SUFFRAGISTS CHEER "THE CALL."

Miss Anthony's Glowing Tribute to the Journal That First Advocated Woman Suffrage in California.

WOMEN IN CONGRESS.

Splendid Address by Miss Elizabeth U. Yates of Maine.

HISTORIC VIEW OF WOMAN.

Charles A. Murdock Reads a Paper on Our "Fore-Mothers" at the Evening Session.

Stainless callas, graceful annunciation lilies, white roses, snowballs and marguerites made the stage at Native Sons' Hall look like a bridal bower yesterday. Interest in the great Woman's Congress seems to increase day by day. Yesterday several ladies expressed the keenest disappointment when they found it impossible to get within hearing distance of the speakers. The entrance way was thronged with eager, enthusiastic women, whose lively interest in the proceedings gave them endurance sufficient to stand the ordeal of passing hour after hour on foot in one cramped position.

The first paper, on "Primitive Woman," was by Mrs. Sara Gamble. She said:

In the primitive form of marriage men fought for their mates, and in all probability the primitive woman looked on in delight at the combat for her ownership. The difficulties of presenting anything beyond mere speculation of our primitive foremothers are very great, as she no longer exists anywhere.

I do not believe, however, that she is worth considering except as an animal until long after she has a well developed great toe to her foot instead of a hypothetical thumb; until long after the period when her mate built her a temporary home of twigs in a tree and remained with her only a season instead of for life. She must have been a wife with something binding about the marriage tie before she is ready to pose as a human being.

In calling up primitive woman from her long retirement I have availed myself of four sources—history, deductions from mythology, considerations of woman's qualities now and what she would do stripped of civilization and placed in primitive circumstances.

It has been tritely said that the difference between barbarism and civilization is simply the difference between a wigwam and a lady's boudoir. Earlier testimony describes the women of Gaul as being fiercer in battle than their husbands, coming up to the charge with blazing eyes, streaming hair and loud, hoarse cries—flinging their huge fists, capable of beating in the skull of an adversary. They were ready to die for their chastity when taken prisoners and killed their children to preserve them from slavery. This primitive woman took care of the hut, kept the fire going, gave birth and training to the young warriors, fought at her husband's side, and when he was out of temper and gave her a beating she was able to return it with interest.

No one could conceive that the model which stood for the pictures presented by these myths were weak, dependent creatures who wanted to be ivy leaves and twine or to repose on a sofa or bank all day. Brunhilda's lovers must fight and win three combats with her to gain her hand, and she was so strong that she was only overcome by a stratagem at last. Early Scandinavian literature is full of such instances, and it is refreshing to turn from the namby-pamby heroines of the civilized descendants of these same people.

There is something equally suggestive in the story of our first mother, Eve. Her curiosity, her daring and her disobedience were magnificent. She cuts a better figure than Adam, who apparently would never have taken even a nibble at the fruit of the tree of knowledge—a full meal of which would have made them as wise as the gods. Pandora must not be ignored—her curiosity led her to lift the lid, and so all the evils were let out. Suffering and shame result from both exploits. But if we had always remained naked and innocent where were the arts and all the interesting complications of civilized life? If evil and suffering are the natural preludes to knowledge and virtue we are proud to know that the primitive woman raised the curtain and gave the signal for the tragedy to begin.

Westermarck describes four forms of marriage. First, when men fought with each other for the possession of women; second, she was an object of barter, and her suitor must pay a good price for her to her father; third, she made a choice of a husband from combatants who fought for her favor; fourth, the peasant form, except in happy America, where the father must pay a certain sum to the man consenting to marry the woman. This last form would seem to insinuate that the woman of to-day is not as useful and desirable as her primitive mother, and it is hard to say which form leaves woman with the most dignity.

At first glance we look at the earliest primitive marriages, when men fought like animals for their mates, with a shudder, but probably the primitive woman looked on with pleasure and gladly gave herself to the victor. Physical strength was the chief consideration—was what made a king among men. Titles, money-bags, social position, leading the cotillon with grace were in the dim future as reasons for feminine preference.

Following this primitive courtship came the practice of the father demanding a price for his daughter, which varied with her beauty, family standing and drudging capacity. The higher the price paid in shells or hard service the prouder the primitive maiden, who would have felt disgraced to pass from her father to her husband as something worthless.

The point which I wish to accent in all this is that the primitive man paid or served for and painfully adorned himself to sue for the primitive woman, and that her industry, patience and contrivance gave her a value quite equal, if not greater than she has possessed in subsequent states of society.

The conclusion of Westermarck in the end is: "There is no doubt that under more primitive conditions woman was more free to choose than she is now among the lower races." Havelock Ellis gives woman a higher place in physical evolution than man. Her arms are shorter, her jaw less protruding and her face smaller in comparison to her head, these things suggesting greater difference between her and the ape than between man and the ape.

Miss Severance, the woman of ready thought in all the discussions, had something to offer. She said:

"The primitive woman by tradition is credited with the invention of the needle, the basket and the spindle. The needle may have been only a thorn, the basket a leaf, and the spindle a smooth stick. But withal she was the first adapter of means to ends. It may have been that man made the first bread, but we can hardly think that the bread was of angelic origin. I have no doubt that the primitive woman made the first bread by grinding acorns and baking them. She may also have been the first planter, digging holes with her fingers and dropping in the seeds that were to prove the foundation of the harvest, the orchards and the wheat fields of later times."

"I have seen the primitive woman exhibit her good points in other lines," remarked Mrs. Blewell, "and was much touched by it. A little Indian boy was dying of consumption. He coughed once when I was visiting him, and needed to expectorate. Two old Indian women passed him a cuspidor, an old woman holding a handkerchief between the vessel and myself. These Indians were diggers. Yet this is only one of countless instances of delicacy and refinement among them."

Mrs. Marshall had a little personal observation to relate.

"While way up in the Sierras last summer," she said, "I saw an Indian riding a horse and beside him walked the woman carrying a pappoose and a large supply of household stuff, but he had nothing to carry."

Mrs. Nellie Blessing Eyster, a woman known as a writer and a suffragist leader, discussed woman, "In Savagery," a subject that she treated in the following way:

"I do not wonder that the ship carpenter carves the head of a women on the prow of his vessel nor that railroad appliances and locomotives are addressed as she, for woman in savagery was the first beast of burden of the earth. From her back to the stately ship and the flying steamcar lies the evolution of all that is involved in the word 'transportation,' or 'the carrying industry,' an act that has sent our race exploring and possessing the whole earth. Nor do I wonder that 'that great perverter of the plastic tendencies of clay, 'the potter's wheel, was described by the poet as 'Twirling on her axis, and ever as she turns new forms of beauty doth create.' For women in savagery were the first ceramic artisans and developed all the technique, the forms and the uses of the pottery of to-day.

"Between the Eskimo woman at Point Barrow and the Temple of Vesta at Rome, between the arid plains of Arizona and New Mexico and the Prytaneum at Athens, lie leagues of distance, but between the rude soapstone lamp of the former and the exquisite vases which adorn the altars of the latter are the links of the ceramic art as invented by women in savagery.

"Women in savagery were the first weavers. Centuries before the classical Penelope wove the famous web by which she saved her wifely honor, the Carib women of South Africa, the aborigines of America, Polynesia of Australia, the squaws of Navajo, the Indians of California, in brief, the women in savagery everywhere, had invented the textile industry known as basketry and weaving, and even before them had come the mothers of the fates, spinning threads, drawing them out and cutting them off.

"That climax of modern womanhood, the fine lady, who by her personal grooming and intellectual refinement is an ideal of supreme art in looks and behavior, had her beginning in savagery. In savagery women are the hair-cutters, the shavers and tattoers, and this characteristic struggle for beauty in every direction, by every woman, had a most refining effect upon society in its infancy. In the conservation of the history of language woman has played an important part through her knowledge of folk lore. In all nursery rhymes and riddles and jingles bits of ancient philology and traditional wisdom have been transmitted for centuries. As a patron of religion women in savagery have enriched tribal and national mythologies with elements peculiar to our own modern ideas of heaven. As a proof of the strong and strange survival of this ancient fancy the statue of Crawford's armed Liberty on the dome of the Capitol in Washington to-day is called by the American people the Goddess of Liberty.

"At this era of American women's political inequality it is a cold satire. The lowliest of the lowly to-day are the Andaman Islanders, yet our boasted civilization may learn a lesson from them; for says the highest English authority, 'So far as the contract of marriage being regarded as a temporary arrangement, to be set aside at the will of either party, no incompatibility of temper or other cause is allowed to dissolve the union, and, while bigamy, polygamy, polyandry and divorce are unknown, conjugal infidelity is not the exception, but the rule, and matrimonial differences are soon settled without the intervention of friends.'"

"Among the Wyandottes, the Mohawks and Iroquois the social organizations form groups, all of which are recognized, viz.,: the family, the gens, the phraty and the tribe. The head of the family is the woman. When a woman is installed as councilor a feast is prepared by the gens to which she belongs. She is painted and dressed in her best attire, and the gentil chaplet of feathers is placed upon her head by the sachem of the tribe, who announces in a solemn manner that this woman has been chosen a councilor. The councils are between the sexes, no distinction being made.

"The tribal council is held regularly on the night of the full moon and conducted with great ceremony. Such are the organic functions of tribal government in savagery, the object being to preserve rights and enforce the performance of duties.

"Ferocious, wild, uncultivated, untamed, untaught, uncivilized, unpolished, rude, heathenish, cruel, inhuman, fierce, pitiless, unmerciful, atrocious—all these are synonyms for savagery, and yet the phrase "woman in savagery" seems a paradox in that connection.

"The road from the woman in savagery to the fin de siecle queen of society is long indeed. Who can estimate its countless miles of toilsome travel, its pitiless, patient plodding and its journeyings to and fro across the swelling Jordans of prejudice and ignorance? The maternal instinct, the strong back, the deft hand, the instinctive aversion to aggressive employment, the conservative spirit were there in flower.

"The phrase the survival of the fittest refers generally to plants and animals; but there is a higher law as well as a lower one of the survival of the fittest, and the emancipation and exaltation of women is always the synonym of progress. All the social fabrics of the world are built round her. Both web and woof are as yet sadly imperfect, but the thought of imperfection lies behind them. Thoughts are things. God help her to preserve her holy ideas.

"Savage woman," remarked Miss Severance, "was innately honest before she became contaminated by traders of the plains. A trader was asked by a squaw to lend her a shirt pattern, as she wished to gamble, for among those Indians shirt patterns were standard currency—no silver question bothered them. Well, that squaw returned later in the night with two shirt patterns as a result of her gambling. That might have been considered gambling with a purpose."

Mrs. Swett told another story.

"During one of my summer vacations," she said, "I noticed the squaws gathering berries for the white traders. One of the newly married Indians tried to get his wife's wages. But she knew a thing or two, and slipped her hand in above that of her husband, clutched the money and sped off with the reward of her labor. That squaw had a good idea of woman's rights."

Mrs. E. G. Greene of Santa Cruz, a suffragist prominent in kindergarten work, took up the discussion of "Woman in Barbarism." In part she said:

In the Columbian exhibition the place of honor was occupied by the colossal statue of a young woman represented in burnished gold. In one hand she held the world, in the other the cap of emancipation or liberty. Upon her right hand stood the building devoted to the manufactures and liberal arts, upon her left the temple of agriculture. In the distance the dairy, the leather and horticulture buildings. At the extreme south of the grounds was an exhibit from the cemetery of Ancon in Peru.

One figure was of special interest in this connection—the skeleton of an ancient Peruvian woman. It was in a crouching attitude, wrapped in the customary grave-clothes, and about it were spindles, cradle-frame, pottery and dishes of vegetables with which she was familiar in her life and from which her spirit was not to be separated in her death.

The statue of liberty represents the high lights of civilization. The skeleton of the ancient woman the shadows of savagery; back in the perspective, creeping out from the shadows, the veiled woman of barbarism might be seen, enthroned in the gilded apartments of the harem, dressed in elegant attire, bedecked with jewels, lounging upon luxurious cushions, surrounded by a retinue of servants, forbidden to enter the streets unveiled or unattended; or she might be seen oppressed as a slave in service, in the abject humility of asceticism, or in the obedience of caste. Again as a queen at court and the leader or follower in battle. As the mother and toiler in the home and in the field. As an industrial factor in the family and in the tribe. As the social ruler and the ethical guide. As a builder of civilization the power behind the throne.

Herodotus tells us before the time of Mohammed women were acquired by inheritance, as live stock. The custom of buying wives not only prevailed in the early days of barbarism, but in a high state of barbaric civilization.

Mohammed paid for certain of his wives two drams of silver, a handmill, a water jar, a pillow. Mr. Layard relates that a young girl rushed into his tent one day in great despair: her mother had sold her for two sheep, two donkeys and two measures of wheat. She did not wish to marry the young man, and finally he was persuaded to take back the price and give up the maiden. Mohammedens have numerous proverbs expressive of the very low estimate they put upon woman. Dr. H. H. Jessup, in his valuable book entitled the "Women of Arabia," quotes as follows:

"Obedience to women will have to be repented of."

"The heart of woman is given to folly."

"Women are the whips of Satan."

"Alas for the poor people ruled by woman."

"Trust neither a king, a horse or a woman, for the king is insidious, the horse liable to run away, and the woman is perfidious."

Arab women have distinguished themselves by bravery hardly less than the men. Records of armed heroines frequently occur in the myths of pre-Islamic times and in authentic history 656 A. D. Ayeshah, wife of Mohammed, led an army, and this is only the first of a number of instances in which Arab amazons have taken sword in hand.

It is now customary for an Arab force to be accompanied by some courageous maiden, who, mounted on a black camel, sings verses of encouragement of her own and of insult to the opposing tribe.

In the tinseled splendor of an ancient Persian court we find Queen Vashti who discloses to us the social position of a few women in one of the early Aryan races. She had the courage to maintain the dignity of her womanhood and refuse to present herself amid the drunken revels of her husband's court.

Miss Elizabeth Upham Yates, Who, Because She Is a Ready, Entertaining Speaker, Was Brought Out From Maine to Aid the Campaign for Equal Suffrage in California. She Spoke Yesterday Afternoon About Women in China and Japan, Having Been Twice a Tourist and an Observer in Those Countries and Later a Missionary in China for Five Years.

"THE CALL'S" HEROIC AND SPLENDID ATTITUDE.

. . WOMAN'S . .

Republican State Central Club

PRESIDENT, ADDIE L. BALLOU — SECRETARY, MARGARET JONES

Room 62, 1170 Market Street

San Francisco, May 3d, 1896.

EDITOR DAILY CALL: The heroic and splendid attitude of THE CALL as champion of woman's political equality commends itself to every right-thinking man and woman in California. We are on the winning side, and the press which is earliest to come to the front will not only be in the lead but in time pride itself in its good work; others must fall into line or get terribly "left."

I have been a Sunday subscriber to THE CALL for a long time; please write me down henceforth a daily subscriber, as I cannot afford to lose any good thing your paper may say on our behalf. Scores of other women will do likewise, and remember those who remember our cause. Very respectfully yours,

Addie L. Ballou

President Woman's Republican State Central Club.

We get a further glimpse of the social customs and the position of women by the treatment of Vashti and the introduction of Esther into the court. A number of fair young maidens were brought to the King, from whom he might select a wife. These women were in the custody of Hege, the King's chamberlain and "keeper of the women." Esther pleased the King, and he made her his Queen. Her influence at court secured the liberty of her people.

The Bedouin woman has more freedom than her Arab sister. She does not wear a veil, although she sometimes throws the folds of her dress over her face when meeting a stranger man upon the highway. She walks the street arm in arm with her chief, much to the disgust of the Arabian, while the Bedouin looks down with contempt upon the poor fellahs who dwell in houses and till the soil. With a careless freedom they wander on the mountains where Moses and the Hebrews viewed the landscape o'er, and camp in places sacred to the memory of great nations.

Some of the Tartar women follow the Turkish women in matters of dress, others are dressed in garments of skins. Women largely the manufacturers and wearers of these garments. Women set up and take down the tents, pack them then with their children and valuables, join the caravan either for war, plunder, or change of home. The yell of the women in battle is the inspiration of the army. The women also care for the sick and wounded.

The only direct relation of woman to the system of polity or body of principles by which the autocratic affairs of barbarism are administered is her obedience to its requirements and her maintenance of its institutions. She is a producer of wealth, but has no voice in its distribution. In exceptional cases she stands at the head of government, and has a decisive voice in its affairs. The influence of woman in barbarism is more industrial, social and ethical than political. Exercised under the law of force, it is not always at its best.

To women it is said we owe the existence of the family. The mother and child are the unit of the first step in civilization. When woman became tired of bearing children to be swept into the common mass she gathered them about her and gave them her name; here became the nucleus of the family; and when the father could stand by her side and call the children by his name the family was established and parentage an acknowledged relation. This then is woman's first state in government; through woman the line of descent was first reckoned. She organized family life and is everywhere its central power. Out from the family grew the state. Out from family government the government of the state and of the larger family, the nation.

It was the horde of women through all ages who learned self-control under the oppression and subjection which barbaric life imposed who bequeathed to their sons and their daughters that amount of self-control and loyalty upon which a free republic can safely build.

Then woman in barbarism will pass out from the shadow into light and her stake in government will be recognized and redeemed, for she will bring to government her rich inheritance from the past—the crown and glory of the future.

"Woman in the Ancient Civilization" is the title of a most interesting paper by Mrs. George Oulton of Bouldin Island, which was read by Mrs. Edna Snell Poulson. The following synopsis will give a fair idea of the fascinating essay.

Fancy the feelings of Sir James Mackintosh when Mme. de Stael called upon him to "tell her the British Constitution in ten words," and you will understand how one might feel upon being asked to tiptoe from the first cataract to the delta of the Nile, across to the basin of the Tigris and Euphrates, thence down the Hellespont into the Ægean Sea and around to the Eternal City—grateful at not being required to pirouette over Gaul or stand Colossus-like, one foot on the Iberian Peninsula, the other on the British Isles imitating Canute—all in twenty minutes.

Were I to be asked what woman's relation to government is or has been in any period of human culture, I should answer that she maintains and always has maintained the most intimate of possible relations—that she is the government—that no one ever spoke to, or of, or from her without using the feminine personal pronoun, as for instance: Well, if England wants the earth, why let her take it if she can. Especially is this true since the era of civilization.

That government in its feminine capacity has always used men to administer her behests is only the indication that she needed muscle. She even added to this muscle a keen-edged weapon to cut her way to what she deemed right, and after the opening of our era welded thereto the cross a handle. In considering the relation of woman as to government under the early civilizations let us cast about for an initial point—a peg in the cabinet of memory, to which to attach a line for the display of those adornments of feminine character that have lent themselves to the problems of government and at the same time accentuated the charms that have claimed the attention of mankind.

In all earlier civilizations, as to-day, there have been periods when women occupied the throne. Noble pedigrees were almost invariably traced through the female line, and this may make a base line from which to proceed—furnish the initial point we seek.

Just here in the progress of culture is struck the first chord in all the later harmonies. Now life is secured and catered to and thought is winging itself in bright colored plumage so as to attract attention that its story may be heard.

No estimate of woman's worth as a ruler can be formed without finding the very point, be it in savagery, barbarism or civilization when the royal succession of tribe, clan, country or empire passed from the female line to the male—for from that moment indiscriminate paternity was abandoned and the woman was held sacred. She could now transmit with the blood of the royal line the qualities of ruler or leader, the courage of chief, and more often than not the virtues of a king. Then was the circle of the sacred fire drawn around her within which she still stands—possibly by man's selfishness, but he "builded better than he knew."

The earliest legends relate that Belus, the greatest god of Egyptian worship, cut the darkness in twain and so severed the body of the woman who ruled over chaos. This is the first mention of a feminine ruler, and she was a failure, for she had never been able to reduce her realm to order. After cutting the woman in two he cut his own head off and the trickling drops mingling with the earth to form man. Here man is the afterthought. He still thinks that he is the result of some second and better thought.

The sun god Ra was so solicitous for the royal succession as to give it his personal attention when he feared that carelessness or caprice might taint the blood—therefore daughters as well as sons were held capable of transmitting the royal degree and name. If it be true that a nation's civilization may be estimated by the more or less lofty position it accords its women the Egyptians surpassed all other ancient peoples. With the second dynasty we learn that there was a law passed that women could hold the sovereign power.

Queen Nicrotis was the builder of the third pyramid—the first of double design (might have known it, cries the misogynist). Her historical character has been lost in a succession of legends. This double designer is said by some to be the most ancient form of the story of Cinderella.

In Moses' command to read and explain the law to all people woman was included by name. In the exclamation of Deborah, the prophetess and judge, we see where she gets her authority. "The Lord made me have dominion over the mighty." She calls herself a "Mother in Israel," and by a wise administration of her power of prophetic command gives the land rest for forty years.

But for the stop-watch one would like to dwell on some of the attributes of Sarah, Miriam, Deborah, Abigail, Huldah and Esther, not forgetting Jezebel, that vigorous wife or a purling imbecile, whose characterization we should like to translate by some other term than termagant, as we are quite convinced that the need produced the instrument. From Sarah to Esther the difference is as wide as from earth to a star. Sarah was a princess over peoples, Esther was a radiant beauty to a Persian King—a star to her people, but a single star, not a constellation—neither a "Cross" to her husband nor a "Great Bear" to any one else. Sarah ruled in and of herself, Esther in and by means of her influence.

The Assyrian Empire was founded by Ninus and Semiramis. One skips, for the nonce, the part of the history relating to Ninus and the son Ninyas to center the attention on Semiramis. We see that she cannot be all a myth, as earth works bear the stamp of her fine hand. Writing was well advanced and architecture had a permanent place as an expression of the degree of culture of these people.

Woman was always subordinate to the general polity and without public or political power, but the life of separation in duties and pleasures was neither flavorless to man nor colorless to woman, for their occupations were so varied—the climate demanded so much repose and there seemed so much that was supplemental in their attitude toward each other.

While the woman of Roman did exert a valiant, patriotic and heroic influence, she had less political power than the woman of the north, but more legal consideration than the Helene. Her influence in affairs was direct and important, sometimes elevating and refining. She belonged to the family more than to the community, and the State took care of her interests and provided for her welfare. In the household she was as much mistress as the man was master, yet it was as if a man should confer the title, dignity and responsibility of mistress of his household upon his child (as it is with us to-day).

Mrs. Oliphant says, in her late book on Rome, speaking of the Empress Agnes, that "there is nothing that women have done so well as in the great art of government."

The wit might add thereto the comment that the reason is that she accepts responsibility in her very best mood—the imperative.

Without wishing to trench upon the province of the preacher, which is mainly to dilute a dogma, we must in conclusion exhort woman to let her inlook be honest and her expression a reflection of that, so that in government, be it of self, or nursery, or home, or country, she may refute the cynic who says that when women rule well it is due to sound masculine advice, and when man has ruled badly it is frequently due to baneful female influence.

To sugar that pill I have endeavored to show that that inconsiderate and inconsiderable quantity, woman, has left an impress, though never so slight, upon governmental systems.

The morning session then adjourned.

AFTERNOON SESSION.

Woman Viewed as She Is in China, Japan and India, and From Other Standpoints.

Miss Elizabeth N. Yates of Maine opened the afternoon session with an admirable paper on "Woman in China and Japan." Among other things, she said:

We find in Japan, one of the most picturesque isles of the sea, a very picturesque class of women. The women of that nation have had better advantages than the women of other oriental nations, and as a result they have been the mothers of a noble type of men. For centuries they have had the advantages of education.

Way back in history, almost a mythical tradition, there was a Joan of Arc in Japan, the wife of an Emperor. The story goes that it was conceded the Emperor was not considered good enough for her.

She fitted out a military expedition, tradition goes, and discovered Korea, and while there made such an impression upon that people that they pleaded with her to remain there as their queen. It was her son that afterward became a great military leader in Japan.

The present Empress of Japan has encouraged the foundation of training schools, orphanages and asylums; she is a great good woman. Latterly the Empresses of Japan has appeared in the royal processions side by side with the Emperors, and not following behind them as in former times.

The Japanese have an excellent school system. The wife of one of the great military leaders in the recent war against China was a graduate of Vassar College, and she was a great aid in counseling her husband.

With all the advances made by Japan in civilization in the last century the general progress has not been so great as the progress in the development of her women.

The ignorance of the average Chinaman concerning America is only equaled by the ignorance of the average American regarding China. Here we see only the hewers of wood and the drawers of water. As for the Chinese women whom we find in this country, they are generally-speaking, mental blanks.

But in history we find noted several illustrious Chinese women of letters.

The first book ever written on the higher education of woman was by Pan Gow, a Chinese woman, who also completed the annals of the empire, which had been commenced by her brother. The Empress Ann, in recent times, is a luminous example of the high-minded Chinese woman. Councilors of State deferred to her judgment, and it is related that the Emperor once made nine prostrations before her, which is considered the highest honor which can be given to a human being.

An impression prevails that female infants born in China have their necks wrung as soon as they come into the world. This is a great error. There is in the south of China a very poor district in which the killing of children is said to be more or less frequent. Yet I doubt whether there is not more infanticide in China than in this country.

The mothers choose the wives for their sons and they complain in their old age that they have distasteful daughters-in-law. The Chinaman has no right to take his wife away from the home of his mother.

In China they have a society called the "Society of Heavenly Feet," and they have often asked the missionaries why the English do not have a "Society of Heavenly Waists."

The women of Japan and China have their literary societies.

I shall close with the message to-day of the Boston Sorosis to the women of Japan and China: "Tell them the world was made for women, too." As the world opens up for us I am glad to say it is broadening up for them, too.

"The Chinese woman," said Miss Yates, in answer to a question by Miss Severance, "like the American woman, has no legal claim upon the community property. Like her sister here she gives her all to her husband, and in return he dresses her, clothes her and physics her as he thinks fit."

"In what capacity did you visit China and Japan?" asked a woman in the audience.

"I was twice in Japan and China as a tourist, and lived five years in China as a missionary," answered Miss Yates, simply, amid much applause.

In answer to another question, Miss Yates said:

"Among the peasant class in Japan the woman works side by side with her husband and eats at the same table with him on a basis of equality, but as the social scale is ascended, the man becomes a figure of greater relative importance than the woman."

The discussion then became general, and much interest was shown in the subject.

Miss Sarah D. Hamlin of this City, and for several years a resident in India and a student of the social conditions of that most conservative Oriental country, spoke of "Women in India." She said in part:

India, like other Oriental countries, is sadly lacking in historic records. In their place is a confused mass of legends, traditions, customs and religious laws, which must be read between the lines for the story of historic development. To the outside world India was known in a vague, half-fabulous manner in the time of Homer, but it was Alexander the Great who introduced India to the western world through his invasion in 327 B. C. The accounts of that date agree remarkably with the conditions of life in India at the present time, in spite of foreign conquests, the infusion of alien blood and the wearing effects of twenty-two centuries. Rome and her provinces were familiar with the brocades, fine muslins, silks, gems, spices and many more of the natural productions and manufactures of India, but they added nothing to historic lore. There is no doubt that early Christianity planted her standard in India by means of Syrian missionaries, though tradition assigns the honor to St. Thomas, the doubting Apostle. A flourishing commerce arose between Venice and other Italian republics with India through the so-called Dark Ages of European history.

The difficulty in considering this subject is great because of the multiplicity of castes, religions, languages, social customs and races; because of differences due to the climate and geography of this vast region and because India is a land of contradictions and inconsistencies. What is true of one district may not be true of any other, and the laws of one community may be the opposite of those of another within sight. India is the camping-ground of differences of belief, the home of contrarities, the nursery of hair-splitting casuistry, the place of the strongest accentuation of minute differences in habits of life and thought. Beneath all this, however, is a system to which all seek to adapt themselves, and that is the religious and social system imposed by the Brahmin priesthood, without a knowledge of which no one can form a conception of Indian life and history.

In the sixth century, B. C., Buddhism and kindred reformed religions entered like a wedge into the great social and religious structure built up by Brahminism. The life of Buddha was a typical one, based on the Indian ideal of the noble life. He found, however, that the path of salvation did not lie in the old asceticism, but in the nobler type of the preacher, striving to bring deliverance to others. To his banner flocked all classes of people, even women, for in his religion women were permitted to become nuns, though no woman could ever attain to Buddhahood without being born again as a man.

It was not without a struggle that Gautama permitted the order of nuns, such was the stigma attached to unmarried women in India. It is related that women were indebted to the intercession of a monk, Gautama's cousin Ananda, for permission to found an order and that Buddha's nurse became the first nun. Yet when Ananda asked, "How are we monks to behave when we see women?" Gautama replied, "Don't see them." "But if we should see them, what are we to do?" "Don't speak to them." "But if they should speak to us, what then?" "Let your thoughts be fixed in deep meditation and make no reply."

Among other women of India are the Parsees and Ben Israeli. Although they enjoy a greater degree of freedom than the high-caste women, yet it has always been true that the proud Jew or Parsee could thank God that he did not make him a woman, and she would most humbly thank God that he did not make her anything worse, while the proverbs of both Hindoos and Mohammedans are full of the most abominable gibes about woman's inferiority to man, regarding her as an unmitigated evil, but the greatest evil of all being that she is necessary.

There is, however, a dark side, and every reform in India begins with some reference to the abuses which woman suffers in connection with infant marriage, enforced widowhood, and her illiteracy.

In spite of the restrictions of caste and custom, of law and religion, I wish to say that I have found women nowhere a greater power behind the throne" than in India. But, as I have already said, India is a land of contradictions, and side by side with all that is most pure and lofty and holy in life are the most cruel and degrading superstitions.

The women of India are, however, their greatest conservators, the strongest and bitterest opponents of reforms, although these reforms seek the amelioration of the evils from which they especially suffer. There is in the Oriental woman a submissiveness, a self-depreciation, a conservatism which seems to be the crystallization of habits of thought produced by the social system under which she lives, by the code of Manu and by the vicissitudes of her national history.

Added to this, and perhaps most important of all, is that doctrine of Brahminism, whereby woman can secure eternal blessedness only so far as she conforms to all the minute regulations of her religion, whereby in the whirling cycle of births and deaths she may some time be born a man, live and die a man, and thus attain in this blessed condition, to the heaven of heavens, complete absorption in the Deity, or Nirvana.

In reply to a question from Miss Yates, Miss Hamlin explained that everywhere the Government in India is organizing schools, but very few of the women take advantage of them. Only about 6 per cent of them can read and write even their own vernacular.

Colonel Dickinson asked if the native women of India are adopting the English style of dress. The reply was that perhaps not more than one in a hundred of the women converted to Christianity wear the European dress; it is not encouraged by the missionaries.

Miss Yates remarked that she had never attempted to have the Chinese women adopt the European costume, for she believes theirs is vastly superior to ours, nor could she advise them to adopt such as her own, because the next fashion papers from America might wholly change it.

Miss Agnes Manning of this City began her paper, "Women in Northern Races," with a proud boast that she had converted Sarah B. Cooper, the president of the Woman's Congress, to the suffrage movement. Continuing, she said in part:

"Our German women are too low in the social scale," says a German writer, Jenny Hirsch, "to dream of the franchise." Our object is to lift them out of their insignificance, frivolity, poverty, misery and shame and train them for work which will make themselves and others happy.

Here is the law of Prussia: Children may not marry without the consent of their father. The mother is not even mentioned. By marriage the husband obtains control of the wife's fortune. Whatever the wife earns during her marriage belongs to the husband. The wife may not spend a cent of the fortune she brought to the husband. He may squander it as he pleases.

The Bavarian statute-book says: The law allows the husband to chastise the wife moderately. Women, with the exception of the mother and grandmother, are unfit to be guardians.

The Germanic man has been greatly shocked that his poor slavish Gretchen should aspire to the higher education. He could complacently look on at an overburdened wife and mother toiling up four stories in his cities with a load of brick and mortar on her shoulders, but for a young lady to seek to enter a college was a most unwomanly outrage on her whole sex that he was bound to prevent. Slowly, indeed, is he learning that God's justice on this earth is neither for man nor woman alone, but for both. If history teaches us one lesson more forcibly than another it is this inevitable fact—that no human being can be trusted with irresponsible power over another.

Before the dawn of Christianity the nations of the north were little better than hordes of savages. In their deep forests beyond the Rhine they lived their wild lives, knowing nothing of the civilization that veneered the surface condition of their southern neighbors. Or by the lonely shores of the Baltic, under cold, gray skies, they pursued their barbarous tasks with little to brighten the present and only a gloomy mythology to speak to them of a future. It does not require much imagination to picture the position of their women.

She knew nothing of the unrest of her little sisters in the to her unknown lands of the South. She had never even heard of the sunny isles, where women, as soon as learning had been given them, had blossomed into poetry and song, headed by that great poet that all her contemporaries united in putting her beside the greatest that Greece has known. She knew nothing of the discontent that stirred other women by the banks of the Tiber. She never knew how they combined together and even clamored at the gates of the Senate against the unjust laws forced upon them by their tyrants. The dark-eyed women of Rome were not quietly held in subjugation. Because they were barred out of the world of letters they have been unable to defend themselves from the base slanders of the corrupt writers of their time.

The Germanic woman gave no cause for complaint. She knew nothing of combination, and if it occurred to her to blame anything it was the fate that made her a woman. All liberty for her slept in the night of time. The semi-savage at her side had no conception of liberty himself. No man ever has that denies it to another. If he was rich he tyrannized over his people; if he was poor he bowed his head to the yoke. Whether rich or poor, the wife of his youth, the mother of his children, was a piece of goods, a household chattel, to do by her as he saw fit.

Alas, for the history of the human race, woman was the first to be enslaved, and she will be the last to be wholly free. Rough and rude as we see the condition of the Germanic woman, it yet never sank to the degradation that her sisters touched in the lands where the Mussulman's cruel edicts held sway. The religions invented by some man to gratify his baser animal nature from Mohammedism to Mormonism, and every shade of polygamy, have always sacrificed women by the most unjust usages.

A man in the gallery devoted some minutes to a rather caustic review of the addresses of Dr. Voorsanger and Miss Shaw on the preceding evening.

"If that learned speaker," he said, "wished to lay down the proposition that the great ideal of womanhood was a very intellectual being of fine physique, his standard is too low."

Mrs. Harland also spoke on the same lines, complimenting Miss Manning on her able paper.

A German lady said the miserable condition of German working women was due in great measure to the fact of men being obliged to serve in the army.

Miss Shaw's attention being called to the gallery man's comment on her address, she stood up for herself as follows:

"There are always reasons for things, and the German woman has had to bear a great many burdens that the German men would have borne under different military regulations. I should rather climb a ladder with a great stone on my head, be hitched with a dog in drawing loads than be a worker in the sweat-boxes of a great city like New York.

"I said that the coming woman would be physically better. Most people think women simply want the ballot. That is not it. All we want is tools to carve our way with. No woman will be perfectly developed until she is physically and intellectually developed, until she is free. Of course we must have something else besides tools; but women have been making bricks without straw since civilization began. Laws do not make us free; they keep us from getting, so, however.

"We have got to-day not only where we believe we ought to be free, but where we insist on getting free.

"There has been nothing that has made me feel how little we are removed from barbarism as that debate a few days ago in the great Methodist conference, that women had no right in that body. One thing that will be conceded to her is that she will have the right to help pay the bills.

"If woman had the proper spirit and strength of character such a condition would not be possible and man be permitted to live in ease and comfort in a community. I shall reiterate what I said last night. The woman to be will be physically developed, intellectually developed and averse to linking her life to man amenable to a more lenient law of morality than that that governs her."

The lady president read a cordial invitation addressed to the congress by the Woman's International Congress at Berlin inviting its members to a great assemblage there in the fall. After that Mrs. Mary Field of San Jose, writer, poetess and founder of the California Chautauqua Society, gave a fine paper on "Woman in Feudalism." Her essay was a masterpiece of quaint and beautiful word-painting, borrowed from the buried treasure-houses of mediæval times, and the gifted authoress was frequently interrupted during its delivery by prolonged salvos of applause.

EVENING SESSION.

The Rev. Anna Shaw Is Besieged With Questions, but Holds Her Own Right Bravely.

"Sardines in a box" is a very trite comparison; yet that simile suggested itself to every one at last night's session of the congress.

Miss Anthony was present in a throne-like chair draped with snowy fur, and looked every inch the queen that she is. She took occasion to say some very nice things about THE CALL, while Miss Shaw was kept busy answering the strange queries found in the question-box. There was only one essay read, but in the opinion of an enthusiastic admirer it was "worth twenty."

"Mrs. President and ladies," began Charles A. Murdock of this City, "and I think I address this audience so advisedly. Heretofore we have been told that woman embraces man [laughter], and I have no doubt that a great many of you since the action of the Republican

A GOOD WISH.

UNITARIAN CHURCH,
Rev. E. F. Dinsmore, Minister.

Santa Barbara, Calif., May 4th 1896

Mr. Chas. M. Shortridge—
Dear Sir—

"The Call" for May 3d just reed & I desire to express my pleasure at the stand taken for Woman's Suffrage & my earnest hope that 100,000 subscribers may be gained thereby as an expression of approbation on the part of every lover of Justice this Coast.

Cordially Yours
E. F. Dinsmore

PROUD OF "THE CALL."

The Call's endorsement of Woman Suffrage, is most gratifying to every woman who is advocating the cause.

This action places the Call on record, as being the first great Daily" to espouse the cause of Woman's enfranchisement pending the issue, in any State.

We are proud of the Call, and highly appreciate its good work

Abbie E. Stebbs.