

more than it ever could to their "fine" brothers, splendid fellows though they are.

From a woman who is proud to be a physician, but prouder far to be a MOTHER.

SHALL FASHIONABLE WOMEN VOTE.

Editors of the Revolution:

It seems hardly right that those pretty playthings who "have all the rights they want," and who throw their weight (?) into the scales against the effort to make women of them, should share the advantages of the triumph with those who win the cause by hard struggles in the "fore front of the battle." A large-hearted and clear-headed man suggests that women might be individually admitted to Suffrage, by making personal application and registering their names. That would leave the Nobodies (or the Somebodies) out most effectually, though it might seem to detract from breadth of purpose. And we can well afford, in any great step towards the emancipation of woman, to let its benefits fall, like the blessings of God, upon the just and the unjust. So I, for one, will be content with sharing with any sneering white-handed sister, all the privileges naturally belonging to republican citizens; certain that when they are forgotten, their daughters and grand-daughters will remember the noble Amazons who fought the battles of their feminine REVOLUTION, as the "Mothers of their country."

Once a week I am truly grateful that such a paper as THE REVOLUTION is published. It is the only one I seldom lay down unfinished. Its mechanical execution is excellent, neat, faultless in arrangement, and nothing left undone. No cooling your enthusiasm, after you sit down to peruse it, by jumping up for work-basket, with needle, thread, scissors, thimble and paper cutter, or what is no less annoying, instead folding and refolding. It remained for a woman to show the world how an Octavo paper should be made.

Yours truly, O. H. FRAZER.

Glenora, N. Y., Feb. 27th, 1869.

A WOMAN REVIVAL PREACHER.

ATCHISON, Kansas, Feb. 28th, 1869.

Editors of the Revolution:

THE Methodist Episcopal church in this city has had quite a revival of religion in the last two months. They began a protracted meeting on the first day of January last, and have had service every evening up to the present time. A great many have joined the church, and several have been converted. The meetings still continue. On last Tuesday the sermon was preached by a woman, Mrs. T. M. Adams. She took her text, and handled her subject with as much skill and ability, and with as good an effect, as many preachers of the other sex do. She said that "where there was true religion and pure christianity, there was perfect liberty."

I think with practice and close application she would make a very successful preacher. She preached again on Friday night. Rev. H. D. Fisher, the Pastor (who by the way is one of the most able, successful and popular preachers in the state), said, in his exhortation after Mrs. Adams closed her sermon, that the most of his congregation had heard the Gospel preached by regularly ordained preachers who were commissioned to preach God's holy word, and they had heard it preached by their parents, but tonight it had come to them in an unusual way,

they had heard it from a Female. I asked Mr. Fisher the next day how he got over the 34th verse, 14th chapter 1st Corinthians, "Let your women keep silence in the churches." He said that had reference especially to debating, contention and unnecessary discussion in the churches. It certainly is encouraging to see this strong and powerful denomination putting forward their women to teach and to preach.

The Senate of this state has voted down the proposition to submit the amendment striking the word "white" from our state constitution. What would seem strange to some is, there is not a Democrat in the Senate. Two years ago when we had twenty-nine democrats in the legislature both propositions were submitted. Some say the reason of the defeat was that the friends of the negro refused to submit the amendment to enfranchise the woman. Experience is a dear school-master.

Truly, your friend,

G. I. M.

TELEGRAPHY FOR WOMEN.

SCARCELY too much can be said in praise of the Directors of Cooper Union. They were the first in this country to establish schools for educating women in art.—*Revolution, Jan. 14.*

This is an error, so it is said. The Philadelphia School of Design for Women was the first in this work. It was founded in 1848, by Mrs. Sarah Peter, now of Cincinnati, in the belief, as she stated in a subsequent communication to the Franklin Institute, that the true mode of effecting relief for many of the great hardships endured by women in indigent circumstances, was to enlarge the scope of their occupations in a way which would remunerate them, and yet not interfere with their duties in domestic life.

This school became temporarily connected with the Franklin Institute in 1850, but soon resumed and has continued its independent operation. The New York School of Design for Women was not established until November, 1852, and did not unite with the Cooper Institute until May, 1858. In its earlier days it was under the auspices of Mrs. J. Sturgis, Mrs. George Curtis, Miss Hamilton, and others.

The New England School of Design, at Boston, was founded in the summer of 1851, and is, therefore entitled to rank second in the list in point of time. These dates are derived from the early circulars published by the respective schools.

W.

STAND BY ONE ANOTHER.

WOMEN care more for the opinions of the circle in which they move than men do. Women live more in the domestic social element than men do. In that sphere they should govern, and they will, whenever they stand by one another as men do. For example, a man and woman are discovered to have visited a house of assignation in company. The friends of the woman condemn her, ostracise her, drive her out of their circle, destroy her. The man's friends regret perhaps that he has been found out, but they do not crucify him or condemn him; neither do the same women who show so little mercy to their sister. On the contrary, they excuse him, saying, "oh! you know he is a man."

Do women think that it is right in the man and wrong in the woman, or do they simply act like slaves who betray their fellows to curry favor with their masters?

Certainly men will never respect women

until they make common cause and protect each other. Let women cease to excuse men and use all their power to defend their own weak ones and sustain them until they become strong.

Strength and virtue can only grow in freedom; slaves (to a public opinion made to suit the convenience and minister to the "Caliban" in men) may be moral, but they can never be virtuous.

Is it not time for women to stop putting the mantle of charity on the shoulders of men and use it to protect and shield their sisters who for want of it are turned out to perish? Is there not a fearful meaning in the phrase "abandoned women?" Do not you, women, abandon them? "Inasmuch as ye did it unto the least of one of these, ye did it unto me."

F. S. C.

MINISTRY OF WOMAN.

A REVOLUTION almost marvellous has been wrought in public sentiment since the establishment of the journal of that name.

At last woman has learned that "in union there is strength," that organization, system, the generous co-operation of able minds, brave hearts, and active hands, the mutual support of women, will, (like the famous war horse of Troy) carry the hitherto impregnable fortress of error and stubborn prejudice.

How well I remember the anxious, earnest eyes of our gifted Olympia Brown, the nervous, clinging touch of her fine little hand, when I first saw her expressive face, in my audience in Canton, St. Lawrence County, eight years ago. I was lecturing on "Woman's Physical and Mental needs," "Her Equality with Man," "Her Relations to the War," etc. She was bravely toiling in her Master's vineyard, standing alone as the exponent of Woman's Rights, in the Theological School, at that time bitterly opposed to the intrusion among them of this heroic defender of that faith, holding the womanly prerogative to follow the divine injunction, "Feed my sheep," only supported and cheered by the consciousness of rectitude, and the warm sympathy of the learned and pure-hearted Prof. J. S. Lee, now in Europe, and "the lady of the land," his accomplished wife. How well I remember the start of horrified astonishment, the mere naming of these subjects created; the smile of patronizing, amused incredulity of men; the sanctimonious, frigid refutation of the sentiments expressed among "the gentle sex." That school, together with the University connected with it, now welcomes to its protecting Ægis, without distinction of sex, aspirants for scholastic and theological honors.

Olympia Brown has demonstrated the wisdom of her saintly choice, thank God! She has passed from persecution into triumph, and what is more to her, great usefulness.

Others have followed in her footsteps, to reap a reward fitted to their efforts and capacity. Rev. Richmond Fisk, President of St. Lawrence University (the sister institution of this theological school), has been for ten years a staunch supporter of Woman Suffrage.

Should Olympia Brown return to her alma mater, it would be as a heroine, a revered disciple of our Lord; to be crowned with laurels of sanctified success.

Twice in the past seven months has the writer read before crowded orthodox churches in Gouverneur (a beautiful and flourishing village near Canton) poems and essays in defence