ed as regards the best means to be adopted to carry out the principles of the cause in which they had so long and harmoniously been engaged. There were many excellent and intelligent men who are not prepared to go with them in the movement for protection from the terrible results of the traffic in intoxicating drinks.

The question of the suppression of the rum traffic was the most important that could come before the world, but they were surprised and grieved that great and good men were not more disposed to enter into the work with all their power and might. It was important for the welfare of mankind now as well as for the happiness of mankind to come. But such was the experience of all great principles when they were first announced. The speaker illustrated his point by referring to the position occupied by DeWitt Clinton when he conceived the gigantic project of uniting the waters of the great lakes and the Hudson. His idea was scouted at, but now all to one accord recognized its greatness. Such was the condition of the cause in which they were engaged and though now many did not admit its importance, yet the time was not far distant when they would gladly do so. If they could accomplish the extermination of the traffic they would open the way for the extermination of other evils the more easily and successfully. At the conclusion of the President's remarks, he was loudly cheered.

The list of Vice-Presidents, reported by the Committee, were then adopted by a vote of the Convention. The Secretaries and Treasurer, reported by the Committee, were also in their turn unanimously elected.

Dr. Snodgrass renewed his motion against the adoption of the report of the Committee as far as related to the appointment of the Business Committee, and again stated his objections.

Messrs. Chambers of Pennsylvania, Dorr of Ohio, and Blocker of Ohio, took part in the discussion. Cries of "order," "question," following each other thick and fast, occurred during the debate, and larger numbers were anxious to speak. The amendment of Dr. Snodgrass was finally lost. The report of the Committee was then adopted by the whole of the members of the Business Committee, as constituted by it.

Rev. Antoinette L. Brown, who had been seated upon the platform, here arose and made an effort to speak. She was prevented by the general confusion, but when quiet was partially restored, she inquired of the President if she could have a seat in the Convention? The Chairman replied that only delegates were allowed to participate in the deliberations.

Miss Brown—I claim a seat in the Convention as a delegate.

President—You are clearly entitled to it then.

Miss Brown: I am much interested in the cause of Temperance, and come here deputed by two different Societies to represent them in their deliberations and to speak in behalf of a subject on which I feel, and every woman feels a deep and double interest, and in the consideration of her wrongs she has a right to feel an interest.

The speaker was here interrupted by loud hisses, mingled with more cheers and cries of "order," "go on," &c. She closed her remarks amid the general confusion.

Mr. Kennedy, of New Jersey, said something about this being the World's Convention, but was forced to withdraw from the struggle, because his lungs were not powerful enough to gain the ears of the Convention. We heard also, about the same time, a motion to adjourn at half past twelve o'clock, but no action was taken upon it.

Mr. Jackson having gained the platform, said that he rose to offer the following resolution:

Resolved, That a Committee of one from each State, Territory and County represented in the Convention, be nominated by the Chair to take into consideration and report in reference to some plan for permanent and uniform organization.

On motion, the resolution was referred to the Business Committee.

The resolution of Mr. Clark, of Rochester, which had been previously laid on the table, was again introduced. Much confusion resulted from this and the comparative quiet which the Convention had enjoyed, for some minutes was entirely broken up. In the evidences of good and bad feeling, Mr. Crampton, of New York, was enabled to move that all business coming before the Convention should be presented through the Business Committee.

The motion was violently opposed by several individuals, one of whom said he desired that incendiary documents should be killed by the Convention outright.

Messrs. Clark of the District of Columbia, Allenson of New Jersey, and Comstock of New-York, spoke upon the resolution. Their remarks were more or less vituperative, and provoked the wrath of numbers, many of whom tried to get possession of the floor. We were unable to learn the final disposition made of the resolution.

A gentleman moved that the Committee be appointed to prepare a set of rules to guide the Convention in its deliberations.

Several delegates about this time arose to points of order, but nothing but points of disorder, so far as we were able to judge, were discoverable. After much cavil the motion instructing the Business Committee to report a set of rules, was adopted.

The Business Committee reported Mr. Jackson's resolution (inserted above) to the Convention, for it to take action upon.

Messrs. Patton, of New-York, Cunningham, of the District of Columbia, Pierpont, of Massachusetts, spoke upon its merits.

Mr. Armstrong, of New York, said that he had anticipated from what he had seen, just such confusion as they had gotten into would result. We were unable to collect his remarks any further.

The resolution was subsequently carried, on being put to the vote of the meeting.

Mr.—— moved that the platform be appropriated to the officers of the Convention exclusively. The introduction of this resolution created much excitement, and several members opposed it on the ground that the design was to exclude Rev. Miss Brown from the platform.

Mr. Taylor, of N. J., moved an amendment to the motion, by inserting the clause that none be admitted to seats on the *floor* except members of the Convention. Miss Brown made an effort to speak, but was unable to command the attention of the Convention. Dr. Revenberg, of N. Y., desired to know if distinguished strangers were to be excluded from the platform—those men who had worked for the reform and were widely known in connection with it, and whom the World's Temperance Convention ought to feel proud in elevating to seats upon the platform.

Mr. Comstock also spoke upon the resolution, and was loudly applauded.

Mr. Kennedy, of New Jersey, said that he had understood that the "whole" World's Temperance Convention had been held last week, and where *both women and niggers had had their way*, and he wished that they would leave decent white men alone. His remarks were loudly cheered.

The excitement in regard to it became more and more intense, and amid general inquiry, Rev. Mr. Chambers, of Pennsylvania, arose and said that, *if any doubt was felt upon what was intended by the resolution he could say that the aim was to exclude all persons from the platform who were not clothed in male costume.*

Following this announcement were cheers and hisses transcending all previous efforts, and continual cries of "order," "question," &c., mingled with the words of persons endeavoring to gain a hearing, rendered the whole exceedingly distressing to weak nerves. After many attempts the question on the adoption of the resolution was put to the vote of the Convention, and was carried.

Several delegates spoke, after the final action was taken, against it, and their remarks were received with marks of disfavor and approbation, the former decidedly predominating.

Rev. Miss Brown left the platform after the resolution was passed.

The President then announced the speakers for the Evening Session. After which Mr. Joel Blackmore, of New-York, introduced a resolution contemplating the appointment of a Committee to prepare statistical matter, in a suitable form for circulation, to aid in the cause of the suppression of the sale of intoxicating drinks. The same was referred to the Business Committee.

Gen. S. F. Cary here introduced the following resolution:

Resolved, That this Convention fully appreciates the value and positive necessity of the cooperation of our wives, mothers and sisters in the great and holy cause of Temperance; but we are of the opinion that the public platform of discussion is not the appropriate sphere for woman.

The reading of the resolution was received with mingled hisses and cheers.

A motion was made to adopt the resolution. Another motion was made by Mr. Noble of New-York which, after considerable violent discussion, was, on motion, lost.

The previous question was then moved and carried, and the resolution of Gen. Cary was finally adopted.

After some further business the Session was brought to a close by the Committee on business presenting the following suggestions for the appointment of Committees:

I. On the duties of Temperance men at the present time at the ballot box.

II. On the political economy of the Maine Law as seen in its operations and results.

III. On any peculiar difficulties which may lie in the way of progress.

IV. To prepare and report an Address to all manufacturers and venders of intoxicating drinks.

V. To prepare and report an Address to all Christian Governments for protection to their subjects against the agents of Intemperance.

VI. To prepare and report an address to all ministers and churches, to set to them the public conscience and the public heart, inviting them to active cooperation in our great work, and to seek earnestly the helping of heaven upon all our labors.

VII. To prepare and report an address to young men in every country, exhorting them to gird on the harness, and take the earnest against all that corrupts and destroys, that all other progress shall be forgotten in that which elevates and blesses the world.

These Committees will be filled up in the next Business Session.

RULES FOR THE CONVENTION.

I. The Convention shall sit on each day from 9 A.M. to 1 P.M., and shall at each sitting be opened by prayer.

II. No member shall speak more than twice on any question, nor more than five minutes, without leave of the Convention.

III. The name of every speaker shall be announced as he rises to speak, and every speaker shall address himself to the chair.

IV. The Convention shall be governed by the usual Parliamentary rules.

All of which were unanimously adopted.

The Convention then adjourned to meet, at 7½ o'clock P. M., to hear speeches from various distinguished members of the Convention.

Evening Session.

At 7½ o'clock last evening, the Convention reassembled at Metropolitan Hall. The audience numbered about 3,000, of whom a considerable number were ladies.

A grand piano graced the stage, at which Mr. E. Howe, Jr., presided.

Mr. Colburn entertained the audience during the evening with several pleasing temperance songs.

The President, Neal Dow, on taking his seat, was warmly applauded. The proceedings were commenced by a prayer from Rev. Mr. Hunt, of Pennsylvania. In his prayer he asked for the Divine presence and guidance in the proceedings of the evening, and also on the deliberations of the Convention.

The President then introduced to the audience Mr. Rufus Clark, of Boston. He said:

My friends, I congratulate you on the happy auspices under which this great World's Temperance Convention have assembled here in the Great Metropolis of the New World—this great Heart of the Nation. We cannot walk through the streets without feeling the electric pulses of its enterprise. When I look at the Crystal Palace, the noble residences, the stately shipping, the churches, and the thronged streets, all remind me that I am in the center of a mighty commercial universe.

Your commercial interests extend over the whole world; and steamers and telegraphs convey your thoughts and impulses to the extreme parts of the globe. The nations throng here, as though the oceans were bridged over; you may hear the tramp of thousands and tens of thousands of emigrants who are hastening to your shores. Why the whole City is a World's Convention of enterprize, art and industry.

But in the midst of your fair City there is one deadly traffic which darkens your bright skies with black thunder clouds, from which portentous lightnings incessantly flash. Amid your refined, gay, luxurious society are heard the piercing cry of the drunkard's wife and her destitute children. Beside your palaces and noble institutions, loom up alms-houses, insane asylums, prisons and the gallows. Why not show the same zeal and energy in reform.

Why not take the mighty tide, and let it turn the wheels of the great temperance reformation. There may be counter-currents and eddies, but these always rise with the swelling tide. Great reformations, in their rise, progress and success, follow certain laws. The advocates of temperance have had two extremes to contend against; the first is ultra-fanaticism; the other is ultra-conservatism. These are always found to attend great reforms; yet both, in some sense, may be of service to the cause.

He then proceeded to show the moral aspects of the reform which they had come there to serve. He then took the ground that legal enterprises are founded in right. Society has the right to protect itself against the aggressions of any class of men who prey upon it; no matter if they are pickpockets or rumdealers, each are equally liable to the laws, in a moral sense. The object of this Convention is to aid in the legal prohibition of the liquor traffic. People say use moral suasion; but I tell you we can't use moral suasion with rumdealers. Moral suasion would have done very well when we traveled in stage coaches, but the age is now by far too progressive; we have caught the spirit of the age; we travel by steam, and carry the Temperance reform by the Maine Law. [Cheers.]

We have tracks already laid in Maine, Massachusetts, Rhode Island and Minnesota; and hope soon to have them laid in New York, [cheers] and throughout the Union. And then we shall have such a Railroad Jubilee as shall wake up the whole world from its lethargy. But, my friends, let us look at the great taxation for poverty, crime and insanity, to which rum subjects us—let us look at it merely in its financial light, never counting the dissolute life, the blighted hopes, and the thousand miseries the fruitful products of the rumseller's hellish trade.

Men usually delight to look at the fruits of their labor. The mechanic looks with pride upon his house,—the artist upon the fruits of his labor. Imagine the rumseller going up to the Crystal Palace with the products of his industry. He would need a large apartment in which to show of his wares. One would be a group of poor, wretched and starving families, and the other of criminals, maniacs and idiots.

He then proceeded to urge the necessity of an extended religious action. A general waking up of the various bodies of vitally professing Christians, and if they would be true to their faith they must strenuously aid in the passage of the Maine Law. The political aspects of the question was also taken up. He said the moment a party takes into its own keeping any great sin, they carefully nurse it, and say to all others hands off.

He instanced the Mexican war, Compromise measures and intemperance. He then briefly reviewed the influence of intemperance on America, and he argued that when the Maine Law shall be a national statute, it would be as easy to stop the planets in their orbits, as to attempt to check the social and moral progress of America.

Mr. Colburn then sung a beautiful song, of which the following is the first verse:

From hill and from hamlet, from mountain and plain,
The songs and the prayers of the just are ascending;
The armies of Truth and the Revellers train
In the tumult of conflict and battle are blending.
Then on! while the ranks of the foe shall unfold,
Press forward! for victory smiles on the bold.

Gen. S. F. Carey, of Ohio, was next introduced to the audience, and he addressed them in a brief and excellent speech. Having only a brief space at our command we are able to give only its import.

He stated that the fact of their being 400,000 drunkards in the United States was sufficient to satisfy him that the temperance cause was one worthy of the Patriot, the Philanthropist and the Christian. They all forbid that they should any longer legalize the rum traffic, and the demand was that enactments should be made against it, as it was against any other act which was prejudicial to the community. The speaker clearly defined what liberty and the infraction of right was, and showed that law was constituted to prevent men from doing things which would visit the burdens upon the community, and that he would only ask that the same principles of law should be applied to rum selling that men applied to the other acts of individuals.

He concluded, by an earnest hope the people of America would now lift from this nation the Rum traffic. Let the waste of physical, intellectual and moral power be saved and who can estimate our progress? He concluded his address amid much applause.

Rev. Dr. Patton, of New-York, spoke next. He commenced by telling the audience that he came there to use a little "moral suasion." Just put your hand into your pockets, pull out a bill, and put it into the plate, when the collector comes around. The purpose to which the money would be applied, is to circulate the truths that have been both spoken and sung this evening. He had a treat for them as soon as they had paid up their installments; but until they did so, he should not gratify them, on the principle of "No song, no supper." He was a very modest man; and he told them the small sum he wanted them to give was only $500 above what we have. [Laughter.] Gentlemen can give a dollar; it had been customary for ladies to be let off at half price; but he thought this time they would have to give $2. [Laughter.]

[Here the Bouquet man came upon the stage, and disposed his wares with his usual taste; in doing which, he excited considerable merriment among the audience.]

The subscription was then taken up. Mr. Marsh desired to state what had been done by the members of the little church in Sandwich, where they had collected $100 for the benefit of the American Temperance cause, and had sent it on to us. He had seen also a letter from old Nineveh, where they were rejoicing at the workings of the people in the cause in this country. The Society wanted to send out tracts to these islanders, and money was absolutely necessary.

AMOUNT OF SUBSCRIPTIONS RECEIVED

Isaac J. Oliver	$125	Mr. Carpenier	10
J. B. Cornell	100	Mr. Barstow	10
Lewis H. Lodor	100	Mr. Watson	10
Phelps, Dodge & Co.	200	Mr Haskins	10
Samuel R. Shetman	150	Christian Keener	10
John Falconer	100	Collection of the evening	2 00
J. W. Oliver	200		
Total			$1,325

Mr. John Cassell, of England, was then introduced to the audience by the President. He was most warmly received, and began by stating his surprise at the enthusiasm which he witnessed among the friends of Temperance in America. He then proceeded to state the condition of the Abstinence movement in England. His discourse consisted mainly of his practical experience in life. His case was pretty much the same as the generality of the class from which he sprung. With an intemperate father, draining the family purse for the gratification of his intemperate appetite, it was necessary that he should be placed in a position, though but a boy of nine years, to aid in the family support. He then narrated his experience as an apprentice and a journeyman.

Unlike many of his fellows, he was reflective; and though given to the use of strong drink, still, when in a fortunate hour his attention was called to the Temperance movement, he became a member of one of its societies. Since that time, some eighteen years ago, he has been steadily advancing in the world, and to-day he stands at the head of one of the largest printing and publishing establishments in the British metropolis. This position he has attained aided by no other friends than self-denial, industry and integrity. He detailed the miseries inflicted on the slave of intoxicating beverages in England. The picture was a most painful one—the wives starved and degraded, and so brutally bruised and outraged, that lately a special parliamentary enactment for their protection was rendered imperatively necessary.

He deplored the negative position of the English clergy on the Temperance question, and hoped the day would not be far distant when they would lend their powerful aid in support of a cause which would so powerfully second their efforts for the regeneration of their race. He concluded by hoping that the day was not far distant when America and England would both have their Maine Law.

He regretted his inability to express himself acceptably to an American audience, but he hoped the next time he addressed them he should be able to speak to them in a manner satisfactory to himself. He was heartily cheered, during the delivery of his address, and sat down amid a furor of applause.

Mr. Colburn then sung another song; the President gave notice that the Convention will meet at 9 A. M. this morning, and then pronounced the meeting adjourned.

WOMAN'S RIGHTS CONVENTION.

Meeting at th Tabernacle.

The Convention was organized yesterday morning at a little after 10 o'clock, at which hour the building was occupied by an audience of about 1,500 persons, composed about equally of men and women.

Miss LUCY STONE came forward and read the minutes of a preliminary meeting held on Monday evening, at which the following officers were initiated:

LUCRETIA MOTT, President.

Vice-Presidents.

ERNESTINE L. ROSE, N. Y.	WM. LLOYD GARRISON, Mass.
PAULINA W. DAVIS, R. I.	MRS. J. B. CHAPMAN, Indiana.
C. I. H. NICHOLS, Vt.	CHARLOTTE SHEPPARD, Illinois.
MARY JACKSON, England.	RUTH DUGDALE, Penn.
CATHARINE M. SEVERANCE, O.	C. C. BURLEIGH, Ct.
S. M. BOOTH, Wisconsin.	ANGELINA G. WELD, N. J.

Madame ANAKA.

Secretaries.

LYDIA F. FOWLER. SIDNEY PIERCE, OLIVER JOHNSON.

Business Committee.—Lucy Stone, Antoinette L. Brown, James Mott, Wendell Phillips, Sarah Hallock, Wm. H. Channing, Harriet K. Hunt, Marianne W. Johnson, Lydia Mott, Ruth Dugdale, Martha J. Tilden, Ernestine L. Rose, Elizabeth Oakes Smith.

Finance Committee.—Susan B. Anthony, Lydia A. Jenkins, Edward A. Stansbury.

Mr. Johnson expressed his wish to have his name supplied by that of Mrs. Jenkins, of Geneva; but Mrs. Mott suggested that the principles of the Convention would be better represented by having a man among the Secretaries, as the women did not desire to divorce the men. Mr. Johnson complied with the suggestion.

Mrs. Mott said that the Convention was to be opened with prayer, or some religious service, which might be either oral or mental prayer, or a discourse.

Rev. W. H. Channing offered a prayer.

The President announced that the Preliminary Committee had recommended that there be three sessions each day of the Convention, one at 10 A. M., one at 3 P. M., and one at 7½ P. M.: the first to end at 12½ P. M., the second at 5 P. M., and the third at 9½ P. M. Put to the vote and passed.

Mrs. Mott addressed the house thus: This is a Convention for declaring a principle, not for going into details. The principle is the co-equality of woman with man, and her right to practice those arts of life for which she is fitted by the delicacy of her hand and the feebleness of her mind. We have been ridiculed by some of the Press and by some periodicals. We have ever met opposition in religious circles, which is not to be wondered at, as woman aims at the *highest* office, that of the pulpit, from which the prejudice of centuries has shut her out. Woman's voice has been compared to a catabric needle; it is called too fine to be heard in public assemblies; but here I trust it shall be so used as to be heard in every part of this house.

Miss Lucy Stone read the following resolutions prepared by the preliminary meeting, and offered them to the Convention for acceptance. It was moved, and voted by the house, that they should be open for discussion as a whole:

RESOLUTIONS.

1. *Resolved*, That this movement for the rights of women makes no attempt to decide whether woman is better or worse than man, neither affirms nor denies the equality of her intellect with that of man—makes no pretence of protecting woman—does not seek to oblige woman any more than man is now obliged, to vote, take office, labor in the professions, mingle in public life, or manage her own property.

2. *Resolved*, That what we do seek is to gain those rights and privileges for those women who wish to enjoy them, and to so change public opinion that it shall not be deemed indecorous for women to engage in any occupation which they deem fitted to their habits and talents.

3. *Resolved*, That the fundamental principle of the Woman's Rights Movement is—that every human being, without distinction of sex, has an inviolable right to the full development and free exercise of all energies; and that in every sphere of life, private and public, functions should always be commensurate with powers.

4. *Resolved*, That each human being is the sole judge of his or her sphere, and entitled to choose a profession without interference from others.

5. *Resolved*, That whatever differences exist between Man and Woman, in the quality or measure of their powers, are originally designed to be and should become bonds of union and means of cooperation in the distribution of all functions, civil and private, political and public.

6. *Resolved*, That the monopoly of the elective franchise, and thereby of all the powers of legislation and government, by men, solely on the ground of sex, is a monstrous usurpation—condemned alike by reason and common sense, subversive of all the principles of justice, progressive amendment, long in its operations, and insulting to the equality of human nature.

7. *Resolved*, That we see no force in the objection, that women's taking part in politics would be a fruitful source of domestic dissension; since experience shows that she may be allowed to choose her own faith and sect without any such evil result, though religious disputes are surely as bitter as political—and if the objection be sound, we ought to go further, and oblige a wife to forego all religious opinions, or to accept the religious as well as the political creed of her husband.

8. *Resolved*, That woman, like man, must be either self-supported and self-governed, or dependent and enslaved; that an unobstructed and general participation in all the branches of productive industry, and in all the trade, professions and offices of common life, is at once their natural right, their individual interest and their public duty; the claim and the obligation reciprocally supporting each other; that the idleness of the rich, the want of the poor, the prostitution of the fashionable, the immorality, the ignorance and moral disruption, and the misery everywhere the curse and reproach of the sex, are the necessary results of their exclusion from those diversified employments which would otherwise furnish them with useful occupation, and reward them with its profits, honors and blessings; that this enormous wrong cries for redress, for reparation by those whose delinquency allowed it to continue.

9. *Resolved*, The energies of Man are always in proportion to the magnitude of the objects to be obtained; and whereas, it requires the highest motive for the greatest exertion and noblest action; therefore,

10. *Resolved*, That Woman must be recognized politically, legally, socially and religiously the equal of man, and all the obstructions to her highest physical, intellectual and moral culture and development removed, that she may have the highest motive to assume her place in that sphere of action and usefulness which her capacities enable her to fill.

11. *Resolved*, That this movement gives to the cause of education a new motive and impulse; makes a vast stride toward the settlement of the question of wages and social reform; goes far to cure that wide spread plague, the incumbrances of cities; adds to civilization a new element of progress; and in all these respects commends itself as one of the greatest reforms of the age.

Mr. C. C. Burleigh addressed the Convention to this effect: The principle we advocate has met a not unexpected opposition; it is natural for even the good to oppose what is new; but even *their* opposition does not show the badness of the principle. The introduction of Christianity is an instance—that faith which recognizes neither bond nor free, barbarian nor Scythian, male nor female. As to the ridicule which a portion of the New York press seeks to cast on the movement, not only malevolence, but wit, too, is needed for successful ridicule; and the wit being here very scarce, the ridicule is ineffectual, and leaves only the malevolence exposed. If our fathers took a step in advance of Europe, shall not we take a step in advance of our fathers? The question of Woman's Rights is only one of degree. Even our opponents admit that woman has not the reward of her labor. Should not woman, the most interested, have a voice in the solution of the question? Did God give woman aspirations which it is a sin for her to gratify? It is objected that the aspiration we seek to gratify is not natural, but morbid; that slaves are contented, and only a turbulent Kossuth or Mazzini is discontented. But, even though women generally be satisfied with their present sphere, as it is called, the dissatisfaction of the most cultivated of the sex shows the unjust and unnatural conditions of that sphere. In the harem women are happy; they know no better life than that which their laws permit them; but is their contentment to be taken as an argument that the life led by American women is not more in accordance with reason and religion? No! People in this country will persist in believing that the humblest among them is more favored than the Sultana herself. These poor Eastern are not competent witnesses; open their doors and they will never return. Thus, even if women do not know their full rights, let them know them, and they will never be content without them. Our opponents say we are for breaking down the partition wall erected by nature between the sexes. No—each sex understands only itself; man knows woman only by hearsay, and woman can never be truly represented except by women. We claim for woman simply the right to decide her own sphere.

Mrs. Jenkins, of Geneva, spoke next. She adverted to the sufferings which men and women have borne for liberty; to the story of the American revolution, in the anniversaries of which the rights of men are so paraded, while women are only *allowed* to remain in the world, and have just as much freedom as their so-called lord permits them. A demand for the rights of women will be useless without corresponding action. Let men aid us in removing the obstacles themselves have placed in our way; we ask no more from them. We ask no propping up of tottering systems, but that principles be established, and the systems will adjust themselves. It is said women are already represented through men, and that they may represent themselves by the pen; but we demand the recognition of much broader principles. There is no more beautiful assurance than that man's ideal of himself can be attained. Perhaps in the halls of Congress woman could not use the fist or the bowie knife so well as men have done, but she might equal men in the acts which are there in place.

With some remarks on the beauty and necessity of equal social intercourse, the speaker concluded.

Miss Lucy Stone said that she had now time only to offer a few remarks, and would probably speak more fully before the Convention broke up. We may, she continued, congratulate ourselves on our progress. Five years ago we had a meeting of a handful of persons in Central New-York, and scarcely any one heard of it. It was presided over by Mrs. Mott. [Mrs. Mott corrected: it was presided over by her husband. At that time women did not go so far as to think of presiding over meetings.] Miss Stone—That also shows our progress. We now see that a woman can fill the chair, and well. I look over the past five years, and find many arguments supplied to us in that time. We have new authority. It was said women could not be doctors. Well, Harriet Hunt has proved by practise that a woman can be, and is, a successful physician. You have now two women in your City who are able medical practitioners. We have Medical Female Colleges with classes. Thus one point is gained. We could not be merchants! I know a woman in Lowell who is a successful merchant. Mrs. Tindal has for many years conducted a shoe-store there, and grown rich by her trade. In the Ministry we are also represented. The sermon of Antoinette Brown, at Metropolitan Hall, is enough to show that. [A hiss.] Some men hiss whose mothers taught them no better; but there are men in New-York who know they can hear the words of God from a woman as well as from a man, and they have called her to be their minister, and she is to be ordained this month. Some of the reporters stated she was a Unitarian, but she is orthodox as the best, and so is her Church. We have also more fully than before established woman's right to address an audience. I have spoken in an assembly of men without announcing my intention, and when I came from the platform a lady said to me, "My blood ran cold to see you." "Why?" I asked, "were they not good men I was among?" "Oh, yes, my husband was one of them, but it was terrible." Last fall (that is six or seven years after) the same woman was chosen to preside over a meeting of men and women in Columbus, Ohio, and she took the Chair without objection. In Chicago a woman is cashier of a Bank. Two editors of papers (women) set near me.

The race, more than individuals, will be benefitted by the development we claim. We want on this platform not only those who agree with us, but those who dissent; we will hear their reasons; but if we take all reason from under their feet we want them to own it. We have five more sessions, a ticket for all is 25 cents, so that the poorest workwoman in New-York can hear us. Each session is 12½ cents. This is to meet unavoidable expenses.

It was suggested that each speaker should be limited to twenty minutes or half an hour. (Mr. Johnson explained that during the day twenty minutes, and in the evening half an hour, was the limited time.)

Miss Stone—Mr. Johnson is correct.

The President asked speakers to bear in mind the resolutions and speak as closely to them as possible.

Mr. Johnson moved that the limit of speakers as to time be passed by the Convention, which was done, and the Convention adjourned to 3 P. M.

Afternoon Session.

The Afternoon Session commenced at 3½ o'clock. Notwithstanding the excessively heated state of the atmosphere there was a good attendance. Nearly two-thirds of the assembly were ladies. Mrs. Lucretia Mott presided. On the platform and in the audience we observed Mrs. Nichols, Miss Lucy Stone, Mrs. Bloomer, Mrs. Davis, Rev. Mr. Pierpont, Mr. Booth, &c. &c.

A lady officiated as the door keeper.

WM. LLOYD GARRISON was the first speaker: Although glad, in view of the earnest spirit asserted, he said that the Committee had resolved to confine each speaker to 20 minutes, it was utterly impossible to begin and complete an argument on the important question which had brought us together, in so brief a period of time. What had brought us together form the East, West, North, and, he was going to add, *South*—but in the South the spirit of Slavery seemed to have destroyed the spirit which was required for the advocacy of the principles of Justice, of Truth, or Human Rights.

This question of Woman's Rights was a world-question, and as old as the human race. In all ages, woman has been regarded by man as an inferior, and had been robbed of the rights with which God had endowed her, in common with every human being.

But woman had been aroused. What would be the result? The land was convulsed; the opposition to this movement was assuming a malignant, a Satanic character. The pulpit and the press, the Church and the State had arrayed themselves to extinguish a movement in behalf of justice to one-half of the human race. The Bible had been used by pulpit interpreters to aid the cause of the foes of human rights—of justice. Infidelity had been charged on us in order that public sentiment might be arrayed against our cause. There was nothing strange in all this. We were passing a world crisis; we were merely abused as all reformers of all ages had been abused. At first all are accused of irreligion.

He had spoken of the Press. The Press of this country represented the state of public opinion, the symbol of the moral and intellectual and moral condition of the nation. What is the character of the American Press? Go where you will in all great cities and you will find that as a general rule, the papers which have the largest circulation are those which are the most diabolical and the most profligate in spirit and in purpose. Not gratuitously but catering to the popular appetite from a profound understanding of the condition of the national heart, which, alas, is full of wounds and bruises and spiritual sores. In England it was otherwise. In the Old Country, whenever a meeting was held for any cause, however extraordinary and exceptionable, it was invariably the custom of the Press to make a fair report of its sayings and doings. Whatever may be said editorially in condemnation of the meeting it is fairly reported, and the public left to judge for themselves. That the opposite principle is acted on in this City an examination of the majority of the New-York papers of this morning would prove. It was not too much to say that they were animated by the spirit of hell. He wondered that man with brows of brass, unmatched in impudence, could come here and give such blackguard misrepresentations, as if by doing so they were doing a work which would entitle them to a laurel wreath. Such kind of reports were given day after day because there was a demand for them; because the nation, as it were, is thoroughly rotten, given and over to believe a lie. This was an awful symptom of national degradation.

How was this question of Woman's Rights to be settled? Like every other holy question—on its own merits. He had been called a *Woman's* Rights man; he claimed to be a *Human* Rights man. Whatever is a Human Right, belongs to every Human Right being, whatever may be the sex or color. Whoever would deny to grant a right which *he* exercised, to a woman, was either a ruffian or a tyrant. He urged American women not to be discouraged; let them bide their time and victory would crown their exertions.

The question of Woman's Rights was a governmental question. Our Government, by endorsing the Declaration of Independence—which declared that all governments derived their just power from the consent of the governed—had conceded the justice of their claims. Women in our country were not represented—therefore, unless Government granted Woman's Rights, and thereby carried the maxim alluded to into practice, it should be overturned.

It was ridiculous for an American to deny that women were incapable of exercising the elective franchise. What did the laws require of an elector? Not physical strength, nor moral worth, nor great intellect—for men who possessed none of these qualities possessed the power of giving votes. Equally ridiculous was it to deny that women were incapable of enacting national laws. What was required of a legislator? Not more intellect, not a clearer conscience nor a purer heart than women had proved themselves to possess.

The foolish argument that if women were possessed of political prerogatives, there would be none to attend to the duties of domestic life and to the education of children, he effectually demolished by asking *how many* women would be required for legislation? How many men were at present in the halls of our legislative houses? Could we not spare one woman out of a city of several thousands?

The first and highest thing to be contended for was the giving the elective franchise to women. That granted all other rights would follow.

The greatest proof that this cause was one in which God and angels and good men delighted in, was to be found in the characters of its foes. What did its friends want? Those who cared for the plaudits of such satanic journals as *The N. Y. Times*, *The Express*, and *The Herald*, were unworthy of the engaging in this work. The reports of those journals were made in the most brutal, cowardly and devilish spirit. [Great hisses and applause.] After some further remarks the speaker concluded.

Mrs. Pauline W. Davis, said that the "Woman's Movement," although hardly five years old, had already become a world's movement; that there was no speech nor language in which its voice was not now heard. All that could have been hoped from discussion in so long a period had been realized. The criticism of first impressions had already been exhausted; the stage of serious investigation had fairly set in.

Although we were not yet done with discussion, the parallel line of action now pressingly invited our attention.

She conceded that before all questions of intellectual training or political franchise for women, the question of enlarged opportunities for work, of a more extended and diversified field of employment, was to be placed. Without stopping to settle the relative value of the different lines of action which one cause demands, or admitting any preminence among them, it was her purpose to offer some thoughts, both to those within and to those without the movement, upon the justice and necessity of industrial liberty and enlargement for women.

The abstract justice of the demand that all business and professional avocations of which women are in any wise capable should be freely opened to them, seemed to her self-evident. For, nothing could be clearer than that wherever a faculty is given, its employment is warranted. Free use is the charter written by the finger of God upon every power conferred upon His rational creatures. Arguments drawn from inconvenience, impropriety, &c., against the exercise of these powers, are in fact arguments against the institutions of artificial systems and the prejudices of society which forbade their exercise. For anathemas against the economy of an order of which God is the author, is simply blasphemy.

She then made a rapid review of the social condition of woman from the semi-barbarous ages to the present time. She showed that one by one the ancient occupations of women had been seized on by men.

Here, then, she continued, we stand, amid the ruins which years have wrought and cry for redress. We ask that the avocations which progress and improvement have substituted for all that we have lost be fairly opened to us.

You have taken away all that was ours in the old times; give us, therefore, the position which belongs to us in the new. In the days of Solomon we bought wool and flax and manufactured them into cloth, and our husbands had need of no other *spoil* than our industry supplied. You have swallowed up a thousand household workshops in every great factory, and we demand our place at the power-loom, with wages up to the value of our work. We reclaim also, our right of merchandise and its profits as of yore.

In the middle ages we practiced surgery, medicine and obstetrics. The healing art is ours by prescription. Restore it to us.

In the middle ages, copying manuscripts was a profession providing employment for thousands of women. Give us our place at the press that has displaced the lost art.

For the ruder labor from which we have been taken, and from which the world is now forever delivered, give us the free use of those arts of modern birth to which we are so much better adapted than the usurping sex. Dentistry, daguerreotyping, designing, telegraphing, clerking in recording offices, post offices, and a thousand other engagements, which ask neither larger bones nor stronger sinews, and which touch neither the delicacy nor the refinement that you harp upon, as the propriety of our sex. Ah! surrender these to us, or, at least, open them fairly to our even handed competition. The sovereignty of free citizens, even in this republic, is denied to us; but of this I do not now speak, for it is not within the range of the present subject. I am now urging only our just claim to the privileges and facilities for earnest and useful, recompensing and self supporting work. Add not the unblushing redundancy of a refusal of this to the insincere considerateness that you profess in despoiling us of our inherent right of self-government. Your Anglo-Saxon common law—the glory of modern freedom—took away our legal existence, merging it in that of our husbands when we have any to absorb our property and receive our earnings, and suspending the civil rights of maidenhood and widowhood when we have none. Your arts and sciences have taken away that which supplied our animal existence and gave us position and power in the community, and now are we not justified at least in demanding useful occupations and the blessings which belong to them? The civil subjection of the past was bad enough, but it was instigated by our social, domestic, and industrial consequence. All this is gone, or going, and you offer us only the chance of genteel pauperism and dependence, under pretty names, that do not even conceal your own contempt, much less our shame. Such considerations as these, and their like, we would address to those who resist us with reasoning against reason, right and truth.

But there is instruction for ourselves and direction invaluable for our own use, in the facts of our past and present condition. History teaches us something in this wise: The masses of our modern societies have been emancipated from serfdom by the power that there is in usefulness, and the inherent force that there is in available capability.

Liberty was seldom achieved by victory in arms, but it is always acquired by the might of arms in useful industry. She asked the chosen and called to begin the enterprise, let them select the points of attack, address themselves to the task, and they will carry them by the peaceable force of all-conquering industry.

The occupations, she said, now generally accorded to woman are essentially *usual* in their character. Woman must endeavor to establish her personal independence. In professional authorship woman had accomplished wonders already. In the practice of Medicine, although the first female diploma was not yet five years old, the way had been opened and was widening every day. Prejudice always goes down without an argument before success. She concluded by saying that woman must take up the Bread question, and solve the problem of industrial independence by extending and enriching the varieties of work that woman shall do in this busy world, and so carry on their personal emancipation while their civil and social enfranchisement makes its way in the sentiments of men. In a word, we must buy ourselves out of bondage and work our way into liberty and honor. For just as long as the world stands, its government will go with its cares, services and responsibilities. Children and women, till they can keep themselves, will be kept in pupilage by the same powers which support them.

Wm. Lloyd Garrison again came forward and said: I wish to say a few words in respect to the allusions I made just now with reference to the *Satanic Press*. I desire to say that I did not include the reporters in any observations I made. I know none of these gentlemen. I am not acquainted with their position, intentions or motives. I spoke, as I had reason to speak, in terms of merited censure, on the false, foul and malignant reports given of the Whole World's Convention, and also of the Anti-Slavery meeting at Metropolitan Hall on Sunday night. They were diabolical, devilish in the extreme, and deserve the strongest reprobation. I desire to say nothing of the reporters; we will judge them by the reports they give of our meeting here, and until then I do not desire to condemn them. I wish to add another paper to the list of papers which I designated as the Satanic Press, and which outstrips all of the others in its frenzied malignity against this movement. I refer to a paper which is most strangely misnamed, and called *The National Democrat*, edited by a clergyman, a Reverend or ex Reverend Chauncey C. Burr.

[The speaker read an extract from *The Democrat* which produced a shower of hisses and some laughter.]

Cyrus C. Burleigh then came forward and said, I wish to say a few words on the subject just referred to. Indeed, it has been said, and I believe with truth, to be a progressive age, and a strong illustration is afforded in the career of the Editor of *The National Democrat* of that progress. We have been told that Rev. Mr. Burr is the Editor of that paper. I had the honor of his acquaintance some six years since when he traveled round about as an Anti Slavery, Anti Capital-Punishment lecturer. I have seen audiences in Philadelphia listen to him with attention while he defended the rights of Humanity and enforced the rights of equality for the colored race with the whites, in every position, social, moral, and political. Again and again have I seen this thing occur the Woman's Rights reform seemed to be a favorite