



"TRUTH BEARS THE TORCH IN THE SEARCH FOR TRUTH."—*Lucretius.*

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## Hymn of the Republic.

[From Thomas Paine's "Land of Love and Liberty," written by him in 1791, adapted to the Era of Man, 299, A. D. 1899, by T. B. Wakeman. Set to music by E. Petersen Dunn.]

**H**AIL great Republic of the world,  
Rearing thy empire in the West,  
Where fair Columbia's flag unfurled

Gave tortured peoples scenes of rest.

CHORUS.

Be thou for ever great and free,  
Thou land of love and liberty!

Beneath each spreading, sheltering vine,  
Beside each flowery grove and spring,  
And where thy lofty mountains shine,  
Let all thy sons and daughters sing.

No more let selfish Discord prowl,  
With all her dark and hateful train;  
But while thy mighty rivers roll,  
Let freedom's Concord live and reign.

Where'er old Ocean's surges lave,  
Or where the sea an eye delights,  
There may thy Starry Banner wave:—  
CONSTELLATION of our Rights!

Let coming Ages then proclaim  
The glories of thy natal day;  
For Nations, from thy deathless fame,  
Shall learn to rule and to obey.

Let every heart thy mission heed,  
Till Peace the flag of War has furled,  
For Right and Might call us to lead  
The grander Era of the World!

## The Effect of Woman Suffrage on Questions of Morals and Religion.

BY ELIZABETH CADY STANTON.

**L**ECKY, in his late work on Democracy, expresses the opinion that the emotional nature of woman, her religious enthusiasm, would make her influence dangerous in public legislation where calm, clear judgment is needed. He quotes as illustration, the opposition of English women to vivisection, under all circumstances, even in the hands of humane, honorable physicians. They insisted that no benefit could come to the human family from such experiments, in direct opposition to the opinions of distinguished surgeons in Germany and France.

When last in England my daughter and I spent an hour with Frances Power Cobbe, the chief leader against vivisection. Her office was filled with books and pictures illustrating the cruelties of the experiments, enough to fill the hardest nature with pity and revulsion at the whole system. While sympathizing with Miss Cobbe's views and sincerely deploring all cruelties to animals, we could not believe that all physicians were conducting their experiments for their own amusement.

At the close of the interview, Miss Cobbe, turning to my daughter, said: "After all I have shown

you here today, would you shake hands with a vivisectionist?"

"Yes," she replied, "I was proud to shake hands with the great German scientist, Virchow, because he respected the ambition of a young New England girl; when all the other professors refused to admit her to their classes, he welcomed her to his lectures, required his students to treat her with courtesy, and taught her all she desired to know.

"Would you refuse to shake hands with college professors, who would thus recklessly trample on the pride and hopes of earnest young girls?"

Miss Cobbe hesitated a moment and said: "Perhaps not." "The difference between us, then," my daughter replied, "is that you appreciate the physical sufferings of the dog, while I comprehend the keener mental sufferings of the girl." "Ah, yes," I added, "if there were some instrument in the world of sorrows to measure the sufferings of women—their development rudely arrested, hopes disappointed, pride humbled, ambition crushed, aspirations perverted, crippled with fears on every side—woman's wrongs in a single generation would outweigh the sufferings of animal life for centuries. The torture of nerves and muscles is limited, compared with prolonged or oft repeated mental agonies during four score years and ten."

Lecky might further have illustrated the dangerous influence of English women in public affairs, by their persecution of Charles Parnell, M. P. They took the untenable position, that if a man's social relations were not in harmony with English law, he could not be a statesman to be trusted with public interests. He was the only man who had been able to keep the Home Rule question steadily before parliament, yet they hounded him to his grave, killed that great measure and left poor Ireland to struggle in her chains another generation.

If about to start on a dangerous voyage, one would naturally ask if the captain had skill and experience in the science of navigation, but no one would think of asking whether in social life he was governed by the moral code of England or Japan.

Many of the most liberal men in this country, who believe in self-government for women, fear, with Mr. Lecky, the effect of woman's religious bigotry on the Secular nature of our government.

The action of women in some cases has given grounds for these opinions. To hold the mirror up to women, that they may see themselves as others see them, I will give a few cases. To push what they consider a moral measure, they have sometimes acted in violation of law. In the early temperance crusade in Ohio, they walked into the drinking saloons, smashed the bottles right and left, emptied the liquor into the street, and then with hymns and prayers endeavored to impress their victims with the sacredness of their proceedings. But this was not law, though sanctified with religious enthusiasm.

Such measures coined into law, by responsible voters, would soon lead to revolution.

We had another manifestation of this dangerous enthusiasm, in the attempt to close the Chicago Exposition on Sunday. Led by the Temperance Association, 100,000 persons, chiefly women, petitioned Congress to make no appropriation to the Exposition unless the managers pledged themselves to close it on Sunday, the only day in the week the masses could enjoy it. What an outrage it would have been to close that magnificent spectacle, and drive the multitudes back into the crowded streets of the city! Yet this was the verdict of 100,000 petitioners, chiefly women.

I immediately published a leaflet in favor of opening the Exposition on Sunday, and sent it broadcast over the country. Five hundred of these leaflets, by chance, fell into the hands of one of these religious bigots, which she promptly threw into the fire.

I was surprised that she dared thus to trespass upon my friendship, but I simply said in a letter, "In tampering with my mail you are guilty of a state's prison offense, but I will not incarcerate you; I simply suggest in passing, that if you had lived in the time of Calvin, you would as readily have burned me, and thought you did God service."

There is no doubt that in their present religious bondage, the political influence of women would be against the Secular nature of our government, so carefully guarded by the fathers. They would, if possible, restore the Puritan Sabbath and sumptuary laws, and have the name of God and the Christian religion recognized in the National Constitution, thus granting privileges to one sect over another, involving no end of religious persecutions.

Admit all the danger herein set forth, shall we deny the right of self-government to women, because through ignorance they may at first abuse their power? No, no; these dangerous influences are steadily at work, reflected in every cradle, to be traced in every blind, conservative, bigoted priest, unjust judge and wily statesman, the more dangerous because unrecognized and irresponsible.

Woman's education has been left too much to the church, which has made her a devotee, training her sentiments and emotions at the expense of her reason and common sense. The state must now open to her a wider field of thought and action.

We must turn the tide of her enthusiasm from the church to the state, arouse her patriotism, awaken her interest in great public questions, on which depend the stability of the republic and the elevation of the race, instead of wasting so much time and thought on the salvation of her own soul. In her education hereafter substitute reason for blind faith, science for theological superstitions; then will our most liberal men, our scientists, scholars and statesmen find in the women of their households a reserve force for building a higher, purer civilization.

## Benefits for Injuries.

BY R. G. INGERSOLL.

**T**O render benefits for injuries is to ignore all distinctions between actions. He who treats his friends and enemies alike, has neither love nor justice. The idea of non-resistance never occurred to a man with power to protect himself. This doctrine was the child of weakness, born when resistance was impossible. To allow a crime to be committed when you can prevent it, is next to committing the crime yourself. And yet, under the banner of non-resistance, the church has shed the blood of millions, and in the folds of her sacred vestments have gleamed the daggers of assassination. With her cunning hands she wove the purple of hypocrisy and placed the crown upon the brow of crime. For a thousand years larceny held the scales of justice, while beggars scorned the princely sons of toil, and ignorant fear denounced the liberty of thought. My doctrine is this: For good, return good; for evil, return justice without admixture of revenge.—[Prose-Poems and Selections.]