shing all legal distinctions, to the end that nature may be free to maintain her own order. In Educational improvement I suggest. 1. The union of both sexes in all our Schools. 2. The amalgamation of *male* and *female* Academies. 3. The equal participation of Woman in Collegiate advantages. 4. The pursuit of the same studies, especially all those branches that tend to mental devolopement. I have not now time to discuss this fruitful theme, but hope you will appoint a Committee to report elaborately upon this subject.

2. If the respective spheres of man and Woman are different, surely *man* has no right to assume the prerogation of describing *her* sphere by law and of compelling her to walk therein. It looks to me as though the female part of humanity has as much right to prescribe man's sphere, as he has to mark out her's. It seems like the most brazen presumption and egotism in him to assume such authority. And yet, man stands aside and laughs at your attempts to overthrow this egotistic legislation in order that both sexes may enjoy the full freedom of nature, and be permitted to find their own true positions.

2. It is most unpardonable presumption in man, to say nothing of selfishness, for him to assume all authority over her person and her property. In this he declares Woman incapable of taking care of herself, and enacts himself as her gallant and generous guardian. How gallant he is can be seen from a few facts as to property. 1. When a Woman marries all her personal estate is absolutely the property of her husband and she loses all control over it; and the possession of all her real estate belongs to him as long as she lives, and if she dies, leaving issue, he holds it for life. 2. If her real estate be sold after marriage and she suffers her husband to handle the proceeds but for an instant, it becomes absolutely his. 3. All property acquired after marriage is his, and she has no legal authority over it until after his death; in this the law tempts the wife to *desire the husband's death*. 4. When real estate is sold by the husband, the wife must sign the deed to convey the interest that would accrue to her on his death. I notice this as an example of the humiliating subjection to which Woman is reduced; she must be led before a magistrate and solemnly swear that her seal and signature is her own free act and deed, without any compulsion on the part of her husband! Is not this a proud position for a Woman? and is it a wonder that those who have some spirit cry out against the servility that is imposed upon them? Let the wife's authority over all the property of the family be equal to that of the husband.

With an apology for writing so long a letter, after promising a brief one, I subscribe myself

Yours for humanity, L. A. HINE.

From Mrs. Elizabeth C. Stanton.

SENECA FALLS, Sunday, Oct. 20.

MY DEAR FRIEND: As you have handed over to me the case of those Women who have fears in regard to the propriety of Woman exercising her political rights, I would gladly embrace this opportunity to address them through your Convention.

No one denies our right to the elective franchise, unless we except those who go against all human governments, and the non-resistant, who condemns a government of force, though I think the latter might consistently contend for the right, though she might not herself choose to exercise it.—But to those who believe in having a government—to those who believe that no just government can be formed without the consent of the governed—to them would I appeal, and of them do I demand some good reason why one-half of the citizens of this Republic have no voice in the laws which govern them.

The *right* is one question, and the *propriety* of exercising it quite another. The former is undeniable, and against the latter I have never heard one solid objection that would not apply equally to Man and Woman.

Some tell us that if Woman should interest herself in political affairs, it would destroy all domestic harmony.—What, say they, would be the consequence, if husband and wife should not agree in their views of political economy? Because, forsooth, husband and wife may chance to differ in their theological sentiments, shall woman have no religion? Because she may not choose to worship at the same altar with her liege lord, must she of necessity do up all her worshipping in private, in her own closet? Because she might choose to deposit her vote for righteous rulers—such as love, justice, mercy, truth, opposed to a husband, father or brother, who would by their votes place political power in the hands of unprincipled men, swearing, fighting, leaders of armies, rumsellers and drunkards, slaveholders and prating Northern hypocrites, who would surrender the poor panting fugitive from bondage into the hands of his bloodthirsty pursuers—shall she not vote at all? It is high time that men learned to tolerate independence of thought and opinion in the Women of their household.

It would not make much difference in a man's every day life, in his social enjoyments, whether his wife differed with him about the locality of hell, the personality of the devil, or the comparative attitude of the saintships of Peter and Paul; as to one's right to as much air, water, light and land as he might need for his necessities; as to the justice of free trade, free schools, the inviolable homestead, and personal freedom—provided the husband had a great head and heart, and did not insist upon doing up all the thinking and talking in the establishment himself, or the wife was not a miserable formalist, like Mrs. Swisshelm's Deborah Elmsley.—Much of this talk about domestic harmony is the sheerest humbug. Look around among your whole circle of friends, and tell me, you who know what transpires behind the curtain, how many truly harmonious households have we now. Quiet households we may have, but submission and harmony produce very different states of quietness. There is no true happiness where there is subordination—no harmony without freedom.

But say some, Would you have Women vote? What refined, delicate woman at the polls, mingling in such scenes of violence and vulgarity. By all means, where there is so much to be feared for the pure, the innocent, the noble, the mother surely should be there to watch and guard her sons who would encounter such stormy, dangerous scenes at the tender age of 21. Much is said of Woman's influence; might not her presence do much toward softening down this violence, refining this vulgarity? Depend upon it that places that by their impure atmosphere are rendered unfit for woman cannot but be dangerous to her sires and sons. But if Woman claims all the rights of a citizen, will she buckle on her armor and fight in defense of her country? Has not Woman already often shown herself as courageous in the field, as wise and patriotic in counsel, as man? Have you not had the brave Jagello in your midst, and vied with each other to touch but the hem of her garment. But for myself, I believe all war sinful; I believe in Christ; I believe that command, "Resist not evil," to be divine; I would not have man go to war; I can see no glory in fighting with such weapons as guns and swords, while man has in his possession the infinitely superior and more effective ones of righteousness and truth.

But if Woman votes, would you have her hold office? Most certainly would we have Woman hold office. We would have Man and Woman what God intended they should be, companions for each other, always together, in counsel, government and every department of industry. If they have homes and children, we would have them stay there, educate their children, provide well for their physical wants, and share in each other's daily trials and cares. Children need the watchful care and wise teachings of fathers as well as mothers. No man should give up a profitable business, leave his wife and children month after month, and year after year, and make his home desolate for any false ideas of patriotism, for any vain love of display, or ambition for fame and distinction. The highest, holiest duty of both Father and Mother is to their children and each other, and when they can show to the world a well-developed, wisely-governed family, then let the State profit by their experience. Having done their duty at home, let them together sit in our national councils. The violence, rowdyism and vulgarity that now characterizes our Congressional Halls, shows us clearly that "it is not good for man to be alone." The purifying, elevating, softening influence of Woman is a most healthful restraint on him at all times and in all places. We have many noble women in our land, free from all domestic encumbrances, who might grace a Senate chamber, and for whose services the country might gladly forego all the noise, bluster and folly of one-half the male dolts who now flourish there and pocket their eight dollars a day. The most casual observer can see that there is some essential element wanting in the political experiment of our Republic. The voice of Woman has been silenced, but Man cannot fulfill his destiny alone—he cannot redeem his race unaided. There must be a great national heart, as well as head; and there are deep and tender chords of sympathy and love that Woman can touch more skillfully than Man. The earth has never yet seen a truly great and virtuous nation, for Woman has never yet stood the equal with Man. As with nations, so with families. It is the wise mother who has the wise son, and it requires but little thought to decide, that as long as the Women of this nation remain but half developed in mind and body, so long shall we have a succession of Men dwarfed in body and soul. So long as your Women are mere slaves, you may throw your Colleges to the wind—there is no material to work upon. It is in vain to look for silver and gold from mines of copper and brass. How seldom now is the father's pride gratified in the budding genius of his son? The wife is degraded, made the mere creature of his tyranny and caprice, and now the foolish son is heaviness to his heart. Truly are the sins of the father visited upon the children. God, in his wisdom, has so linked together the whole human family, that any violence done at one end of the chain is felt throughout its length. Adieu. Yours truly, E. C. STANTON.

Paulina Wright Davis.

Miss HARRIET K. HUNT, of Boston, read a very forcibly written address on the Medical Education of Women. She urged the need of this branch of reform, showing that Woman needs the sympathy and counsel of one of her own sex in certain critical periods of her life, and when suffering from disease. She showed Woman's peculiar fitness for the duties of the medical profession; and urged that she should stand side by side with man in the healing art. She had devoted herself, for the last fourteen years, to the practice of medicine. She took it up from inclination and a sense of duty, and she had met with great encouragement and success.

At the close of her address, which was delivered in an impressive manner, and received with applause, she gave an account of an application she made in 1847 to attend the lectures of the Massachusetts Medical College, and the refusal of that institution to grant her request. She read the letters that passed between herself and Dr. O. W. Holmes, the Dean of the College, on the subject. The Government of the College passed a vote that it was "*inexpedient*."

The following resolutions were offered by Wendell Phillips:

Resolved, That, since the prospect of honorable and useful employment, in after life, for the faculties we are laboring to discipline, is the honest stimulus to diligent, intelligent use of Educational advantages; and, since the best education is that we give ourselves, in the struggles, employments, and discipline of life, therefore it is impossible that Woman should make full use of the instruction already accorded to her, or that her career should do justice to her faculties, until the avenues to the various civil and professional employments are thrown open, to arouse her ambition, and call forth all her nature.

2. *Resolved*, That every effort to educate Woman, until you accord to her her rights, and arouse her conscience by the weight of her responsibilities, is futile and a waste of labor.

3. *Resolved*, That the laws of property, as affecting married parties, demand a thorough revisal, so that all rights be equal between them; that the wife have, during life, an equal control over the property gained by their mutual toil and sacrifices;—and be heir to her husband, precisely to that extent that he is heir to her, and entitled at her death to dispose by will, of the same share of the joint property as he is.

4. *Resolved*, That the cause we are met to advocate, the claims for Woman of all her natural and civil rights, binds us to remember the million and a half of wronged and foully outraged, of all Women; and in every effort for an improvement in our civilization, we will bear, in our heart of hearts, the memory of the trampled womanhood of the plantation, and emit no effort to raise it to a share in the rights we claim for ourselves.

The following preamble and resolution was read from the Business Committee:

Wherreas, The great fundamental law of truth, that moral and intelligent beings are bound to *obey God rather than man*, is as much binding on woman as man, therefore,

Resolved, That it is the imperious duty of every woman to obey the dictates of her own enlightened conscience in all matters of religion and benevolence, without asking the consent of her father or husband.

The following resolutions were read by Mr. Channing, from the Business Committee:

Resolved, That as Women alone can learn by experience, and prove by works, what is their rightful sphere of duties, we recommend as NEXT STEPS, that they should demand and secure:

1. *Education*, in Primary and High Schools, Universities, Medical, Legal and Theological Institutions, as comprehensive and exact as their abilities prompt them to seek, and their capabilities fit them to receive.

2. *Partnership* in the labors and gains, risks and remunerations, of productive industry, with such limits as are assigned by taste, intuitive judgment, or their measure of spiritual and physical vigor, as tested by requirement.

3, *A coequal share* in the formation and administration of Laws—Municipal, State and National, through Legislative Assemblies, Courts and Executive offices.

4. *Such Social and Spiritual Union* as will enable them to be the Guardians of pure and honorable manners—a high Court of Appeal, in cases of outrage, which cannot be and are not touched by Civil and Ecclesiastical organizations, as at present existing, and a medium of expressing the highest moral and spiritual views of Justice, dictated by Human Conscience and sanctioned by Holy Inspirations.

Resolved, That a Central Committee be appointed by this Convention, with *four* sub Committees, empowered to enlarge their numbers: 1st. On Education; 2d, Industrial avocations; 3d, Civil and Political Rights and Regulations; 4th, Social Relations, who shall correspond with each other and with the Central Committee; hold meetings in their respective neighborhoods; gather statistics, facts and illustrations; raise funds for purposes of publication; and, through the press, tracts and books, guide public opinion upward and onward, in this grand Social Reform of establishing Woman's Coëqual Sovereignty with Man.

In accordance with the foregoing resolutions, the following persons were appointed to constitute said Committees:

CENTRAL COMMITTEE.—PAULINA W. DAVIS, Providence, R. I. Chairman; Sarah H. Earle, Worcester, Mass. Secretary; William H. Channing, Boston, Mass.

COMMITTEE ON EDUCATION.—ELIZA BARNEY, Nantucket, Mass. Chairman; Marian Blackwell, Cincinnati, Ohio, Secretary; Elizabeth C. Stanton, Seneca Falls, N. Y.; Eliza Taft, Dedham, Mass.; Mrs. Addison Brown, Brattleboro', Vt.; Calvin Fairbanks, Hannah Darlington, Kennet Sq. Pa.

COMMITTEE ON INDUSTRIAL AVOCATIONS.—CHARLES F. HOVEY, Boston, Mass. Chairman; Phileuda Jones, Worcester, Mass. Secretary; Hannah K. Hunt, Boston; Mary Foster, Mass. Secretary; Hannah K. Hunt, Boston; Mary Ann McClintock, Waterloo, N. Y.; Elizabeth Blackwell, Cincinnati, Ohio; Benj. S. Trenor, Boston; Ebenezer D. Draper, Hopewell, Mass.; Phebe Goodwin, Delaware Co. Penn.; Alice Jackson, Westchester, Penn.; Maria Ware, Dublin, Ireland.

COMMITTEE ON CIVIL AND POLITICAL FUNCTIONS—Mrs. ERNESTINE ROSE of New-York, Chairman; Lucy Stone, West-Brookfield, Mass. Secretary; Wendell Phillips, Boston; Hannah Stickney, Philadelphia; Sarah Hallock, Milton, Mass.; Abby K. Foster, Worcester, Mass.; Wm. L. Garrison, Boston, Elizabeth Stanton, Seneca Falls, N. Y.

COMMITTEE ON SOCIAL RELATIONS—LUCRETIA MOTT of Philadelphia, Penn. Chairman; Wm. H. Channing of Boston, Mass. Secretary; Anna Q. T. Parsons, Boston, Mass; Wm. Fish, Hopedale, Mass.; Rebecca Plumley, Philadelphia, Penn.; Elizabeth B. Chase, Valley Falls, N. Y.; J. G. Forman, West-Bridgewater, Mass.; Abby H. Price, Hopedale, Mass.; Mary Grew, Philadelphia.

Mrs. BALL of Worcester, expressed her interest in the objects of the meeting; but she did not know that she could go so far as the Convention on this subject. There were some difficulties and objections which she should like to hear fully met The power of religious influence over woman had been referred to as an obstacle to her emancipation. It was true, that she was greatly under the control of religious influence; and here is the difficulty to be met. The Scriptures must be harmonized with the principles and objects of this movement, in order to secure the cooperation of the women of our country. We read in the Bible that God said unto Eve: "Thy desire shall be unto thy husband, and he shall rule over thee."

Another difficulty. The unequal compensation of woman for her labor, compared with man, has been referred to. It has been said, that a washerwoman is entitled to as much compensation for her day's work as a wood-sawyer. She supposed the case of a wood-sawer's wife, unable by sickness, or the care of children, to do her own work. It would cost her husband all his wages to procure a woman to do her work. How would the husband buy bread for his children?

Miss BROWN of Oberlin was introduced to the Convention as a young lady who had studied Theology in the Oberlin Institute, and fitted herself to preach the Gospel, with a view of devoting her life to that work. She was of the orthodox faith, but had been refused ordination. She intended, nevertheless, to devote herself to that calling.—She addressed the Convention in a very clear, logical and eloquent speech, delivered extemporaneously. She took up the objections drawn from the Bible against Woman's rights. And *first*, of the passage, "Thy desire shall be to thy husband and he shall rule over thee." This, she maintained, was not given as a law of God, but a prediction of what should befall her in the state of sin and moral death to which they had fallen. She quoted language of the same tenor addressed to the Serpent: "Thou shalt bruise his heel." Now, she said, it would be absurd to suppose Satan had the divine authority for trying to injure Christ and his cause. And yet the language was the same in both cases. She showed that man had ruled over woman in the exercise of his tyranny and superior physical force. But she denied the right.

She took up the language of Paul, "Wives submit yourselves to your husbands," and showed that this was an injunction to submit to a necessary evil, in that condition of human society, which she could not remove, and to do this in a Christian spirit It did not by any means recognize the authority of husbands to rule. They were expressly directed not to rule one over another. She dwelt also on the objection that women have no time for mental improvement, and showed how labor-saving machines were relieving her of toil, and would give her time. Spinning and sewing are now done by machinery. This portion of her argument was full and interesting, much of which we are obliged to omit. The young lady showed herself an ingenious theologian, a good scholar, an easy speaker, and her spirit was truly religious and modest. Every one felt that her vindication of the Rights of Woman from objections urged on Bible grounds was triumphant.

C. C. BURLEIGH next addressed the Convention. The objection had been made that Woman had no time for the culture and improvement of her mind, and the exercise of those rights which were claimed for her. He regarded this fact, if it were true, as an argument that there is something in woman's position and relation. But there was no reason why a woman should not have time. If she has a family of children, her husband should share the care of them. And if mankind would be more simple in their habits, their diet and clothing, there would be plenty of time.

He would add one thought to what had been said on the Bible argument. The same language that has been quoted in reference to the man ruling the woman, occurs in regard to the elder son ruling the younger. This was a command or a prediction that the elder should rule the younger, and if the same mode of interpretation is applied to this as to the other, it follows that the law of primogeniture is the right one. Yet in this country, where is the man that will stand up and say it is the will of God that the elder son shall rule over his younger brother?

He also answered the objection raised against Woman's receiving an equal compensation for her labor. He would change the supposition somewhat. Suppose the woodsawyer is taken sick, and the wife's earnings are only a half or a third as much as man's, how is the family to be supported then? And here Mrs. Rose suggested another supposition: Suppose the woman has no husband, and is a widow left with little children to bring up? Does she not need the full value of her earnings as well as man? He maintained that every woman should have the right to save her own earnings, and to keep them separate, and then she may provide against such contingencies. He claimed for her the right to procure for herself pecuniary independence.

The Convention adjourned to meet at 2 o'clock, P.M.

Afternoon Session.

Dr. WM. A. ALCOTT spoke on the Physical Education of Females. He corrected an error of George Combe in his book of travels, that the women of America were very beautiful, because of their white, transparent skin. This was not true beauty; it was an indication of a diseased skin. It had been thought that a high development of physical power was incompatible with high intellectual and moral power. This is not true. They are perfectly compatible. He argued for simplicity of habits, Nature, and the equal rights of both sexes to a full opportunity for the development of their powers.

Mrs. ROSE addressed the Convention in a short but animated speech, showing that women were inventive, and that the reason they have not produced high inventions is that they have been continually employed with trifling duties, as drudge in the kitchen, or a puppet-show in the parlor. She mnintained that the wrongs they were laboring to remove were not so much the guilt as the misfortune of mankind. She should not use the language of censure and blame. So far as there was blame, she thought both sexes entitled to their share of it. She dwelt earnestly and eloquently on the objects of the reform.

SOJOURNER TRUTH, a colored woman, once a slave, spoke, and gratified the audience highly. She showed that beneath her dark skin, and uncomely exterior there was a true, womanly heart. She uttered some truths that told well. She said Woman set the world wrong by eating the forbidden fruit, and now she was going to set it right. She said Goodness never had any beginnang, it was from everlasting, and could never die. But Evil had a beginning, and must have an end. She expressed great reverence for God, and faith that he will bring about his own purposes and plans.

Miss BROWN of Oberlin, again addressed the Convention. She took up this time the injunction of Paul, that Women should keep silence in churches. She showed that this meant she should not disturb the church with questions, asking for information which she could obtain at home from her husband; for Women were then kept in ignorance, and they would be wanting to know many things, which, if they were allowed to ask at the moment would disturb the good order and demeanor of churches. It was enjoined that all things might be done unto edification. But Woman was not prohibited from teaching and speaking. She quoted passages of Scripture to prove this.

LUCRETIA MOTT said she was glad their young friend from Oberlin had stated so clearly a part of the scriptural argument on the subject. These expositions had been familiar to her for years, and she had come to the conclusion that it would not be profitable to consume too much time with the Bible argument. Let those who are interested in that branch of the subject take a favorable opportunity to investigate it. She thought the true ground to take is to address themselves to the justice, the humanity and the common sense of those who hear. She would, however, say that it was very plain, from the Bible, that Women did preach the gospel. They had the gift of prophecy. She quoted the passage, "I will pour out my spirit upon all flesh, and your sons and daughters shall prophecy." To be a prophet or a prophetess was to be a teacher. She quoted several other passages, showing the equality of woman's privileges from the Bible, and said she had many more at her fingers' ends. But she did think the argument necessary. Yet she would not have had the young friend, who has spoken on this subject, say one word less than she did.

FREDERICK DOUGLASS addressed the Convention in a forcible and interesting manner, and with much eloquence. He said, this Convention has now been in session two days, and no one has attempted to offer anything against the sentiments and principles advanced here. It is not because there is no opposition to this movement; but because the truths on which it is founded are invulnerable. The arguments advanced cannot be met, except by ridicule, and this will be the great weapon that will be used against us. He said he had some experience of the character of public opinion. He had been its victim, and the lesson he had learned was to *take* his rights wherever he could get them—to assume them, at any rate, as properly his. This principle of action had brought him into some difficulties: he had been turned out of railroad cars in Massachusetts, and out of steamboat cabins, and knocked on the head. But he found the continual exercise of his rights was wearing out their prejudices against color. He closed by urging strongly that women should take their rights. Seize hold of those which are most strongly contested. You have already free access to the paths of literature; Women may write books of poetry, travels, &c. and they will be read with avidity. Let them strike out in some other path where they are not now allowed to go. If there is some kind of business from which they are excluded, let some heroic Woman enter upon that business, as some of these noble Women have entered upon the practice of medicine. Let Woman *take* her rights, and then she shall be free.

WM. LLOYD GARRISON addressed the Convention at much length, and was listened to with deep interest. He felt that he might rightfully stand on that platform. For years he had borne the stigma, and he considered it an honor, of being a Woman's Rights man. He came here almost doubting whether there would be more than a small gathering of friends on this occasion; but he had been most happily disappointed. This hall had been crowded from the beginning thus far with attentive and interested listeners. He felt that the spirit of God had brooded over this assembly, and that the word of God had been spoken. He could not but feel how much we had lost—how much had been lost to the world of the eloquence, the wisdom and the power of Woman by the deprivation of her rights. What eloquence, what burning words we had listened to at this Convention from the lips of Woman.

He made a distinction between rights and duties. Woman's rights are coequal with Man. With many there is a confusion of rights and duties. There might be different spheres of duty to different individuals, and to some extent to the sexes; but there was no difference of rights. It did not follow that Woman would quit her appropriate sphere if these rights were secured to her. The law of God will regulate all this. Let Woman choose for herself what is her sphere of duties. Her own faculties and powers will direct her rightfully. Let there be freedom, and every one will find his or her true level and place in the arrangements of the social world.

MRS. MOTT made some remarks, and was followed by C. C. BURLEIGH, who spoke with much power and in a manner highly argumentative and convincing.

The Convention adjourned to meet again at 7 o'clock.

Evening Session.

The Hall was filled long before the the hour to which the Convention adjourned. Every spot in the large room was filled with persons standing in solid phalanx, where there are no seats. There must have been over a thousand people present through nearly all the meetings. If a larger place could have been had many thousand more would have attended. Many have gone away, not being able to find admission.

WM. H. CHANNING is delivering a thrilling and powerful address on the sin of licentiousness. He does not spare the licentious man. He looked to the pure and elevating influence of Woman as the remedy. He then dwelt upon the objects of this Convention, and read the series of resolutions before the meeting, and explained the objects of the appointment of Committees.

The resolutions were unanimously adopted, and the appointment of Committees confirmed.

MRS. SARAH TYNDALE gave her experience in business for the encouragement of her sisters.—She was left a widow, and her husband's estate in debt. She had risen from these embarrassments, and met with abundant success. Mrs. Mott arose at this point and stated that Mrs. Tyndale was the proprietor of one of the largest and most beautiful China establishments in this country or the world. Mrs. Tyndale continued. She said her children, if they could see her standing up before such an audience, would say, Why, mother, how can you expose yourself so? She said she did it for the encouragement of her sisters, and from a sense of duty. She went on to say that her children had grown up to succeed her in business, and now she was employing her faculties for the good of others. She finds that her energies had been rendered greater and more active by attention to business, and she could not remain idle and at ease. She desired still to be usefully employed. Her friend, Mrs. Mott, here arose and said, she must state what the modesty of her friend would not allow her to state. She had, with another friend, visited all the houses of bad repute in Philadelphia; they had established a place of retreat for them, and had induced over three hundred young women to return to the path of virtue, and found homes and places of useful employment for them. This fact was received with great applause and many moistened eyes in that audience. Mrs. Tyndale urged her sisters onward in the path of improvement, usefulness, and happiness. Her remarks were delivered with great simplicity, natural eloquence and pathos.

Mr. CHANNING rose to thank his sister for her noble conduct. If he were her son he should be proud of a mother who could stand up here and give such words of encouragement, and who had done such deeds. There were not many dry eyes in the house during this scene.

Mrs. MERCY, a female physician of Providence, R. I. made some very stirring and eloquent remarks, urging Woman to effort and God-like action.

LUCY STONE spoke with great simplicity and eloquence on the character of the meeting, the misgivings with which she came to it, the triumphant success which had attended it, and said she could not go away without unburdening her heart. She said Woman must take her rights as far as she can get them; but those she cannot take she must ask for—demand in the name of a common humanity. She recommended the circulation of petitions to the Legislatures of the several States, asking for the *Right of Suffrage*, and *the Right of Married Women to hold Property*, and as much more as one felt it proper to ask for. She continued, speaking of the inferior and slavish position of Woman, and urged the objects of the movement as worthy the labors of all true-hearted men and women in every land. We want, she said, to be something more than the appendages of Society; we want that Woman should be the coequal and help-meet of Man in all the interests, and perils and enjoyments of human life. We want that she should attain to the development of her nature and womanhood; we want that when she dies, it may not be written on her grave-stone that she was the "relict" of somebody. [Great applause.] She closed with an earnest appeal for Woman.

S. S. FOSTER spoke at much length upon the Bible argument. He was not satisfied with it, he was not convinced that the Bible did not give the Woman an inferior position in the scale of being than man. His object seemed to be to make his remarks bear against the plenary inspiration of the Bible, and the equal authority of all its parts. He thought the words of Christ taught the equality of the sexes. He expressed greater reverence for the teachings of the Saviour than for Paul. He was interrupted by other speakers and finally yielded the floor.

LUCRETIA MOTT then made the closing address to the Convention. She alluded to the Bible argument, and said that many of those injunctions of Paul were applicable only to the circumstances of the Christians in that age; and suggested whether Paul and the other Apostles might not have imbibed some of the spirit and ignorance of their age on the subject; whether they were not influenced somewhat by the prevailing view that obtained at that time respecting Woman; and whether Paul, never having lived in the marriage relation, was fully competent as an authority on this subject. There could be no doubt that the general tenor, the spirit and the teachings of Christianity were all on the side of Woman's Rights.

She then delivered a most affectionate valedictory, dwelling for a moment on the simple and truthful words of Sojourner Truth, the poor woman who had grown up under the curse of Slavery, "that goodness was from everlasting and would never die, while evil had a beginning and must come to an end." She portrayed the mountains of difficulty that stood in the way of this reform, and said, "Are ye able to bear all this?" Then she uttered words of encouragement and hope. She pictured Jesus Christ, the Messiah, encountering the same difficulties; but the common people heard him gladly and many there are who shall rise up in behalf of our cause, and call it blessed. Mark, said she, the words of Jesus: "Lift up your eyes and behold the harvest, white for the reaper. Pray ye that laborers may be sent into the harvest." We must be living agents of this work. If ever there was an age, since the Messiah, when the people should do those "greater works" which he said they should do who obey his word, this is that age. She alluded to the success of the Temperance and the Anti-Slavery reforms. Look at all these movements, and be not discouraged—persevere unto the end. Quoting from the sainted Channing, she said, "Mighty powers are at work, and who shall stay them?" She said the *sainted* Channing, because of the good works he had done. It seemed to her, after his death, as she sat alone in her room, thinking of him, his presence was with her, and the halo of his divinity round about her. In regard to this movement she said—he or she who is least in the kingdom, is greater than these. She alluded to the writings of Jane Eyre, Harriet Martineau, Mary Howitt, in terms of approbation, and as a sign of promise; to Catherine Beecher's appeal twenty years ago on behalf of woman. Then she passed to her closing remarks. Are we not now separating from each other with grateful hearts? The day spring from on high hath visited us. We have met around this altar of humanity, and though no vocal prayers have been offered, she trusted an oblation had arisen from our hearts. "And now, Lord, let thy servants depart in peace; for our eyes have seen thy salvation."

Following this tender and pathetic address, of which the foregoing is but an imperfect sketch, there were many warm congratulations, and the Woman's Rights Convention broke up under circumstances most cheering and happy. To-morrow morning there is to be a meeting of the Committee, and the people returning to their homes, will certainly feel that it has been good for them to be here.

In concluding this report I must apologise for any errors it may contain. I have been compelled to write in great haste amid much speaking and without assistance or aid. It does not profess to be a verbatim report but only a substantial account of this interesting meeting,

Yours very truly, J. G. FORMAN.

PATENTS.

LETTER FILES.—The Patent LEAF HOLDER, an entirely new style of LETTER FILE, for holding Letters, Invoices, Bills, or other papers for convenient reference, believed to be far superior to anything now in use for that purpose. Those requiring such an article are requested to call and examine. For sale, wholesale and retail, by the Agents for New-York City.
o26 BELL & GOULD, Stationers, &c. 156 Nassau-st.

CAUTION.—The PATENT OFFICE having decided in favor of F. M. RAY as the FIRST and TRUE INVENTOR of the INDIA RUBBER RAILROAD SPRING, and against W. C. Fuller, who had claimed the same as his invention, and at whose instigation and that of Horace H. Day, (who has manufactured the metallic or vulcanized Rubber for such springs,) several Railroad Companies have infringed, not only upon the rights of the said F. M. Ray, and rendered themselves liable for large damages, but also upon the patent rights of Charles Goodyear, against all of whom suits for damages for infringement will be commenced, in the event of failure to recover compensation speedily against Horace H. Day.

All Railroad Companies are cautioned against infringing upon the said patent rights of said Charles Goodyear, or of F. M. Ray, by the use of such India Rubber Car Springs, and for all future infringements actions will be immediately commenced. F. M. RAY, Office 98 Broadway.

Annexed is a copy of the official certificate from the Commissioner of Patents.

COPY.

UNITED STATES PATENT OFFICE, WASHINGTON, D. C. 12th September, 1850.

SIR: You are hereby informed that in the case of the interference between your claims and those of W. C. Fuller, upon which a hearing was appointed to take place on the second Monday in August, the question of priority of invention has been decided in your favor. I enclose a copy of the decision.

The testimony in the case is now open to the inspection of those concerned.

Yours, respectfully,
Signed, DEWITT C. LAWRENCE, Acting Commissioner of Patents.

Mr. Fowler M. Ray,
C. M. Keller, Esq. New-York.

The office of the New-England Car Co. is removed to 104 Broadway, N. Y. o1 30t*

"WILDER'S PATENT SALAMANDER SAFE" having proved itself to be of inestimable value over all others, has induced other makers to infringe on the patent right of my Safe. S. C. Herring, 135, 137 and 139 Water-st. and A. S. Marvin, 146 Water-st. are the only persons authorized to make or sell in New-York. The genuine is marked as above, "Wilder's Patent Salamander Safe." [o16 tfeod] B. G. WILDER, Patentee.

THE LARGEST assortment of BEDSTEADS, BEDS, MATTRESSES and FEATHERS ever offered for sale, at M. WILLARD'S Warehouse, 150 Chatham-st. corner of Mulberry-st. The attention of housekeepers and others is particularly called to Willie's patent right and left screw bedstead. Old beds renovated; cots wholesale and retail. o25 1m*

GRAPES for the TABLE.—Excellent Grapes for desert from 6 to 10 cents per lb. at the depot for Cozzens's Vineyard,

At Dobbs's Ferry, 9 John-st. New-York.

GRAPES FOR PIES AND JELLIES.

Loose ripe and immature Isabellas from 3 to 4 cents per lb

GRAPE VINES

Of choice variety from the above Vineyard, and at wholesale and retail, with directions to purchasers.
o2 1m* J. COZZENS, 9 John-st.

TO LET.

TO LET—The PREMISES 252 Water-st. and 187 Cherry-st. connected by a one-story brick building; admirably adapted for any manufacturing business. Apply to FOX & OOTHOUT, 436 Tweelth-st. near Avenue C, or to T. I. BURNS, 20 South-st. o26 3t*

TO LET—A handsome, high and light basement, suitable for an Oyster Saloon. May be rented for a term of years. Inquire at the Tool Store, corner of Chatham and Duane. n26 1t*

TO RENT, without BOARD, two adjoining Furnished Bedrooms, with Closets, at 261 Fourth-av. o26 3t*

TO LET—The three story and basement HOUSE, 68 East-Twenty-seventh-st. large court yard in front and verandah, tea-room, hot and cold water through the house, bath-room. Rent $575 per annum. Inquire on the premises from 10 A. M. to 5 P. M. Possession on or about the 1st of November. o22 1w*

HOUSE to LET and FURNITURE FOR SALE in JERSEY CITY.—A two story and attic BRICK HOUSE, in Grove-st. third door from Wayne. The FURNITURE in complete order. For particulars, inquire on the premises. o21 1w*

TO LET—The LECTURE ROOM in the Society Library Building, corner of Broadway and Leonard-st. for Sabbath days from the 1st of November next. Apply to THOMAS S. MILLER, 517 Greenwich-st.
o21 1w*

FOR SALE.

EVERY MAN HIS OWN LANDLORD.—MOUNT MORRIS HOMESTEAD, in the Twelfth Ward.—1,000 lots for sale by subscription, and payable by small weekly installments. The subscription list is now open, and $70,000 worth of improvements are already under contract. Money will be advanced to build and can be paid by small monthly installments about equal to the rent. This is certainly the best opportunity ever offered of purchasing a home with its own rent. Prospectuses and further particulars may be had on application to the President or Secretary of the American Building Association.
JOHN BRUCE, 24 Platt-st.
o26 1t* S. JESSURUN, Clinton Court, Beekman-st.

LOTS and BUILDINGS WANTED.—"PEOPLE'S BATHING AND WASHING ASSOCIATION."—A Plot of Ground, (with or without Buildings,) 50 by 100 feet, or larger, is wanted at a low price for Cash, in a densely populated part of the city. Apply to

MARCUS SPRING, EDWARD WIGHT, ALFRED PELL, A. R. WETMORE, O. P. WOODFORD, } Building Committee of the Association.
o26 tfseod

AT PRIVATE SALE, TARRYTOWN—A beautiful tract of LAND, containing about Four Acres, with the buildings thereon, most beautifully situated for Building sites at Tarrytown, Westchester county, N. Y. The above place is near the Hudson River Railroad, and offers great inducements to persons wishing to purchase a small farm near the City. For price and further particulars apply to ANTHONY J. BLEECKER, Auctioneer, No. 7 Broad-st. o26 1w

AT PRIVATE SALE.—The three story BRICK HOUSE and lot 45 South Sixth-st. Williamsburgh, between Second and Third sts. Size of house 22 by 36 feet deep finished in good style, with marble mantels, folding doors, black grates, &c. size of lot 22 feet front and rear, by about 70 feet deep. For further particular apply to ANTHONY J. BLEECKER, Auct.
o26 1w 7 Broad-st.

AT PRIVATE SALE—Four LOTS of GROUND on the north side of Thirty-third-st. between Ninth and Tenth avs. each Lot 25 by 98 feet 9 inches. Two-thirds of the purchase-money can remain on bond and mortgage, if desired. For terms, &c. apply to
ANTHONY J. BLEECKER, Auctioneer,
o26 1w 7 Broad-st.

ONE LOT IN OXFORD-ST. BROOKLYN, FOR SALE.—It is beautifully located on the north side of the street, between Fulton and Atlantic avs. and near the residence of Rev. Dr. Cox. Terms easy. Apply to J. WARD, 57 Pine-st. New-York; or, Cumberland-st. Brooklyn. o23 1t*

VALUABLE FARM FOR SALE.—Will be sold by the subscribers at public vendue, on Friday, the 20th day of December next, at 1 o'clock P. M. on the premises, the valuable farm lately owned by Caleb Smith Green, deceased, situate in Lawrence township, Mercer County, New-Jersey, on the old York road, seven miles from Trenton, four from Princeton, and near the Lawrenceville Church and male and female schools. The farm is well watered, and contains 193 acres, about 30 of which are wood, the residue meadow and arable land in a high state of cultivation. Upon the premises are a stone dwelling-house, 4 rooms on a floor, and two tenant-houses for workmen, large and convenient barns, corn-cribs, carriage-house, tool-house and other outbuildings, all in good repair; two apple orchards, pear orchard and other fruit-trees. Lime and manure can be unloaded, and grain and produce shipped on the Delaware and Raritan Canal, within 2 miles of the farm.

Persons desiring to view the premises can do so by calling at the dwelling-house on the farm. For further information apply to CALEB S. GREEN, in the city of Trenton.—Dated October 15, 1850.
HENRY W. GREEN, CALEB S. GREEN, } Executors.
o19 1aw9wSat*

HOUSE and LOT for SALE.—The Three-Story Brick House and Lot, 89 Chrystie-st. is offered for Sale by the Subscriber. The Lot is 19 feet wide and 100 feet deep. The House is in good order, having been built and occupied by the owner; has marble mantels in front basement and in first and second stories. Counter cellar with a finished basement. A large yard, with grass plot and piazza. A cotton waster on the premises. $4,000 may remain on Bond and Mortgage. For further particulars, inquire of the Subscriber, at "Raynor's Book Store," 76 Bowery. [o25 2t*] HIRAM RAYNOR.

STEAM MILL FOR SALE.—THE STEAM FLOURING MILL in Clyde, Wayne County, New-York, is offered for sale at a very low price. The building is large, commodious, and conveniently located on the Erie Canal. The steam engine is one of the best, and latest construction. The MILL-STONES, GEARING and FIXTURES are GOOD, and in good condition. There are four runs of stones, and the engine has proved sufficient therefor. The whole will be sold together, or the engine, mill-gearing, and all the fixtures will be sold separately, to be removed for $4,000, without the building and lots. Inquire of C. S. DE ZENG, Clyde, or C. A. COOK, at Bank of Geneva. o15 2w*

COUNTRY SEAT on the Hudson.—For sale, a FARM of about 80 acres, in the Village of Hastings,