus this demand was in a measure honored and another "step in progress" taken.

In 1882 I tried to organize a committee to consider the status of women in the Bible, and the claim that the Hebrew Writings were the result of divine inspiration. It was thought very presumptuous for women not learned in languages and ecclesiastical history to undertake such work. But as we merely proposed to comment on what was said of women in plain English, and found these texts composed only one-tenth of the Old and New Testaments, it did not seem to me a difficult or dangerous undertaking. However, when Part I. of "The Woman's Bible" was published, again there was a general disapproval by press and pulpit, and even by women themselves, expressed in resolutions in suffrage and temperance conventions. Like other "mistakes," this too, in due time, will be

regarded as "a step in progress."

Such experiences have given me confidence in my judgment, and patience with the opposition of my coadjutors, with whom on so many points I disagree. It requires no courage now to demand the right of suffrage, temperance legislation, liberal divorce laws, or for women to fill church offices--these battles have been fought and won and the principle governing these demands conceded. But it still requires courage to question the divine inspiration of the Hebrew Writings as to the position of woman. Why should the myths, fables, and allegories of the Hebrews be held more sacred than those of the Assyrians and Egyptians, from whose literature most of them were derived? Seeing that the religious superstitions of women perpetuate their bondage more than all other adverse influences, I feel impelled to reiterate my demands for justice, liberty, and equality in the Church as well as in the State.

The birthday celebration was to me more than a beautiful pageant; more than a personal tribute. It was the dawn of a new day for the Mothers of the Race! The harmonious co-operation of so many different organizations, with divers interests and opinions, in one grand jubilee was, indeed, a heavenly vision of peace and hope; a prophecy that with the exaltation of Womanhood would come new Life, Light, and Liberty to all mankind.

INDEX OF NAMES.

* * * * *

Aberdeen, _Lord_ and _Lady_,
Addington, Laura,
Albert, _Prince_,
Alcott, A. Bronson,
Alcott, Louisa M.,
Allison, Miss,
Amberly, _Lord_ and _Lady_,
Ames, Mary Clemmer,
Anderson, Dr. Garrett,
Andre, _Major_ John,
Andrews, _Governor_ John A.,
Anthony, Daniel,
Anthony, _Senator_ Henry B.,
Anthony, Lucy,
Anthony, Mary,
Anthony, Susan B.,
Arnold, _General_ Benedict,
Arnold, Matthew,
Astor, John Jacob,
Auchet, Hubertine,
Austin, _Dr_. Harriet N.,
Ayer, Mrs. J.C.,

Backus, Wealtha,
Bagley, _Governor_,
Bagley, Mrs.,
Baird, _General_,
Baldwin, Elizabeth McMartin,
Balgarnie, Miss,
Banning, Ella B.,
Banning, William L.,
Barclay, Cornelia,
Barrau, Caroline de,
Bartlett, Paul,
Barton, Clara,

Bascom, Mr.,
Bascora, Mary,
Bayard, _Dr_. Edward,
Bayard, Henry,
Bayard, Thomas F.,
Bayard, Tryphena Cady,
Beach, Myron,
Beaman, _Rev. Dr_.
Becker, Lydia,
Beecher, Catharine,
Beecher, _Rev_. Henry Ward,
Bellamy, Edward,
Bellows, Rev. Henry,
Benedict, Lewis,
Bently, _Judge_.
Berry, Mme.,
Berry, Marguerite,
Berry, Mrs.,
Bertaux, Mme. Leon,
Besant, Annie,
Bickerdyke, _Mother_.
Biddle, Chapman,
Biddle, George,
Biggs, Caroline,
Bigelow, John,
Bigelow, Mrs. John,
Bingham, John A.,
Bird, Frank W.,
Birney, James Gr.,
Bjornson, Bjornstjerne,
Blackburn, Miss,
Blackwell, Antoinette Brown,
Blackwell, _Dr_. Elizabeth,
Blackwell, H.B.,
Blaine, _Senator_ James G.,
Blaine, Mrs. James G.,
Blair, _Senator_ Henry W.,
Blake, Lillie Devereux,
Blatch, Harriot Stanton,
Blatch, Nora Stanton,
Blatch, William H.,
Blavatsky, Mme.,
Bloomer, Amelia,
Bogelot, Isabella,
Bogue, _Rev. Dr_.
Bonaparte, Napoleon,
Botta, Anne Lynch,
Boucherett, Jessie,
Bowles, Samuel,
Bradburn, George,
Bradlaugh, _Hon_. Charles, M, P.,
Bradwell, Myra,
Bright, _Hon_. Jacob, M.P.,
Bright, Mrs. Jacob,
Bright, _Hon_. John, M.P.,
Broomall, John M.,
Brougham, Henry, Lord,
Brown, Antoinette L.,
Brown, John,
Brown, Olympia,
Brown, Mr.,
Browne, Sir Thomas, M.D.,
Browning, Robert,
Brownson, Orestes A.,
Bryan, William J..

Bryant, Miss,
Bryant, William Cullen,
Bullard, Laura Curtis,
Burlingame, Anson,
Burleigh, Celia,
Burleigh, Mrs. William,
Burnet, Rev. J.,
Burr, Frances Ellen,
Burroughs, Herbert,
Busbey, L. White,
Bushnell, Horace,
Butler, General Benjamin F.,
Butler, Josephine,
Byron, Lady,
Byron, Lord,

Cabot, Frederick,
Cady, Judge Daniel,
Cady, Eleazer,
Cady, Margaret Livingston,
Caird, Mona,
Cameron, Judge Hugh,
Carlisle, Lora and Lady,
Carlyle, Thomas,
Carnegie, Andrew,
Carroll, Anna,
Cary, Alice,
Cary, Phoebe,
Channing, Rev. Dr. William Ellery,
Channing, Dr. William F.,
Channing, Rev. William Henry,
Chant, Ormiston,
Chapman, Maria,
Chase, William,
Cheever, Rev. George B.,
Child, Lydia Maria,
Choate, Joseph H.,
Christie, Margaret,
Clark, Helen Bright,
Clarkson, Thomas,
Cleveland, Grover,
Clinton, Governor De Witt C.,
Cluseret, General,
Cobb, Mr. and Mrs.,
Cobbe, Frances Power,
Cobden, Jane,
Cochrane, James,
Cochrane, _General_ John,
Cochrane, Mary,
Colby, Clara B.,
Cole, Senator Cornelius,
Coleridge, Lady,
Collyer, Rev. Robert,
Combe, Andrew,
Comte, Auguste,
Conkling, Judge Alfred,
Conkling, Roscoe,
Conway, Rev. Moncure D.,
Conway, Mrs. Moncure D.,
Cooley, Judge Thomas M.,
Couzins, Phoebe W.,
Croly, Jennie C.,
Crowninshield, Captain A.S.,
Crowninshield, Mary,
Cox, S.S.,

Coxe, Bishop,
Curtis, George William,
Cushier, Dr.,
Cushman, Charlotte,

Dana, Charles A.,
Dana, Eunice MacDaniel,
Darling, Anna B.,
Darlington, Chandler,
Darlington, Hannah,
Davis, Edward M.,
Davis, Paulina Wright,
Davitt, Michael.
Depesyrons, Professor,
Deraismes, Mme. Feresse,
Deraismes, Maria,
Dickinson, Anna E.,
Dickinson, Mary Lowe,
Dietrick, Ellen Battelle,
Dilke, Mrs. Ashton,
Dilke, Sir Charles,
Dix, Dorothy, L.,
Dix, General John A.,
Douglass, Frederick,
Douglass, Mr.,
Dowden, Professor,
Dudley, Blandina Bleecker,
Dumas, Alexandre,
Durand, Mme. M.E.,
Dyer, Charles Gifford,
Dyer, Hella,

Eaton, Professor Amos B.,
Eaton, Daniel C.,
Eaton, Harriet Cady,
Eddy, Miss,
Eddy, Mrs. Jackson, s
Edmunds, Senator George F.,
Eliot, George,
Euet, Elizabeth F.,
Ellsler, Fanny,
Elmy, Mrs.,
Emerson, Ralph Waldo,
England, Isaac W.,
England, Mrs. Isaac W.,
Everett, Charles,

Fabre, Senator Joseph,
Fairchild, Governor Lucius,
Faithful, Emily,
Farnham, Mrs.,
Fawcett, Henry, M.P.,
Fawcett, Milicent J.,
Ferry, Jules,
Ferry, Senator Thomas W.,
Field, Rev. Dr. Henry M.,
Field, Kate,
Fine, Judge,
Finney, Rev. Charles G.,
Fitzhugh, Ann Carroll,
Fitzhugh, Miss,
Folsom, Abigail,
Forbes, Arethusa,
Forney, John W.,
Foster, Abby Kelly,

Foster, Rachel,
Foster, Stephen,
Frederic, Harold,
Fremont, _General_ John C,
French, Daniel C,
Frothingham, _Rev_. O.B.,
Fronde, James Anthony,
Fry, Elizabeth,
Fuller, Kate,
Fuller, Margaret,
Fuller, W.J.A.,
Furness, _Rev_. William H.,

Gage, Frances Dana,
Gage, Matilda Joslyn,
Gardener, Helen H.,
Garibaldi, _General_ G.,
Garrison, Gertrude,
Garrison, William Lloyd,
Garrison, Mrs. W.L.,
Gay, Sidney Howard,
Geddes, Mr.,
George, Henry,
Gestefeld, Ursula N.,
Gibbons, Abby Hopper,
Gillespie, Mrs.,
Gladstone, _Right Hon_., William E.,
Gladstone, Mrs. W.E.,
Godwin, Mary Wollstonecraft,
Godwin, William,
Grant, _General_, Ulysses S.,
Greeley, Horace,
Greeley, Mrs. Horace,
Greene, Beriah,
Greenough, Mrs. W.H.,
Greenwood, Grace,
Greville, Henri,
Grevy, _President_ Jules,
Grevy, Mme. Jules,
Grew, Mary,
Grey, Maria G.,
Grimke, Angelina,
Grimke, Sarah,
Gripenberg, _Baroness_ Alexandra,
Gurney, John Joseph,
Gurney, Samuel,
Gustafsen, Mrs.,

Hammond, _Dr_. William A.,
Hanaford, _Rev_. Phebe A.,
Harbert, Elizabeth Boynton,
Harberton, _Lady_,
Harvey, _Rev_. A.,
Hawley, _General_ Joseph R.,
Hawthorne, Nathaniel,
Hazeltine, Mayo W.,
Heine, Heinrich,
Hertell, _Judge_,
Hertz, Fannie,
Hicks, Elias,
Higginson, Thomas Wentworth,
Hill, Octavia,
Hill, _President_,
Hinckley, _Rev_. Frederick A.,
Hoar, _Senator_ George F.,

Hoggan, _Dr_. Frances E.,
Hoisington, Rev. William,
Holmes, Oliver Wendell,
Hooker, Isabella Beecher,
Holyoake, George Jacob,
Hosack, _Rev_. Simon,
Hoskins, Frances,
Hosmer, Harriet,
Hovey, Charles,
Howe, Julia Ward,
Howell, _Judge_,
Howell, Mary Seymour,
Howells, William D.,
Howells, Mrs. William D.,
Howitt, Mary,
Hudson, Harriet,
Hugo, Victor,
Hunt, Jane,
Hunt, _Dr_. Harriet K.,
Hunt, _Judge_ Ward,
Hunt, Richard,
Hurlbert, _Judge_,
Huron, Mr.,
Hutchinson, _Family_,
Hutchins, Mr.,
Hyacinthe, _Pere_,

Ingersoll, Robert G.,

Jackson, Francis,
Jackson, _Dr_. James,
Jackson, _Dr_. Kate,
Jackson, Mr. and Mrs.,
Jackson, Mrs.,
Jacobi, _Dr_. Mary Putnam,
Jameson, Anna,
Janes, _Bishop_,
Jarvis, Helen,
Jenckes, Thomas A.,
Jenkins, Lydia,
Jenney, Mr. and Mrs.,
Johnson, Adelaide,
Johnson, Mariana,
Johnson, Oliver,
Johnson, _Sir_ William,
Joly, _Professor_ Nicholas,
Jones, Phoebe,
June, Jennie,

Kelley, William D.,
Kelley, Abby,
Kennan, George,
Kent, _Chancellor_,
Kergomard, Pauline,
Kilpatrick, _General_,
Kimber, Abby,
King, _Captain_ Charles,
Kingsford, Anna,
Kingsley, _Canon_ Charles,
Klumpke, Anna,
Krapotkine, _Prince_,

Laboulaye, Edouard R.L.,
LaFayette, _Marquis_ de,
Lampson, _Father_,

Lapham, Anson,
Lauterbach, Mrs. Edward,
Lawrence, Frank E.,
Lawrence, Margaret Stanton,
Lawson, _Sir_ Wilfrid,
Leavitt, Joshua,
Lecky, W.E.H.,
Lee, Richard Henry,
Lee, Theresa,
Lieneff, Mr.,
Lincoln, Abraham,
Livemore, Mary A.,
Livingston, Colonel James,
Livingston, Margaret,
Livingston, Mary,
Logan, Olive,
Long, Governor John D.,
Longfellow, Henry W.,
Longfellow, Rev. Samuel,
Lord, Dr.,
Lord, Emily,
Lord, Frances,
Louis Philippe,
Lowell, James Russell,
Lozier, Dr. Clemence S.,
Lucas, Margaret Bright,
Lyon, Mary,

McClintock, Elizabeth,
McClintock, Mary Ann,
McKeon, Judge,
McLaren, Charles,
McLaren, Mrs. Charles,
McLaren, Hon. Duncan, M.P.,
McLaren, Priscilla Bright,
McLaren, Walter,
McMartin, Donald,
McMartin, Duncan,
McMartin, Margaret Cady,
MacDaniel, Eunice,
MacDaniel, Frances L.,
MacDaniel, Osborne,
Macaulay, Thomas Babbington,
Maire, Rev. Hugh,
Mann, Horace,
Mann, Prestona,
Mansfield, Lord Chief Justice,
Mansfield, Mrs. A.A.,
Marsh, Luther R.,
Martineau, Harriet,
Massey, Gerald,
May, Rev. Samuel J.,
Mellen, Mrs. William,
Mendenhall, Dinah,
Meredith, George,
Michel, Louise,
Michelet, Jules,
Milinowski, Captain Arthur,
Mill, John Stuart,
Mill, Mrs. John Stuart,
Miller, Charles Dudley,
Miller, Colonel,
Miller, Elizabeth Smith,
Miller, Gerrit Smith,
Miller, Jenness,

Miller, John B.,
Miller, Judge,
Miller, Justice Samuel F.,
Minor, Virginia L.,
Mitchell, Dr. Julia,
Mitchell, Dr. Kate,
Mitchell, Professor Maria,
Moffett, Rev. Dr.,
Moliner, Professor,
Morley, John,
Morpeth, Lord,
Morris, William,
Morrison, Cotton,
Morsier, Emilie de,
Morton, Edwin,
Mott, Lucretia,
Mott, Lydia,
Moulton, Louise Chandler,
Moulton, Mrs.,
Mueller, Eva,
Mueller, Henrietta,
Murray, Eliza, in,

Napoleon,
Neal, Elizabeth,
Nichol, Elizabeth Pease,

O'Connell, Daniel, go,
O'Connor, Charles,
Olmstead, Rev. John W.,
Olmstead, Mary Livingston,
Opie, Amelia,
Orr, Mrs.,
Osborne, Eliza W.,
O'Shea, Mrs. Kitty,
Owen, Robert Dale,

Palmer, Senator John M.,
Parker, Margaret,
Parker, Theodore,
Parkhurst, Mrs.,
Parnell, Charles Stewart,
Parsons, Chauncey C,
Parsons, Mrs. Chauncey C,
Patton, Rev. Dr.,
Peabody, Elizabeth,
Pearson, Karl,
Pease, Elizabeth,
Phelps, Elizabeth B.,
Phillips, Ann Green,
Phillips, Wendell,
Pierpont, John,
Pillsbury, Parker,
Plumb, Senator Preston B.,
Pochin, Mrs.,
Pomeroy, "Brick,"
Powell, Aaron,
Powell, Professor,
Priestman, Annie,
Priestman, Mary,
Pugh, Sarah,

Quincy, Edmund,

Ramsey, Mr.,

Reid, Mrs. Hugo,
Remond, Charles,
Richer, Leon,
Richter, Jean Paul Friedrich,
Ripley, George,
Ripley, Mrs. George,
Richardson, Abby Sage,
Ristori, Marchionesse Adelaide,
Robinson, Governor Charles,
Roby, Matilda,
Rogers, Caroline Gilkey,
Rogers, Nathaniel P.,
Roland, Mme.,
Rosa, Mr.,
Rose, Ernestine L.,
Root, Elihu,
Rouvier, M.,
Runkle, Mrs.,
Ruskin, John,

Sackett, Fudge Gerrit V.,
Sage, Russell,
Sage, Mrs. Russell,
Sanbom, Frank,
Sanders, Mrs. Henry M.,
Sargent, Senator Aaron A.,
Sargent, Mrs. Aaron A.,
Saville, Mrs.,
Scatcherd, Alice Cliff,
Scatcherd, Mr.,
Schenck, Elizabeth B.,
Schenck, Robert C.,
Scoble, Rev. John,
Seaman, Mr.,
Seidl, Professor,
Sewall, May Wright,
Sewall, Samuel E.,
Sewall, Mrs. Samuel E.,
Seward, Governor William H.,
Seward, Mrs. William H.,
Shaftesbury, Lord,
Shaw, Rev. Anna,
Shelley, Percy Bysshe,
Shelley, Percy Florence,
Smalley, George W.,
Smith, Ann Carroll Fitzhugh,
Smith, Elizabeth Oakes,
Smith, Gerrit,
Smith, Greene,
Smith, Professor Horace,
Smith, Mrs. Horace,
Smith, Peter Sken,
Smith, Sidney,
Smith, Sisters,
Somerset, Lady Henry,
Southwick, Abby,
Southwick, Joseph,
Southwick. Thankful,
Southworth, Louisa,
Spaulding, Bishop,
Spence, Clara,
Spencer, John C.,
Spencer, Sarah Andrews,
Spofford, Jane Snow,
Spofford, Mr.,

Sprague, Governor William,
Stael, Mme. de,
Stanford, Senator Leland,
Stanley, Dean,
Stansfeld, Mr., M.P.,
Stanton, Hon. Daniel Cady,
Stanton, Edwin M.,
Stanton, Elizabeth Cady, Granddaughter of author,
Stanton, _Hon_. Gerrit Smith,
Stanton, Harriot Eaton,
Stanton, Henry,
Stanton, _Hon_. Henry Brewster,
Stanton, Margaret Livingston,
Stanton, Marguerite Berry,
Stanton, Robert Livingston,
Stanton, Theodore,
Stead, William T.,
Stebbins, Catharine F.,
Stebbins, Giles,
Stebbins, Mrs.,
Steinthal, _Rev_. Mr.,
Stepniak,
Sterling, Antoinette,
Stevens, Thaddeus,
Stevenson, Robert Louis,
Stewart, Alvin,
Stone, Lucy,
Stout, _Rev_. C.,
Stowe, Harriet Beecher,
Straus, Oscar S.,
Stuart, Charles,
Stuart, _Dr_. Jacob H.,
Stuart, Mrs. Jacob H.,
Stuart, _Professor_,
Sturge, Joseph,
Sumner, Charles,
Sutherland, _Duchess_ of,
Swift, Isabella,
Swift, _Lieutenant_,

Tanner, Mrs.,
Taylor, Helen,
Taylor, Mrs. Peter A.,
Terry, Ellen,
Thacher, _Mayor_,
Thomson, Adeline,
Thomasson, _Hon_. John P., _M. P._,
Thomasson, Mrs. John P.,
Thompkins, _Governor_ Daniel D.,
Thompson, George,
Thompson, May Wright,
Tilton, Theodore,
Train, George Francis,
Traut, Mme. Griess,
Tree, Ellen,
Tudor, Mrs. Fenno,
Tyler, _Professor_, Moses Coit,
Tyng, _Dr_. Stephen,

Underhill, Zoe Dana,

Van Vechten, Abraham,
Vest, _Senator_ George G.,
Victoria, _Queen_,
Vignon, Claude,

Villard, Fanny Garrison,
Villard, Henry,
Vincent, Henry,
Virchow, _Professor_,

Waite, _Chief Justice_ Morrison R.,
Walter, Ellen Cochrane,
Walsingham, _Sir_ Francis,
"Warrington,"
Washington, _General_ George,
Weed, Thurlow,
Weld, Angelina Grimke,
Weld, Theodore D.,
Wellington, _Duke_ of,
Wells, Emeline B.,
West, Benjamin,
Weston, Deborah,
Whipple, E.P.,
Whitney, Anna,
Whittier, John G.,
Whittle, _Dr._ Ewing,
Wigham, Eliza,
Wigham, Jane,
Wilberforce, Canon,
Wilberforce, William,
Wilbour, Charlotte Beebe,
Wilkeson, Catherine Cady,
Wilkeson, Samuel,
Willard, Amelia,
Willard, Emma,
Willard, Frances E.,
Willard, Mrs. John,
Williams, _Senator_ C.G.,
Williams, Elisha,
Wilson, Daniel,
Winckworth, Mr. and Mrs. Stephen,
Winslow, Emily,
Woodhull, Victoria,
Wollstonecraft, Mary,
Woodward, Mr.,
Worden, Mrs.,
Wright, David,
Wright, Frances,
Wright, Henry C.,
Wright, Martha C.,
Wright, Mr.,
Wright, Paulina,

Yost, Elizabeth W.,
Yost, Maria,

Zackesewska, _Dr._ M.E.,

[_ Portions of Chapters X. and XI. of this book are taken by permission
from an article written by Mrs. Stanton for "Our Famous Women,"
published by A.D. Worthington & Co._]

End of the Project Gutenberg EBook of Eighty Years And More; Reminiscences
1815-1897, by Elizabeth Cady Stanton

*** END OF THIS PROJECT GUTENBERG EBOOK EIGHTY YEARS AND MORE ***

***** This file should be named 11982.txt or 11982.zip *****

This and all associated files of various formats will be found in:
<http://www.gutenberg.net/1/1/9/8/11982/>

Produced by Suzanne Shell, Grenet and the Online Distributed Proofreading Team

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away—you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

*** START: FULL LICENSE ***

THE FULL PROJECT GUTENBERG LICENSE PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at <http://gutenberg.net/license>).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement

and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or **1.E.9.**

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.net), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable

effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS' WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of

electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <http://www.pgla.org>.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit **501(c)(3) educational corporation organized under the laws of the** state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <http://pglaf.org/fundraising>. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at **809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email business@pglaf.org**. Email contact links and up to date contact information can be found at the Foundation's web site and official page at <http://pglaf.org>

For additional contact information:

Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <http://pglaf.org>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: <http://pglaf.org/donate>

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Each eBook is in a subdirectory of the same number as the eBook's eBook number, often in several formats including plain vanilla ASCII, compressed (zipped), HTML and others.

Corrected EDITIONS of our eBooks replace the old file and take over the old filename and etext number. The replaced older file is renamed. VERSIONS based on separate sources are treated as new eBooks receiving new filenames and etext numbers.

Most people start at our Web site which has the main PG search facility:

<http://www.gutenberg.net>

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

EBooks posted prior to November 2003, with eBook numbers BELOW #10000, are filed in directories based on their release date. If you want to download any of these eBooks directly, rather than using the regular search system you may utilize the following addresses and just download by the etext year.

<http://www.gutenberg.net/etext06>

(Or /etext 05, 04, 03, 02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90)

EBooks posted since November 2003, with etext numbers OVER #10000, are filed in a different way. The year of a release date is no longer part of the directory path. The path is based on the etext number (which is identical to the filename). The path to the file is made up of single digits corresponding to all but the last digit in the filename. For example an eBook of filename 10234 would be found at:

<http://www.gutenberg.net/1/0/2/3/10234>

or filename 24689 would be found at:

<http://www.gutenberg.net/2/4/6/8/24689>

An alternative method of locating eBooks:
<http://www.gutenberg.net/GUTINDEX.ALL>

Livros Grátis

(<http://www.livrosgratis.com.br>)

Milhares de Livros para Download:

[Baixar livros de Administração](#)

[Baixar livros de Agronomia](#)

[Baixar livros de Arquitetura](#)

[Baixar livros de Artes](#)

[Baixar livros de Astronomia](#)

[Baixar livros de Biologia Geral](#)

[Baixar livros de Ciência da Computação](#)

[Baixar livros de Ciência da Informação](#)

[Baixar livros de Ciência Política](#)

[Baixar livros de Ciências da Saúde](#)

[Baixar livros de Comunicação](#)

[Baixar livros do Conselho Nacional de Educação - CNE](#)

[Baixar livros de Defesa civil](#)

[Baixar livros de Direito](#)

[Baixar livros de Direitos humanos](#)

[Baixar livros de Economia](#)

[Baixar livros de Economia Doméstica](#)

[Baixar livros de Educação](#)

[Baixar livros de Educação - Trânsito](#)

[Baixar livros de Educação Física](#)

[Baixar livros de Engenharia Aeroespacial](#)

[Baixar livros de Farmácia](#)

[Baixar livros de Filosofia](#)

[Baixar livros de Física](#)

[Baixar livros de Geociências](#)

[Baixar livros de Geografia](#)

[Baixar livros de História](#)

[Baixar livros de Línguas](#)

[Baixar livros de Literatura](#)
[Baixar livros de Literatura de Cordel](#)
[Baixar livros de Literatura Infantil](#)
[Baixar livros de Matemática](#)
[Baixar livros de Medicina](#)
[Baixar livros de Medicina Veterinária](#)
[Baixar livros de Meio Ambiente](#)
[Baixar livros de Meteorologia](#)
[Baixar Monografias e TCC](#)
[Baixar livros Multidisciplinar](#)
[Baixar livros de Música](#)
[Baixar livros de Psicologia](#)
[Baixar livros de Química](#)
[Baixar livros de Saúde Coletiva](#)
[Baixar livros de Serviço Social](#)
[Baixar livros de Sociologia](#)
[Baixar livros de Teologia](#)
[Baixar livros de Trabalho](#)
[Baixar livros de Turismo](#)