



National Anti-Slavery Standard.

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GRACE GREENWOOD ON WOMAN'S RIGHTS.

A LETTER TO MR. HORACE GREELY.

DEAR MR. GREELY:—Among the first articles of a strong diet, in the way of reading, allowed me in my convalescence from a severe illness, in my own paper, entitled, "My Notions of Woman's Rights."

I accept your first proposition, "That God created man, male and female, with clear intellect that it should therefore be reared more efficient, nobler, happier, than it otherwise could be."

As a woman, feeling all the sweet bitterness of woman's lot, knowing how her love-born mother, in her childhood, following fast upon its trials and triumphs and its life-long burden of precious care, I cling to my faith in the goodness and justice of the Creator, when all other faith falters for dear life.

I admit your second proposition, that the present relations of the sexes, involving man's supremacy, woman's dependence, are of very ancient origin indeed. Adam and Eve probably fell into them; or, if the Darwinian theory be true, they may be the honored relics of a simian period, of ladolite antiquity.

My next proposition I accept with some qualifications. The household is the peculiar "kingdom of woman," and I think that, as far as possible, all duties should be taught to women and men in that kingdom. Yet there are women of great executive ability who are not householders; and there are other women of rare intellectual gifts who absolutely cannot be housekeepers.

You seem to answer the question when you so generously say, "I affirm the right of woman to do whatever she can do well, even though her ability be unequal and not common to her sex;" but you only speak of a single class of women and men in that kingdom. Yet there are women of great executive ability who are not householders; and there are other women of rare intellectual gifts who absolutely cannot be housekeepers.

As for the right of suffrage, in the first place, I would put myself on record as an advocate for a constitutional amendment requiring an educational qualification. I would have no man or woman vote who should not be found able to write his or her name and to read the New York Tribune. I cannot share your apprehensions of the consequences of extending the right thus guarded to us.

It is not that I trust that the ballot in her hands will be cast, even in your city, for free ticket to Sing-Sing or Albany. We shall not all take to stock-gambling and legislation, to club-house life, to stamp, and the jury-box, at once. We shall not go to Congress and perdition together. Believe me, enough of us will remain at home (and keep the kettle boiling and use hot mops) to keep the good husband and father who find the soul of a true home will survive the magnanimous granting of the rights we claim. Otherwise we were disgraced indeed. Dinners will be as well cooked as in our domestic service will be so unceremonious—heartless, free will be as brightly-sung, cheerful, dressing-gown, and allippers will be as conscientious as a mamma goes quietly out on election day to vote for mayor or governor; if Miss Alice drops into the hospital clinic, and Miss Emma runs round to the lawyer's office, to take notes of a lecture on the laws of divorce, I have the cheerful faith to believe that there may still come, now and then, to paternalize, the old family miller's bill, or the "bootmaker's little account, to console him with the assurance that "lovely woman still stoops to folly."

If Mr. Smith regards himself at breakfast-time with the empty Tribune, while Mr. Smith enjoys her Tribune, I don't see why their political differences should involve them in a serious "unpleasantness," any more than the fact that Mr. Smith is a Close-Communion Baptist, while madam belongs to the "Broad church" of Dr. Bellows—in America, indeed, politics are a more vital element in American social life than religion.

THE CARLYLE AND EMERSON ASSOCIATION.

To the Editor of the Standard:

A MOVEMENT has been going on in England which promises to effect a good deal in the way of progress. The Carlyle and Emerson Association professes to call out the choicest of advanced minds by the test of appreciation of the two great men whose name it bears, and to direct and unite their combined efforts.

"The world has often beheld the achievement of associated persons, sworn to accomplish some purpose, wise or foolish, to leave the power of mind the present generation has been problem of social economy. It has seen wide classes, by a happy inspiration, practical purposes, combine to secure for themselves provision of cheap food. It has seen a league of men, with the recognition of its ideas about Reform."

"Now, my dear Mr. Greeley, could there be such an amazing American product as a female Soyer, would you rather that one of those beloved daughters of whom you speak should be that queen of cooks, than to see her second Fortin, an eloquent advocate, able to stand before a judge and jury, with a countenance modest yet unshaken, and her words defend some poor sinner in peril of her life, or to denounce the despoiler of woman's innocence and peace, the desecrator of a happy home, with some what of the power and more than the pathos of a Curran?"

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