

SENATOR THOMAS DAVIS AND PAULINA WRIGHT DAVIS



THOMAS DAVIS
PAULINA WRIGHT DAVIS

1806

➡ December 18, Thursday: [Thomas Davis](#) was born in Dublin, Ireland.

The Emperor Napoléon reached Warsaw, which had been under French control since November 28th.

1813

➡ August 7, Saturday: In Caracas, Simón Bolívar declared the Second Republic of Venezuela.

Paulina Kellogg was born in Bloomfield, New York.

PAULINA WRIGHT DAVIS

1817

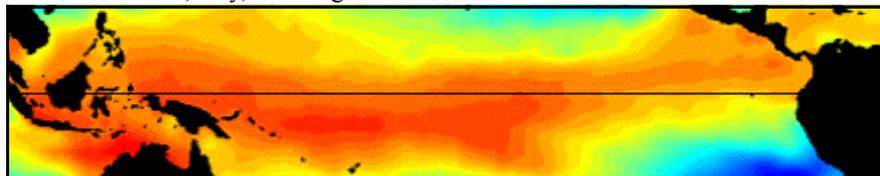
➡ After attending private schools in [Ireland](#), [Thomas Davis](#) immigrated to the United States and settled in [Providence, Rhode Island](#). He would engage in the manufacture of jewelry.

Largest Scale Global Weather Oscillations around 1817

	Southern Oscillation	South Pacific current reversal
1814	strong	warm El Niño strong
1815	absent	cold La Niña
1816	absent	cold La Niña
1817	moderate +	warm El Niño moderate +
1818	absent	cold La Niña
1819	moderate +	warm El Niño moderate +
1820	absent	cold La Niña
1821	moderate	warm El Niño moderate
1822	absent	cold La Niña
1823	absent	cold La Niña

The southern ocean / atmosphere “seesaw” links to periodic Indonesian east monsoon droughts, Australian droughts, deficient Indian summer monsoons, and deficient Ethiopian monsoon rainfall causing weak annual Nile floods. This data is presented from Tables 6.2-6.3 of Quinn, William H. “A study of Southern Oscillation-related climatic activity for AD 622-1900 incorporating Nile River flood data,” pages 119-49 in Diaz, Henry F. and Vera Markgraf, eds. EL NIÑO: HISTORICAL AND PALEOCLIMATIC ASPECTS OF THE SOUTHERN OSCILLATION. Cambridge: Cambridge UP, 1992.

The weather in [India](#) this year would be even worse than the extremely heavy rains and flooding of the year 1815, and the food situation there worsened radically. In the Western world, the food crisis in [Ireland](#) also worsened radically during this year. The “meal months” during which the old stores of [potatoes](#) had become exhausted while the new crop was not yet ready to be dug from the ground on that island would be extended far beyond the usual June, July, and August.¹



FAMINE

There would be a population migration during the traveling season of this year, but this migration, known as “[Ohio](#) fever,” was due rather to the failed crops of the previous growing season during the cold summer of 1816, rather than to the weather during this summer of 1817.

1. [Potatoes](#) are generally not fully mature in Ireland until October.



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1820

→ The parents of Paulina Kellogg having died, at the age of approximately six or seven she went to live in the home of a strict and religious aunt in LeRoy, New York.

PAULINA WRIGHT DAVIS

1833

→ Paulina Kellogg gave up her plan to become a missionary in order to get married with [Francis Wright](#), a merchant. She and her husband would be temperance activists, abolition activists, women's rights activists, etc.

PAULINA WRIGHT DAVIS

1835

→ October: Paulina Kellogg Wright and her 1st husband [Francis Wright](#) helped organize an antislavery convention in Utica, New York and were mobbed.

PAULINA WRIGHT DAVIS

1845

[Thomas Davis](#), jewelry manufacturer of [Providence](#), became a member of the [Rhode Island](#) Senate. He would serve until 1853, at which point he would be elected as a Democrat to the federal congress.

[Francis Wright](#), the 1st husband of Paulina Kellogg (Wright), died. His widow would continue to be active in reform work, and for a time would be on tour with a lecture on physiology and hygiene.

PAULINA WRIGHT DAVIS

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1849

The widow Paulina Kellogg Wright got married a 2d time, with [Thomas Davis](#), a jewelry maker and Democratic politician of [Providence, Rhode Island](#).



PAULINA WRIGHT DAVIS

1850

October: [Paulina Wright Davis](#) took the lead in planning and arranging, in Worcester, Massachusetts, the first National Woman's Rights Convention. The Reverend Thomas Wentworth Higginson signed the call to convene this convention. Paulina presided.

FEMINISM

October 23, Wednesday: According to Elizabeth Cady Stanton, speaking retrospectively in 1870, “The movement in England, as in America, may be dated from the first National Convention, held at Worcester, Mass., October, 1850.”



FEMINISM

Although [Angelina Emily Grimké Weld](#) was elected to be a member for this vital convention, it would turn out that she would be unable to attend.

Why was it that Stanton, and also Susan B. Anthony, [Friend Lucretia Mott](#), and other pioneers regarded this 1850 Convention in Worcester as the beginning of the crusade for woman’s equality? Why had it not been the 1848 meeting at Seneca Falls for which Stanton had drafted the celebrated Declaration of Sentiments and in which Mott had played such a leading role?

- The gathering at Seneca Falls had been largely a local affair as would be several others that followed, whereas by way of radical contrast this Worcester convention had attracted delegates from most of the northern states.
- Seneca Falls had sparked discussion but it was not clear in its aftermath that there was a national constituency ready to take up the cause. The attendance in response to this Worcester meeting’s Call of those who wanted to see a woman’s rights movement, and the positive reaction to its published proceedings both here and in Europe, showed that a sufficient number of women, and some men, were indeed ready.
- This 1850 convention eventuated in a set of standing committees which marked the beginnings of organized work for woman’s rights.

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The records of the convention may be studied at:

<http://www.wvhp.org/Resources/WomensRights/proceedings.html>

[Waldo Emerson](#) declined to address this convention, and continued to decline such invitations until the 1855 convention in [Boston](#), saying “I do not think it yet appears that women wish this equal share in public affairs,” meaning of course “I do not think it yet appears that we wish to grant women this equal share in public affairs.”



Were I in a sarcastic mood, I would characterize this attitude by inventing a news clipping something like the following:

His Excellency, Hon. Ralph W. Emerson, Representative of the Human Race, treated with the woman, Mrs. James Mott, for purposes of pacification and common decency.

At the beginning of the meeting a Quaker male, [Friend](#) Joseph C. Hathaway of Farmington, New York, was appointed President *pro tem*. As the meeting was getting itself properly organized, however, [Paulina Wright Davis](#) was selected as President, with [Friend](#) Joseph sitting down instead as Secretary for the meeting. At least three New York Quakers were on the body’s Central Committee — Hathaway, [Friend](#) Pliny Sexton and [Friend](#) Sarah H. Hallock, and we immediately note that although this Central Committee was by and large female, two of the three Quakes in this committee were male.

During the course of this convention [Friend Lucretia Mott](#) had occasion to straighten out Wendell Phillips, and he later commented that “she put, as she well knows how, the silken snapper on her whiplash,” that it had been “beautifully done, so the victim himself could enjoy the artistic perfection of his punishment.”

Now here is a news clipping from this period, equally legitimately offensive, which I **didn’t** make up:²



His Excellency, Gov. Ramsey and Hon. Richard W. Thompson, have been appointed Commissioners, to treat with the Sioux for the lands west of the Mississippi.



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The list of the “members” of this Convention is of interest in that it includes [Sophia Foord](#) of Dedham MA, [Sojourner Truth](#) of [Northampton](#), [Elizabeth Oakes Smith](#) the lyceum lecturer, etc. The newspaper report described Truth’s appearance as dark and “uncomely.” [Friend Lucretia Mott](#), a leader at the convention, described Truth more charitably as “the poor woman who had grown up under the curse of Slavery.” Those on the list, those who officially registered as “members” of the Convention, some 267 in all, were only a fraction of the thousands who attended one or more of the sessions. As J.G. Forman reported in the New-York [Daily Tribune](#) for October 24, 1850, “it was voted that all present be invited to take part in the discussions of the Convention, but that only those who signed the roll of membership be allowed to vote.” The process of signing probably meant that people who arrived together or sat together would have adjacent numbers in the sequence that appears in the Proceedings. This would explain the clustering of people by region and by family name:

- 1 Hannah M. Darlington Kennett Square, Pennsylvania
- 2 T.B. Elliot [Boston](#)
- 3 Antoinette L. Brown Henrietta NY
- 4 Sarah Pillsbury Concord NH
- 5 Eliza J. Kenney Salem MA
- 6 M.S. Firth Leicester MA
- 7 Oliver Dennett Portland ME
- 8 Julia A. McIntyre Charlton MA
- 9 Emily Sanford Oxford MA
- 10 H.M. Sanford Oxford MA
- 11 C.D.M. Lane Worcester
- 12 Elizabeth Firth Leicester MA
- 13 S.C. Sargent [Boston](#)
- 14 C.A.K. Ball Worcester
- 15 M.A. Thompson Worcester
- 16 Lucinda Safford Worcester
- 17 S.E. Hall Worcester
- 18 S.D. Holmes Kingston MA
- 19 Z.W. Harlow Plymouth MA
- 20 N.B. Spooner Plymouth MA
- 21 Ignatius Sargent [Boston](#)
- 22 A.B. Humphrey [Hopedale](#)
- 23 M.R. Hadwen Worcester
- 24 J.H. Shaw [Nantucket Island](#)
- 25 Diana W. Ballou [Cumberland](#) RI
- 26 Olive Darling Millville MA
- 27 M.A. Walden [Hopedale](#)
- 28 C.M. Collins Brooklyn CT
- 29 A.H. Metcalf Worcester
- 30 P.B. Cogswell Concord NH
- 31 Sarah Tyndale Philadelphia
- 32 A.P.B. Rawson Worcester
- 33 Nathaniel Barney [Nantucket Island](#)
- 34 Sarah H. Earle Worcester MA
- 35 Parker Pillsbury Concord NH
- 36 Lewis Ford Abington MA
- 37 J.T. Everett Princeton MA
- 38 Loring Moody Harwich MA
- 39 [Sojourner Truth](#) [Northampton](#)
- 40 [Friend](#) Pliny Sexton Palmyra NY
- 41 Rev. J.G. Forman W. Bridgewater MA

2. From the [Dakota Tawaxitku Kin](#), or [The Dakota Friend](#), St. Paul, Minnesota, November 1850. This word “Sioux,” incidentally, is a hopelessly offensive and alienating term, for it is short for the Ojibwa term “*nadouessioux*” or “enemy.” A better term would be “Dakota,” which in the Dakota language means “union” or “ally.” It tells you a lot about the patronizing attitude of these missionaries, that they would be willing to use an offputting term like “Sioux” in this newspaper.



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- 42 Andrew Stone M.D. Worcester
- 43 Samuel May, Jr. Leicester MA
- 44 Sarah R. May Leicester MA
- 45 Frederick Douglass Rochester NY
- 46 Charles Bigham Feltonville MA
- 47 J.T. Partridge Worcester
- 48 Eliza C. Clapp Leicester MA
- 49 Daniel Steward East Line MA
- 50 E.B. Chase Valley Falls MA
- 51 [Sophia Foord](#) Dedham MA
- 52 E.A. Clark Worcester
- 53 E.H. Taft Dedham MA
- 54 Olive W. Hastings Lancaster, Pennsylvania
- 55 Rebecca Plumly Philadelphia
- 56 S.L. Hastings Lancaster, Pennsylvania
- 57 Sophia Taft Worcester
- 58 Anna E. Ruggles Brattleboro VT
- 59 Mrs. A.E. Brown Philadelphia
- 60 Janette Jackson Philadelphia
- 61 Anna R. Cox [Pawtucket](#), Rhode Island
- 62 Cynthia P. Bliss [Providence](#)
- 63 R.M.C. Capron [Providence](#)
- 64 M.H. Mowry [Providence](#)
- 65 Mary Eddy [Hopedale](#)
- 66 Mary Abbott [Hopedale](#)
- 67 Anna E. Fish [Hopedale](#)
- 68 C.G. Munyan Worcester
- 69 Maria L. Southwick Plainfield CT
- 70 Anna Cornell Plainfield CT
- 71 S. Monroe Plainfield CT
- 72 Anna E. Price Plainfield CT
- 73 M.C. Monroe Plainfield CT
- 74 F.C. Johnson Sturbridge MA
- 75 Thomas Hill Webster MA
- 76 Elizabeth Frail Hopkinton MA
- 77 Eli Belknap Hopkinton MA
- 78 M.M. Frail Hopkinton MA
- 79 Valentine Belknap Hopkinton MA
- 80 Phebe Goodwin West Chester, Pennsylvania
- 81 Edgar Hicks Brooklyn NY
- 82 Ira Foster Canterbury NH
- 83 Effingham L. Capron Worcester
- 84 Frances H. Drake Leominster MA
- 85 Calvin Fairbanks Leominster MA
- 86 E.M. Dodge Worcester
- 87 Eliza Barney [Nantucket Island](#)
- 88 Lydia Barney [Nantucket Island](#)
- 89 Alice Jackson Avondale, Pennsylvania
- 90 G.D. Williams Leicester MA
- 91 Marian Blackwell Cincinnati OH
- 92 Elizabeth Earle Worcester
- 93 [Friend](#) Joseph C. Hathaway Farmington NY
- 94 E. Jane Alden Lowell MA
- 95 Elizabeth Dayton Lowell MA
- 96 Lima H. Ober [Boston](#)
- 97 Mrs. Lucy N. Colman Saratoga Springs NY



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- 98 Dorothy Whiting
 - 99 Emily Whiting
 - 100 Abigail Morgan
 - 101 Julia Worcester
 - 102 Mary R. Metcalf
 - 103 R.H. Ober
 - 104 D.A. Mundy
 - 105 Dr. S. Rogers
 - 106 Jacob Pierce
 - 107 Mrs. E.J. Henshaw
 - 108 Edward Southwick
 - 109 E.A. Merrick
 - 110 Mrs. C. Merrick
 - 111 Lewis E. Capen
 - 112 Joseph Carpenter
 - 113 Martha Smith
 - 114 Lucius Holmes
 - 115 Benj. Segur
 - 116 C.S. Dow
 - 117 S.L. Miller
 - 118 Isaac L. Miller
 - 119 Buel Picket
 - 120 Josiah Henshaw
 - 121 Andrew Wellington
 - 122 Louisa Gleason
 - 123 Paulina Gerry
 - 124 [Lucy Stone](#)
 - 125 Ellen Blackwell
 - 126 Mrs. Chickery
 - 127 Mrs. F.A. Pierce
 - 128 C.M. Trenor
 - 129 R.C. Capron
 - 130 Wm. Lloyd Garrison
 - 131 Emily Loveland
 - 132 Mrs. S. Worcester
 - 133 Phebe Worcester
 - 134 Adeline Worcester
 - 135 Joanna R. Ballou
 - 136 Abby H. Price
 - 137 B. Willard
 - 138 T. Poole
 - 139 M.B. Kent
 - 140 D.H. Knowlton
 - 141 E.H. Knowlton
 - 142 G. Valentine
 - 143 A. Prince
 - 144 Lydia Wilmarth
 - 145 J.G. Warren
 - 146 Mrs. E.A. Stowell
 - 147 Martin Stowell
 - 148 Mrs. E. Stamp
 - 149 C. M. Barbour
 - 150 Daniel Mitchell
 - 151 Alice H. Easton
 - 152 Anna Q.T. Parsons
 - 153 C.D. McLane
- Clintonville MA
 - Clintonville MA
 - Clinton MA
 - Milton NH
 - Worcester
 - [Boston](#)
 - [Hopedale](#)
 - Worcester
 - PA
 - W. Brookfield MA
 - Worcester
 - Princeton MA
 - Princeton MA
 - PA
 - New-York
 - Plainfield CT
 - Thompson CT
 - Thompson CT
 - Worcester
 - PA
 - PA
 - Sherman CT
 - W. Brookfield MA
 - Lexington MA
 - Worcester
 - Stoneham MA
 - West Brookfield MA
 - Cincinnati OH
 - Worcester
 - Worcester
 - Worcester
 - Worcester
 - [Boston](#)
 - Worcester
 - Worcester
 - Worcester
 - Worcester
 - MA
 - [Hopedale](#)
 - MA
 - Abington MA
 - [Boston](#)
 - Grafton MA
 - MA
 - Worcester
 - [Pawtucket](#), Rhode Island
 - [Boston](#)
 - Worcester



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- 154 W.H. Channing [Boston](#)
- 155 Wendell Phillips [Boston](#)
- 156 Abby K. Foster Worcester
- 157 S. S. Foster Worcester
- 158 [Paulina Wright Davis](#) [Providence](#)
- 159 Wm. D. Cady Warren MA
- 160 Ernestine L. Rose New-York
- 161 Mrs. J. G. Hodgden Roxbury MA
- 162 C.M. Shaw [Boston](#)
- 163 Ophelia D. Hill Worcester
- 164 Mrs. P. Allen Millbury MA
- 165 Lucy C. Dike Thompson CT
- 166 E. Goddard Worcester
- 167 M.F. Gilbert West Brookfield MA
- 168 G. Davis [Providence](#)
- 169 A.H. Johnson Worcester
- 170 W.H. Harrington Worcester
- 171 E.B. Briggs Worcester
- 172 A.C. Lackey Upton MA
- 173 Ora Ober Worcester
- 174 A. Barnes Princeton RI
- 175 Thomas Provan [Hopedale](#)
- 176 Rebecca Provan [Hopedale](#)
- 177 A.W. Thayer Worcester
- 178 M.M. Munyan Millbury MA
- 179 W.H. Johnson Worcester
- 180 Dr. S. Mowry [Chepachet](#) RI
- 181 George W. Benson [Northampton](#)
- 182 Mrs. C.M. Carter Worcester
- 183 H.S. Brigham Bolton MA
- 184 E.A. Welsh Feltonville MA
- 185 Mrs. J.H. Moore Charlton MA
- 186 Margaret S. Merrit Charlton MA
- 187 Martha Willard Charlton MA
- 188 A.N. Lamb Charlton MA
- 189 Mrs. Chaplin Worcester
- 190 Caroline Farnum
- 191 N.B. Hill Blackstone MA
- 192 K. Parsons Worcester
- 193 Jillson Worcester
- 194 E.W.K. Thompson
- 195 L. Wait [Boston](#)
- 196 Mrs. Mary G. Wright CA
- 197 F.H. Underwood Webster MA
- 198 Asa Cutler CT
- 199 J.B. Willard Westford MA
- 200 Perry Joslin Worcester
- 201 [Friend](#) Sarah H. Hallock Milton NY
- 202 Elizabeth Johnson Worcester
- 203 Seneth Smith Oxford MA
- 204 Marian Hill Webster MA
- 205 Wm. Coe Worcester
- 206 E.T. Smith Leominster MA
- 207 Mary R. Hubbard
- 208 S. Aldrich Hopkinton MA
- 209 M.A. Maynard Feltonville MA



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- 210 S.P.R.
 - 211 Anna R. Blake
 - 212 Ellen M. Prescott
 - 213 J.M. Cummings
 - 214 Nancy Fay
 - 215 M. Jane Davis
 - 216 D.R. Crandell
 - 217 E.M. Burleigh
 - 218 Sarah Chafee
 - 219 Adeline Perry
 - 220 Lydia E. Chase
 - 221 J.A. Fuller
 - 222 Sarah Prentice
 - 223 Emily Prentice
 - 224 H.N. Fairbanks
 - 225 Mrs. A. Crowl
 - 226 Dwight Tracy
 - 227 J.S. Perry
 - 228 Isaac Norcross
 - 229 M.A.W. Johnson
 - 230 Mrs. C.I.H. Nichols
 - 231 Charles Calistus Burleigh
 - 232 E.A. Parrington
 - 233 Mrs. Parrington
 - 234 Harriet F. Hunt
 - 235 Chas F. Hovey
 - 236 [Friend Lucretia Mott](#)
 - 237 Susan Fuller
 - 238 Thomas Earle
 - 239 Alice Earle
 - 240 Martha B. Earle
 - 241 Anne H. Southwick
 - 242 Joseph A. Howland
 - 243 Adeline H. Howland
 - 244 O.T. Harris
 - 245 Julia T. Harris
 - 246 John M. Spear
 - 247 E.J. Alden
 - 248 E.D. Draper
 - 249 D.R.P. Hewitt
 - 250 L.G. Wilkins
 - 251 J.H. Binney
 - 252 Mary Adams
 - 253 Anna T. Draper
 - 254 Josephine Reglar
 - 255 Anna Goulding
 - 256 Adeline S. Greene
 - 257 Silence Bigelow
 - 258 A. Wyman
 - 259 L.H. Ober
 - 260 Betsey F. Lawton
 - 261 Emma Parker
 - 262 Olive W. Hastings
 - 263 Silas Smith
 - 264 Asenath Fuller
 - 265 Denney M.F. Walker
- Feltonville MA
Monmouth ME
Monmouth ME
Worcester
Upton MA
Worcester
Worcester
Oxford MA
Leominster MA
Worcester
Worcester
Worcester
Worcester
Worcester
Worcester
Worcester
Worcester
Salem OH
Brattleboro VT
Plainfield CT
Worcester
Worcester
[Boston](#)
[Boston](#)
Philadelphia
Worcester
[Boston](#)

[Hopedale](#)
Salem MA
Salem MA
Worcester
Worcester

Worcester

[Chepachet](#) RI
Philadelphia
Lancaster MA (error?)
IO



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- 266 Eunice D.F. Pierce
- 267 Elijah Houghton

November 2, Saturday: [Caroline H. Dall](#) wrote an open letter to [Paulina Wright Davis](#), the president of the Worcester Convention, about [prostitution](#). Even before this convention had begun, John Milton Earle had editorialized in the [Massachusetts Spy](#) that the existence of widespread prostitution in American cities was the strongest possible argument for woman's rights. At the convention, the address by Abby Price would follow along a line similar to the one argued in Dall's letter. Friend [Lucretia Mott](#) would deliver a tribute to Sarah Tyndale's work among the prostitutes of Philadelphia, and the Reverend [William Henry Channing](#), the Convention's vice president, also would speak in this regard.

FEMINISM

An issue of [Chambers' Edinburgh Journal](#):

CHAMBERS' EDINBURGH JOURNAL

ISSUE OF NOVEMBER 2

November 8, Friday: Eugene Ring decided to spend the winter in Panama, and to return in the spring to the mines in California. He embarked in San Francisco on the barque *Powhatten*.

[Caroline H. Dall](#)'s open letter to Mrs. [Paulina Wright Davis](#), president of the Worcester Convention, appeared in [The Liberator](#):

Every thing is dangerous that has efficacy and vigor for its characteristics;
nothing is safe but mediocrity.

— Sydney Smith

I do not know, my dear Mrs. Davis, whether you will thank me for addressing to you the words of encouragement which I find it necessary to give to the movement lately commenced at Worcester. But it is because I feel grateful to you, whom I do not personally know, that I find it necessary to do so. I thank you for the able, prudent and graceful address with which you opened the Convention. It is of immense importance that an effort of this kind should be made in a spirit of gentleness, which shall give the immediate lie to the slanders most probable concerning it. The popular idea of such a movement is, that woman expects to be reinstated in her rights by trampling upon man's — that nothing can be claimed for her but what is stolen from him. The truth is, that woman desires merely to be left free to act according to the demands of her nature, as man is; and she desires this, not for her sake, merely, but for his. She desires it for no individual and selfish gratification, but because well convinced that the great work of civilization cannot, otherwise, go on; that the world will suffer, and its spirit grow blustering and 'mannish' for lack of the feminine elements. What she wants is not woman's rights, but human rights; not power for herself, but for her race. The popular idea is, that the women immediately engaged in this reform expect to reap personal advantages from it. The truth is, that a more thankless task was never undertaken than theirs.



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Women are shocked at those of their own sex, who speak freely of the social evils which grow out of the present condition of affairs, and husbands, brothers and lovers talk to those who love them best, as if no better motive than the love of notoriety could ever lead to such a result. No – it is our stern duty to insist upon the privilege of an education for women yet to be born, which we can never share; to claim that control over our own earning which we are, few of us, in a condition to profit by; to bear witness to an influence which the world needs, without ever hoping for a wide opportunity to exert it. And I am well aware that, in spite of the womanly tone that I desire we should preserve in doing this, there will be moments when, for the sake of our down-trodden and suffering sisters, we must needs speak stern and bitter truth. I am especially anxious that those who feel as if bound to speak in this matter should show themselves womanly and delicate, and capable of fulfilling, as they should be fulfilled, the duties of mother, wife and sister. Let no slattern seek the public gaze, claiming for a wider sphere of duty, when it may be easily seen that she is not faithful to the narrow field lying just about her. Let no scolding wife, nor impatient mother, bring her neglected home and moaning little ones before our view, by crying out for a license that she has already taken.

It does not seem to be generally understood that a woman's duty is determined by what are popularly called her rights. Men are little aware how much woman would help them bear the burden of life, if they had not themselves prescribed for her so low an ideal. It is the low ideal of woman's nature which prevails in society, that lies at the bottom of the most serious evils in it. I do not mean at this moment, snatched from hours of suffering which unfit me for any thorough discussion of the subject, to speak at length of woman's possibilities; to assert that her intellect may climb like Lucifer, yet never fall; that her voice may quell a political storm, yet never grow harsh or noisy; for I hold such questions to be of small importance. When we have given to women all the advantages of education, and the same freedom of action which are given to men, it will be time enough to discuss what they may naturally become. We cannot contravene the laws of God. Let us leave woman free; and if, in her first efforts to go alone, she trip like the nursling just out of her arms, there is no fear that she will perserveringly attempt a work for which she is too weak, or desire a field of action unsuited to her natural powers. Those who are contented with the present condition of the sex, need not dread any thing that may come after. Many women who have no desire for political influence, might be driven to exert it, if they found they could defeat a Fugitive Slave Bill, but no harm can come of investing them with open and sacred responsibility in regard to matters over which they now have a secret and dangerous power.

First of all, I am desirous that the women of this country should claim fitting provision for their own education. It is a stale truth now, that the safety of a republic depends upon the intelligence of its citizens; for the time is coming when the means of education, being wholly inefficient, the welfare of this republic, and the character of its citizens, will depend chiefly upon its mothers. Few persons know how difficult it is



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for a woman to procure an education. What is barely possible to wealth, is wholly impossible to poverty. Even men who teach mathematics and the languages to both sexes, teach them superficially to women, and take no pains to lay a solid foundation for such superstructures as they may afterward wish to rear. I speak from experience, for no money was spent on my own education, and I am, to this hour, daily mortified by its insufficiency, and the bad modes of investigation into which I was allowed to fall. If the poorer class of females in a community could receive a good education, they would be able to earn a living more successfully than they are now, and many of them would be spared lives of ignominy and sin. Now that the laws of Massachusetts have been somewhat altered with regard to property, I think that the subject next in importance is that of the rates of remuneration paid to women. It seems to me that the men and women in this country should imperatively demand, that when women do the same work as men, and are even acknowledged to do it better, they should be paid at the same rate. Why I feel particularly interested in this matter, will partly appear from the following remarks.

In every large city, there is a class of women, whose existence is a terror and reproach to the land in which they are born; whose name no modest woman is supposed to know; whose very breath is thought to poison the air of the sanctuary. I pass over the fact, so generally ignored, that there is a class of men corresponding to these women, and far viler in the sight of God, I doubt not. I avoid dwelling on the social death which is the lot of these miserable creatures, and which is often the reward of their first efforts for a better life. I know that many whom I love will blame me bitterly for speaking on this subject at all, but that blame I must bear as God permits, for I feel bound to draw your attention to a few facts. Whatever elevates woman will diminish this class; but proper remuneration for her labor would draw many from it at once, almost all, in fact, who had not reached the lowest deep. Most women, -if they dare to think about them at all,- suppose that these miserable creatures are always the victims of their own bad natures, or want of principle; that they find their life a life of pleasure, and that they would not forsake it if they could, unless under the influence of religious conviction. If such thinkers would study their own unpolluted natures more closely, they would understand the position of the despised class far better than they do; and the more intelligent and religious they themselves become, the more distinctly will they perceive, that to undertake the regeneration of such, is imperatively the duty of the women rather than the men of the community.

The facts of the matter, for which I refer you to Duchatelet in Paris, and James Talbot and Dr. Ryan in London, are these: - Nine-tenths of the women of this class in any community will be found to consist of two sub-divisions. First, those who are born to this life as naturally and inevitably as the robin is born to cleave the air. Of such are foundlings, orphans, and the children of the extremely poor, whose habits of lodging are fatal to modesty, in most instances. Second, those who began life honestly, but were compelled to sell themselves for bread. Of such are young exposed persons afraid to die, widows with



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large families dependent upon them, and single women burdened with the care of the infirm or aged. Many of this class have been known to leave this wretched life for months together, when it became possible for them to earn what is called an honest livelihood. Again, instead of leading a life of pleasure, such women suffer intensely, and twelve out of every fifteen examined testify, that they could not sustain its physical horrors without their daily dram. It is stated on good authority, that the strongest constitutions sink under this life in less than three years, and the cases are numerous in which, after a much shorter period, the victim commits suicide.

I have stated these facts to show that no woman will remain in this life who can quit it, that there is hope for those who will hold out hope to them, and to show that inadequate remuneration for honest labor is one great reason why their number is so large. In making this statement, I depend not merely on the statistics published at Paris and London, but on my own observation in New England. Many persons imagine that the horrors detailed of foreign cities find no parallel here. This is not true. The public sense of decorum in Boston drives vice into close corners, but terrible indeed would be the revelation that a Duchatelet of our own must make. Passing the other evening through a street at the North end of the city, I saw three children, under ten years of age, cuddled close together for warmth, and sound asleep on the brick pavement, at the base of building erected to store flour. Returning, at a late hour, I found, not far from them, three of the most wretched of the women alluded to. They were scantily clothed and starving. Their breaths bore witness that, even in this extremity, they had preferred their daily dram to their daily bread; yet such was their eagerness for food and rest, that they almost clutched the garments of passers by.

These children slept and these women walked within the compass of the Swedish singer's voice [Jenny Lind], and many times that night, as the latter trod their dreary round, her clear notes swelled full upon their ears, the waves of her spiritual song floated round their dishonored heads, like dreams of their far-gone childhood, and the wonderful echo of the Herdsman's Song thrilled through the soul of more than one, I doubt not, like the cattle-call of her early companions, or the twittering of the swallows under the eaves of her home. These women had no roof to call their own, and the children who slept under God's unwinking eye on that cold stone, inherit their homelessness and their sin. Such women are redeemable, and better wages or a better education would save thousands from their fate. Need I say any more to induce women to strain every nerve to secure these two ends, at least?

It has been no small satisfaction to see that the presses which had least sympathy with the late movement, have reported respectfully the proceedings of the Convention. It has pained me not a little to find that a paper like the Christian Inquirer should take a different tone in this matter, and refuse to believe that any lofty motive could have brought the pioneers in this work together. The Inquirer says that woman has 'long possessed' an equality with man. I commend that sentence to the serious consideration of the editor whose superscription it

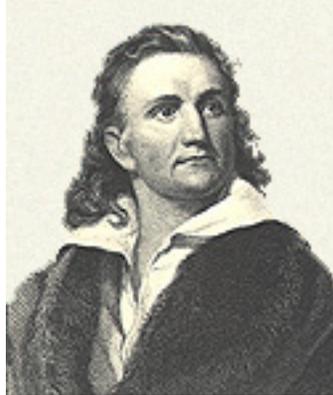
bears. It seems to me that he never could have written it, if he had seen as much of human misery as I have, if he had known what are the rights and duties of the women of the lower classes. I can understand how a woman, delicately reared and carefully protected from the rough blasts of this world, may feel, in her selfish life, but little sympathy with me in this matter; but how a minister of the gospel, or any Christian man, conversant with the bitter realities of New York and Boston, can speak harshly of any honest effort for a change, I know not. Least of all do I understand how one, who has heard the voice of Lucretia Mott or Elizabeth Fry, can believe that every woman who speaks in public weakens the position and influences of her sex. Why can he not understand the injustice of one sex prescribing the sphere and duties of the other? What would be thought of the woman, I wonder, who should so prescribe for man? Nay, God made Elizabeth Barrett to write poetry; Jenny Lind He marvelously gifted to sing it; but Lucretia Mott He just as much gifted to urge on an erring race the doctrines of personal holiness, the duty of personal philanthropy. Forgive me if I intrude upon your time, and continue to help all who are interested in this matter to be at once true to themselves and generous to others; acting calmly and quietly, yet nevertheless energetically, according to their highest convictions.

CAROLINE W.H. DALL
Boston, Nov. 2, 1850.



November 8 –50: The stillness of the woods & fields is remarkable at this season of the year. There is not even the chirp (creak) of a cricket to be heard. Of myriads of dry shrub-oak leaves, not one rustles. Your own breath can rustle them, yet the breath of heaven does not suffice to.— The trees have the aspect of waiting for winter The autumnal leaves have lost their color—they are now truly sere & dead—and the woods wear a somber color. Summer & harvest are over. The hickories—birches—chestnuts, no less than the maples have lost their leaves— The sprouts which had shot up so vigorously to repair the damage which the choppers had done have stopped short for the winter— Everything stands silent and expectant. If I listen I hear only the note of a chickadee—our most common and I may say native bird—most identified with our forests—or perchance the scream of a jay—or perchance from the solemn depths of these woods—I hear tolling far away the knell of one departed. Thought comes to fill the vacuum— As you walk however the partridge [Ruffed Grouse ■ *Bonasa umbellus* (Partridge)] still bursts away. The silent dry almost leafless—certainly fruitless woods. You wonder what cheer that bird can find in them. The partridge bursts away from the root of a shrub-oak like its own dry fruit, immortal bird! This sound still startles us. Dry golden rods now turned grey & white lint our clothes as We walk. And the drooping downy seed vessels of the epilobium remind us of the summer— Perchance you will meet with a few solitary asters in the dry fields with a little color left. The sumack is

stripped of everything but its cone of red berries



This is a peculiar season –peculiar for its stillness –the crickets have ceased their song. The few birds are well nigh silent– The tinted & gay leaves are now sere and dead and the woods wear a sombre aspect. A carpet of snow under the pines & shrub-oaks will make it look more cheerful– Very few plants have now their spring But thoughts still spring in man’s brain. There are no flowers nor berries to speak of. The grass begins to die at top– In the morning it is stiff with frost. Ice has been discovered in somebody’s tub very early this morn of the thickness of a dollar. The flies are betwixt life & death. The wasps come into the houses & settle on the walls & windows All insects go into crevices. The fly is entangled in a web and struggles vainly to escape –but there is no spider to secure him– The corner of the pane is a deserted camp.

When I lived in the woods the wasps came by thousands to my lodge in November –as to winter quarters, and settled on my –windows & on the walls over my head sometimes deterring visitors from entering– Each morning when they were numbed with cold I swept some of them out. But I did not trouble myself to get rid of them they never molested me, though they bedded with me –and they gradually disappeared into what crevices I do not know.– avoiding winter

I saw a squash-bug go slowly behind a clapboard to avoid winter –as some of these melon-seeds come up in the garden again in the spring –so some of these squash bugs come forth– The flies are for a long time in a somnambulant state– They have too little energy or vis vitae to clean their wings or heads which are covered with dust. They buzz and bump their heads against the windows or lie on their backs and that is all –two or three short spurts– One of these mornings we shall hear that Mr Minot had to break the ice to water his cow. And so it will go on till the ground freezes. If the race had never lived through a winter what would they think was coming?

Walden Pond has at last fallen a little– It has been so high over the stones quite into the bushes that walkers have been excluded from it. There has been no accessible shore– All Ponds have been high– The water stood higher than usual in the distant ponds which I visited & had never seen before. It has been a peculiar season. At Goose-Pond I notice that the birches of one years growth from the stumps standing in the water are all dead apparently killed by the water –unless like the pine they die down after springing from the stump.

It is warm somewhere anyday in the year– You will find some nook in the woods generally at midforenoon of the most blustering day where you may forget the cold. I used to resort to the North east shore of Walden where the sun reflected from the pine woods on the stoney shore made it as warm as a fireside. It is so much pleasanter and wholsomer to be warmed by the sun when you can than by a fire.

I saw today a double reflection on the pond of the cars passing –one beneath the other –occasioned –by a bright rippled streak on the surface of the water from which a second reflection sprang.

One who would study lichens must go into a new country where the rocks have not been burned.

Therien says that the Canadians say March-donc to their horses–

And that the acid fruit must be spelled painbéna– He says that the French acre or arpent is 10 perches by 10 of 18 ft each

1851

May: Burning over the burned-over region, Sojourner Truth had since February been speaking against slavery across upstate New York. The spirits indeed move in mysterious ways, for while visiting the area she was becoming entranced by table-rappings and communications with the departed.

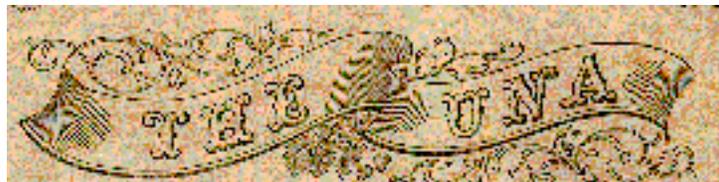
Carleton Mabee's SOJOURNER TRUTH

Pages 99-100: In Truth's time, Spiritualists played a role similar to that of "New Age" religionists in the late 1900s. The general public often ridiculed Spiritualists, and conservative churches often attacked them; Seventh Day Adventists, who were strong in Battle Creek, were among those who attacked Spiritualists, claiming they talked not to spirits of the dead but to devils. Some abolitionist-feminists such as [Friend Lucretia Mott](#), Parker Pillsbury, and Frederick Douglass were skeptical of Spiritualists. Others tended to avoid identifying with them because they did not wish to antagonize the conventional church. But many abolitionist-feminists, including William Lloyd Garrison, [Lucy Stone](#), and [Paulina Wright Davis](#), despite being dubious of certain claims by particular Spiritualists, tended to believe that spiritualism not only reinforced the Christian belief in immortality, but also was a progressive development that went hand in hand with efforts to improve the status of blacks and of women. By the late 1850s most of the Progressive Friends—a movement especially of dissident Quakers in which Truth and many of her friends took part, in Battle Creek, Rochester, and elsewhere—had accepted spiritualism. By the 1860s the intermingling of Progressive Friends and Spiritualists was so pervasive that it was hard to tell them apart.

SPIRITUALISM

1853

February 1, Tuesday: [Paulina Wright Davis's](#) [The Una](#) began publication out of [Providence, Rhode Island](#) and Washington DC:



The masthead proclaimed it "A Paper Devoted to the Elevation of Women." This was among the 1st such periodicals (Amelia Bloomer had begun her temperance newspaper [The Lily](#) in 1849) and was definitely the



1st to be owned, edited, and published by a woman. The periodical would be printed for a couple of years before collapsing in 1855 due to lack of funds.

FEMINISM



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March 4, Friday morning The name of former Senator and Congressman [Franklin Pierce](#), a heroic officer of a volunteer brigade in the successful war upon [Mexico](#), had not been placed in nomination at the national convention of his Democratic party until the 35th polling of its delegates, and he had not become their chosen candidate until their 49th ballot (it is almost as if they were aware that he had been rather totally ineffective during that conflict, displaying little more ability than the ability to fall off a horse). Nevertheless on this morning he became President of the United States of America (until March 3, 1857). It was snowing. Although a commemorative copper token was struck,



there would be no inaugural fete because officially he was in mourning, his only child Ben having been killed  in that railroad car accident of January 6th.

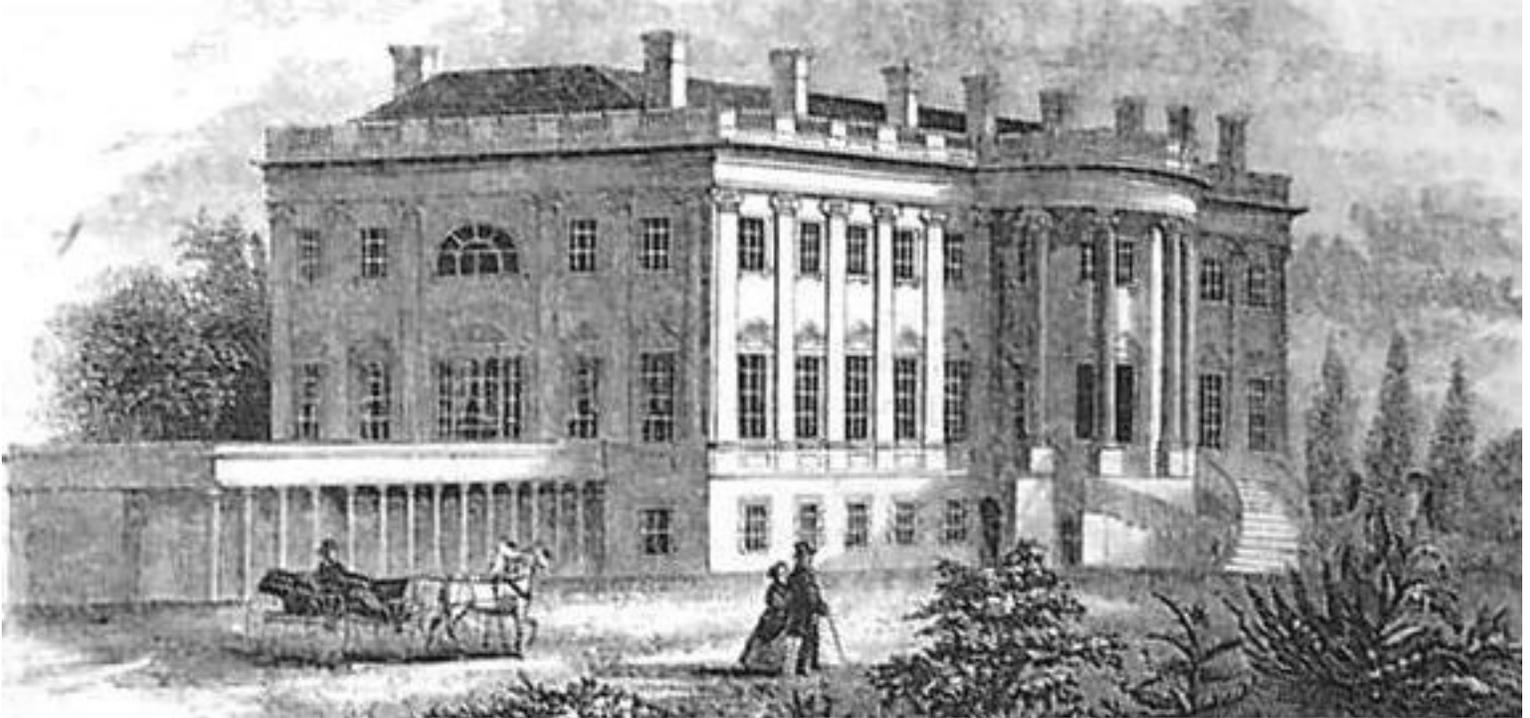


(Mrs. Pierce would be sitting out his presidency at home in New Hampshire in mourning; she would never

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visit the White House.)



When Chief Justice Roger Taney came to administer the oath of office as President of the United States of America on the East Portico of the Capitol, this gent who had never caviled at the thought of killing other humans, who would earn fame as one of our very worst presidents, due to his religious scruples quailed at the term “swear” and chose, rather, to “affirm” that he would perform his duties in his new office. He would go down in history not only as incompetent but also as our only president to affirm, rather than swear, his oath of office.³



My Countrymen: It is a relief to feel that no heart but my own
3. Oh, give us a break please!



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can know the personal regret and bitter sorrow over which I have been borne to a position so suitable for others rather than desirable for myself. The circumstances under which I have been called for a limited period to preside over the destinies of the Republic fill me with a profound sense of responsibility, but with nothing like shrinking apprehension. I repair to the post assigned me not as to one sought, but in obedience to the unsolicited expression of your will, answerable only for a fearless, faithful, and diligent exercise of my best powers. I ought to be, and am, truly grateful for the rare manifestation of the nation's confidence; but this, so far from lightening my obligations, only adds to their weight. You have summoned me in my weakness; you must sustain me by your strength. When looking for the fulfillment of reasonable requirements, you will not be unmindful of the great changes which have occurred, even within the last quarter of a century, and the consequent augmentation and complexity of duties imposed in the administration both of your home and foreign affairs. Whether the elements of inherent force in the Republic have kept pace with its unparalleled progression in territory, population, and wealth has been the subject of earnest thought and discussion on both sides of the ocean. Less than sixty-four years ago the Father of his Country made "the" then "recent accession of the important State of North Carolina to the Constitution of the United States" one of the subjects of his special congratulation. At that moment, however, when the agitation consequent upon the Revolutionary struggle had hardly subsided, when we were just emerging from the weakness and embarrassments of the Confederation, there was an evident consciousness of vigor equal to the great mission so wisely and bravely fulfilled by our fathers. It was not a presumptuous assurance, but a calm faith, springing from a clear view of the sources of power in a government constituted like ours. It is no paradox to say that although comparatively weak the new-born nation was intrinsically strong. Inconsiderable in population and apparent resources, it was upheld by a broad and intelligent comprehension of rights and an all-pervading purpose to maintain them, stronger than armaments. It came from the furnace of the Revolution, tempered to the necessities of the times. The thoughts of the men of that day were as practical as their sentiments were patriotic. They wasted no portion of their energies upon idle and delusive speculations, but with a firm and fearless step advanced beyond the governmental landmarks which had hitherto circumscribed the limits of human freedom and planted their standard, where it has stood against dangers which have threatened from abroad, and internal agitation, which has at times fearfully menaced at home. They proved themselves equal to the solution of the great problem, to understand which their minds had been illuminated by the dawning lights of the Revolution. The object sought was not a thing dreamed of; it was a thing realized. They had exhibited only the power to achieve, but, what all history affirms to be so much more unusual, the capacity to maintain. The oppressed throughout the world from that day to the present have turned their eyes hitherward, not to find those lights extinguished or to fear lest they should wane, but to be constantly cheered by their steady and increasing radiance. In this our country has, in my judgment,



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thus far fulfilled its highest duty to suffering humanity. It has spoken and will continue to speak, not only by its words, but by its acts, the language of sympathy, encouragement, and hope to those who earnestly listen to tones which pronounce for the largest rational liberty. But after all, the most animating encouragement and potent appeal for freedom will be its own history—its trials and its triumphs. Preeminently, the power of our advocacy reposes in our example; but no example, be it remembered, can be powerful for lasting good, whatever apparent advantages may be gained, which is not based upon eternal principles of right and justice. Our fathers decided for themselves, both upon the hour to declare and the hour to strike. They were their own judges of the circumstances under which it became them to pledge to each other "their lives, their fortunes, and their sacred honor" for the acquisition of the priceless inheritance transmitted to us. The energy with which that great conflict was opened and, under the guidance of a manifest and beneficent Providence the uncomplaining endurance with which it was prosecuted to its consummation were only surpassed by the wisdom and patriotic spirit of concession which characterized all the counsels of the early fathers. One of the most impressive evidences of that wisdom is to be found in the fact that the actual working of our system has dispelled a degree of solicitude which at the outset disturbed bold hearts and far-reaching intellects. The apprehension of dangers from extended territory, multiplied States, accumulated wealth, and augmented population has proved to be unfounded. The stars upon your banner have become nearly threefold their original number; your densely populated possessions skirt the shores of the two great oceans; and yet this vast increase of people and territory has not only shown itself compatible with the harmonious action of the States and Federal Government in their respective constitutional spheres, but has afforded an additional guaranty of the strength and integrity of both. With an experience thus suggestive and cheering, the policy of my Administration will not be controlled by any timid forebodings of evil from expansion. Indeed, it is not to be disguised that our attitude as a nation and our position on the globe render the acquisition of certain possessions not within our jurisdiction eminently important for our protection, if not in the future essential for the preservation of the rights of commerce and the peace of the world. Should they be obtained, it will be through no grasping spirit, but with a view to obvious national interest and security, and in a manner entirely consistent with the strictest observance of national faith. We have nothing in our history or position to invite aggression; we have everything to beckon us to the cultivation of relations of peace and amity with all nations. Purposes, therefore, at once just and pacific will be significantly marked in the conduct of our foreign affairs. I intend that my Administration shall leave no blot upon our fair record, and trust I may safely give the assurance that no act within the legitimate scope of my constitutional control will be tolerated on the part of any portion of our citizens which can not challenge a ready justification before the tribunal of the civilized world. An Administration would be unworthy of confidence at home or respect abroad should it cease



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to be influenced by the conviction that no apparent advantage can be purchased at a price so dear as that of national wrong or dishonor. It is not your privilege as a nation to speak of a distant past. The striking incidents of your history, replete with instruction and furnishing abundant grounds for hopeful confidence, are comprised in a period comparatively brief. But if your past is limited, your future is boundless. Its obligations through the unexplored pathway of advancement, and will be limitless as duration. Hence a sound and comprehensive policy should embrace not less the distant future than the urgent present. The great objects of our pursuit as a people are best to be attained by peace, and are entirely consistent with the tranquillity and interests of the rest of mankind. With the neighboring nations upon our continent we should cultivate kindly and fraternal relations. We can desire nothing in regard to them so much as to see them consolidate their strength and pursue the paths of prosperity and happiness. If in the course of their growth we should open new channels of trade and create additional facilities for friendly intercourse, the benefits realized will be equal and mutual. Of the complicated European systems of national polity we have heretofore been independent. From their wars, their tumults, and anxieties we have been, happily, almost entirely exempt. Whilst these are confined to the nations which gave them existence, and within their legitimate jurisdiction, they can not affect us except as they appeal to our sympathies in the cause of human freedom and universal advancement. But the vast interests of commerce are common to all mankind, and the advantages of trade and international intercourse must always present a noble field for the moral influence of a great people. With these views firmly and honestly carried out, we have a right to expect, and shall under all circumstances require, prompt reciprocity. The rights which belong to us as a nation are not alone to be regarded, but those which pertain to every citizen in his individual capacity, at home and abroad, must be sacredly maintained. So long as he can discern every star in its place upon that ensign, without wealth to purchase for him preferment or title to secure for him place, it will be his privilege, and must be his acknowledged right, to stand unabashed even in the presence of princes, with a proud consciousness that he is himself one of a nation of sovereigns and that he can not in legitimate pursuit wander so far from home that the agent whom he shall leave behind in the place which I now occupy will not see that no rude hand of power or tyrannical passion is laid upon him with impunity. He must realize that upon every sea and on every soil where our enterprise may rightfully seek the protection of our flag American citizenship is an inviolable panoply for the security of American rights. And in this connection it can hardly be necessary to reaffirm a principle which should now be regarded as fundamental. The rights, security, and repose of this Confederacy reject the idea of interference or colonization on this side of the ocean by any foreign power beyond present jurisdiction as utterly inadmissible. The opportunities of observation furnished by my brief experience as a soldier confirmed in my own mind the opinion, entertained and acted upon by others from the formation of the Government, that the



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maintenance of large standing armies in our country would be not only dangerous, but unnecessary. They also illustrated the importance—I might well say the absolute necessity—of the military science and practical skill furnished in such an eminent degree by the institution which has made your Army what it is, under the discipline and instruction of officers not more distinguished for their solid attainments, gallantry, and devotion to the public service than for unobtrusive bearing and high moral tone. The Army as organized must be the nucleus around which in every time of need the strength of your military power, the sure bulwark of your defense—a national militia—may be readily formed into a well-disciplined and efficient organization. And the skill and self-devotion of the Navy assure you that you may take the performance of the past as a pledge for the future, and may confidently expect that the flag which has waved its untarnished folds over every sea will still float in undiminished honor. But these, like many other subjects, will be appropriately brought at a future time to the attention of the coordinate branches of the Government, to which I shall always look with profound respect and with trustful confidence that they will accord to me the aid and support which I shall so much need and which their experience and wisdom will readily suggest. In the administration of domestic affairs you expect a devoted integrity in the public service and an observance of rigid economy in all departments, so marked as never justly to be questioned. If this reasonable expectation be not realized, I frankly confess that one of your leading hopes is doomed to disappointment, and that my efforts in a very important particular must result in a humiliating failure. Offices can be properly regarded only in the light of aids for the accomplishment of these objects, and as occupancy can confer no prerogative nor importunate desire for preferment any claim, the public interest imperatively demands that they be considered with sole reference to the duties to be performed. Good citizens may well claim the protection of good laws and the benign influence of good government, but a claim for office is what the people of a republic should never recognize. No reasonable man of any party will expect the Administration to be so regardless of its responsibility and of the obvious elements of success as to retain persons known to be under the influence of political hostility and partisan prejudice in positions which will require not only severe labor, but cordial cooperation. Having no implied engagements to ratify, no rewards to bestow, no resentments to remember, and no personal wishes to consult in selections for official station, I shall fulfill this difficult and delicate trust, admitting no motive as worthy either of my character or position which does not contemplate an efficient discharge of duty and the best interests of my country. I acknowledge my obligations to the masses of my countrymen, and to them alone. Higher objects than personal aggrandizement gave direction and energy to their exertions in the late canvass, and they shall not be disappointed. They require at my hands diligence, integrity, and capacity wherever there are duties to be performed. Without these qualities in their public servants, more stringent laws for the prevention or punishment of fraud, negligence, and speculation will be vain. With them



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they will be unnecessary. But these are not the only points to which you look for vigilant watchfulness. The dangers of a concentration of all power in the general government of a confederacy so vast as ours are too obvious to be disregarded. You have a right, therefore, to expect your agents in every department to regard strictly the limits imposed upon them by the Constitution of the United States. The great scheme of our constitutional liberty rests upon a proper distribution of power between the State and Federal authorities, and experience has shown that the harmony and happiness of our people must depend upon a just discrimination between the separate rights and responsibilities of the States and your common rights and obligations under the General Government; and here, in my opinion, are the considerations which should form the true basis of future concord in regard to the questions which have most seriously disturbed public tranquillity. If the Federal Government will confine itself to the exercise of powers clearly granted by the Constitution, it can hardly happen that its action upon any question should endanger the institutions of the States or interfere with their right to manage matters strictly domestic according to the will of their own people. In expressing briefly my views upon an important subject rich has recently agitated the nation to almost a fearful degree, I am moved by no other impulse than a most earnest desire for the perpetuation of that Union which has made us what we are, showering upon us blessings and conferring a power and influence which our fathers could hardly have anticipated, even with their most sanguine hopes directed to a far-off future. The sentiments I now announce were not unknown before the expression of the voice which called me here. My own position upon this subject was clear and unequivocal, upon the record of my words and my acts, and it is only recurred to at this time because silence might perhaps be misconstrued. With the Union my best and dearest earthly hopes are entwined. Without it what are we individually or collectively? What becomes of the noblest field ever opened for the advancement of our race in religion, in government, in the arts, and in all that dignifies and adorns mankind? From that radiant constellation which both illumines our own way and points out to struggling nations their course, let but a single star be lost, and, if these be not utter darkness, the luster of the whole is dimmed. Do my countrymen need any assurance that such a catastrophe is not to overtake them while I possess the power to stay it? It is with me an earnest and vital belief that as the Union has been the source, under Providence, of our prosperity to this time, so it is the surest pledge of a continuance of the blessings we have enjoyed, and which we are sacredly bound to transmit undiminished to our children. The field of calm and free discussion in our country is open, and will always be so, but never has been and never can be traversed for good in a spirit of sectionalism and uncharitableness. The founders of the Republic dealt with things as they were presented to them, in a spirit of self-sacrificing patriotism, and, as time has proved, with a comprehensive wisdom which it will always be safe for us to consult. Every measure tending to strengthen the fraternal feelings of all the members of our Union has had my heartfelt approbation. To every theory



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of society or government, whether the offspring of feverish ambition or of morbid enthusiasm, calculated to dissolve the bonds of law and affection which unite us, I shall interpose a ready and stern resistance. I believe that involuntary servitude, as it exists in different States of this Confederacy, is recognized by the Constitution. I believe that it stands like any other admitted right, and that the States where it exists are entitled to efficient remedies to enforce the constitutional provisions. I hold that the laws of 50, commonly called the "compromise measures," are strictly constitutional and to be unhesitatingly carried into effect. I believe that the constituted authorities of this Republic are bound to regard the rights of the South in this respect as they would view any other legal and constitutional right, and that the laws to enforce them should be respected and obeyed, not with a reluctance encouraged by abstract opinions as to their propriety in a different state of society, but cheerfully and according to the decisions of the tribunal to which their exposition belongs. Such have been, and are, my convictions, and upon them I shall act. I fervently hope that the question is at rest, and that no sectional or ambitious or fanatical excitement may again threaten the durability of our institutions or obscure the light of our prosperity. But let not the foundation of our hope rest upon man's wisdom. It will not be sufficient that sectional prejudices find no place in the public deliberations. It will not be sufficient that the rash counsels of human passion are rejected. It must be felt that there is no national security but in the nation's humble, acknowledged dependence upon God and His overruling providence. We have been carried in safety through a perilous crisis. Wise counsels, like those which gave us the Constitution, prevailed to uphold it. Let the period be remembered as an admonition, and not as an encouragement, in any section of the Union, to make experiments where experiments are fraught with such fearful hazard. Let it be impressed upon all hearts that, beautiful as our fabric is, no earthly power or wisdom could ever reunite its broken fragments. Standing, as I do, almost within view of the green slopes of Monticello, and, as it were, within reach of the tomb of Washington, with all the cherished memories of the past gathering around me like so many eloquent voices of exhortation from heaven, I can express no better hope for my country than that the kind Providence which smiled upon our fathers may enable their children to preserve the blessings they have inherited.



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[Thomas Davis](#) had been elected to the federal congress, and on this day took his seat as a Democrat. His wife [Paulina Wright Davis](#) would reside with him in Washington DC. (Thomas would serve out his term, but would then fail to win re-election in 1854 and would need to return to the manufacture of jewelry in [Providence, Rhode Island](#).)

A good time was had that day in Washington DC, by all and sundry:



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Pierce would, as he had pledged, be appointing an entirely proslavery cabinet:



To Thine Own Self Be True

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1855

Within a few years of becoming a feminist [Caroline H. Dall](#) was co-editing the [Una](#), the first periodical devoted to woman's rights, with [Paulina Wright Davis](#). (Only [Margaret Fuller](#)'s death had prevented Davis from seeking to make Fuller the president of the first National Woman's Rights Convention, in Worcester in 1850.)

FEMINISM

September 20, Thursday: "Mass convention" held at the city hall in Worcester. By acclamation, the crowd passed resolutions denouncing the Kansas-Nebraska Act and opposing the admission of "any more slave states irrespective of whether they lay north or south of 36°30'." Ebenezer Rockwood Hoar became the party's candidate.





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PAULINA WRIGHT DAVIS

At the Massachusetts Woman's Rights Convention in Boston, it appeared that the efforts of [Abby Kelley Foster](#) were no longer to be welcomed. Commented [Paulina Wright Davis](#), chairwoman of the Central Committee, "I am determined to do my utmost to remove the idea that all the woman's rights women are horrid old frights with beards and mustaches." Since Abby was not a horrid old fright with a beard and a mustache, we may presume that there was something else about her that the Central Committee did not appreciate, such as the fact that she troubled people's souls. We may presume that, just as certain leaders in the anti-slavery movement of that era, such as [Frederick Douglass](#), were irritated by followers who wanted to place primary emphasis upon respect for human rights and who considered that prejudice against race and prejudice against gender were wrong for the same reason—because they treated people differently who should be being treated deferentially—so also, certain leaders in the woman's rights movement of that era, such as Davis, were irritated by followers who needed to complicate their single issue in such a manner. [Waldo Emerson](#) delivered "Woman" for the benefit of this convention, which must have been an amusing diversion:

Man is the Will, and Woman the sentiment. In this ship of humanity, Will is the rudder, and Sentiment the sail: when Woman affects to steer, the rudder is only a masked sail. When women engage in any art or trade, it is usually as a resource, not as a primary object. The life of the affections is primary to them, so that there is usually no employment or career which they will not with their own applause and that of society quit for a suitable marriage. And they give entirely to their affections, set their whole fortune on the die, lose themselves eagerly in the glory of their husband and children. Man stands astonished at a magnanimity he cannot pretend to.



FEMINISM

We may regret that Sojourner Truth was not called in as the cleaning lady to clean up after this particularly unfortunate oration:

When I was a slave away down there in New York, and there was some particularly bad work to be done, some colored woman was sure to be called upon to do it. And when I heard that man talking away there as he did almost a whole hour, I said to myself, here's one spot of work sure that's fit for colored folks to clean up after.

An example, from that era, of the manner in which complex issues were being collapsed into single-issue advocacy would be the way the property issue played in [Rhode Island](#) voting in the year in which the winning candidate was put in prison for treason for having been the winning candidate, for in that election the tactic was that voting for black males with property was traded off against voting for white males without property. An example from our contemporary world would be the leaders who are now ready to lead us forward into a totalitarian world of our own choosing, called "the nuclear security state," if by that we can obtain the decrease in greenhouse gasses upon which they prefer for us to place our focus.



PAULINA WRIGHT DAVIS

SENATOR THOMAS DAVIS

October 15, Monday: The last issue of The Una, [Paulina Wright Davis](#)'s woman's rights journal.

FEMINISM



1868

[Paulina Wright Davis](#) was among the founders of the New England Woman Suffrage Association.

FEMINISM



1869

May 27, Thursday: In New-York, [Susan B. Anthony](#) and Elizabeth Cady Stanton had in frustration broken away from the Equal Rights Association and formed the National Woman Suffrage Association. This organization was to focus on securing a federal woman suffrage amendment as well as working in key state campaigns to get out the vote. Anthony was serving as a member of the executive committee (later as vice-president) while Stanton was president. For the next 30 years, Anthony would be traveling constantly across the country, promoting women’s suffrage and women’s rights.



[Paulina Wright Davis](#) had elected to follow these leaders, and had played a large part in organizing a National Woman Suffrage Association’s convention in New-York.

FEMINISM

On this day the Boston [Daily Advertiser](#) noted that [Waldo Emerson](#) had addressed this convention, and had admonished the ladies that they ought to be striving to be pious because:

A man likes to have his wife possess piety.

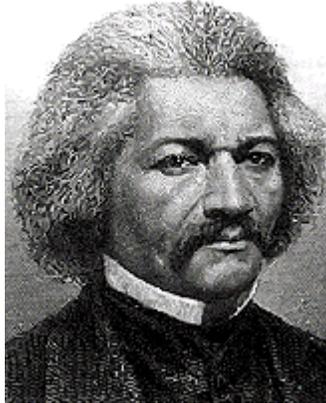
(We may note for the record at this point that although Emerson always enjoyed the company of women, especially in regard to intellectual stimulation, what he admired was a woman who in addition knew her place and role. Women who seemed not to know their place and role, like Margaret Fuller for one fine example, he seemed to have always regarded as control problems. He seemed to be conveying a message “Now, now, gentle ones, let’s not you get disruptive — this is after all a man’s world.” :-)



During this month Frederick Douglass was breaking with feminist leaders because they were refusing to support ratification of the XVth Amendment unless and until it included a right to vote for all women, as well as for black men. We may note for the record at this point that although Douglass always had a very fine reputation of appearing to be in support of women’s rights, in fact he was a masculinist and in the various successive versions of his published narrative, his own record of his life and attitudes and accomplishments, stating what he considered to be of importance about himself, he devoted no attention whatever to the issue of

women's rights. A conclusive case can be made, that he has been given too much benefit of the doubt. (It is important to note that from a political perspective, granting black men the right to vote was followed eventually by granting white women the right to vote, because black male voters had an ideological "fairness" incentive to grant the franchise also to white women, whereas had the time sequence been inverted, and had white women been granted the right to vote before black men, black men might never have been granted the franchise, simply because voting white women would have had no incentive to cross the color bar and extend the franchise to persons of color. We might suggest that here Douglass's strategizing, although chauvinist, was politically strategic.)

(Now, now, gentle ones, let's not you get disruptive — this is after all a man's world. :-)



1870

The American Woman Suffrage Association began publishing the Woman's Journal, edited by Mary Livermore. Again [Paulina Wright Davis](#) played a large part in organizing the annual convention in New-York of this Association.



The 15th Amendment to the US Constitution was duly ratified, and its language was gender-neutral. Although this constitutional amendment had appeared to grant women the vote — by and large, when women went to the polls they were turned away. Although there were exceptions — exceptions in which for instance in a strictly local election [Sarah Moore Grimké](#) and [Angelina Emily Grimké Weld](#), along with 58 other women voters, were allowed to cast ballots, and their ballots were actually counted— what had always been explicit had become merely implicit. (Except in the Utah Territory: there the operating rule became that a woman had the right to at most one husband and at most one vote.)

The 1st female government official, ever (not counting queens or princesses), was one Esther Morris who in this year was appointed justice of the peace of South Pass City in Wyoming.

FEMINISM

1876

August 24, Thursday: [Paulina Wright Davis](#) died in [Providence, Rhode Island](#).

DATE: [Thomas Davis](#) would run for the federal congress but would not be elected, for the 42d, 43d, and 46th congresses.



PAULINA WRIGHT DAVIS

SENATOR THOMAS DAVIS

1877

The state of [Rhode Island](#) and Providence Plantations established a State Flag (not, however, the one in use at present).

The mill and machine shop property at [Saylesville](#) descended into the hands of Edmund Moffett, whose sons were Edmund Moffett and Chester Moffett, and whose daughters were Bertha Moffett and Ella Moffett. Ultimately Chester Moffett would own the property, but there would be little activity at the Machine Shop after the turn of the 20th Century. Since Chester Moffett was associated with the Industrial National Bank in Pawtucket, this family speculates that it was George Moffett, Edmund Moffett the elder's brother, who was the active blacksmith there toward the end of the 19th century, and that when he went off on his own, the work, then centered around wagon building, almost ceased.

[Thomas Davis](#) again became a member of the State Senate. He would serve out a two-year term.

READ EDWARD FIELD TEXT

1887

[Thomas Davis](#) became a member of the [Rhode Island](#) House of Representatives. He would also serve as a member of the [Providence](#) school committee.

1895

July 26, Friday: [Thomas Davis](#) died in [Providence, Rhode Island](#). His body would be interred in Swan Point Cemetery. His 30-acre estate would remain at the corner of Chalkstone Avenue and Raymond Street until 1947, at which point it would become the grounds of the Veterans Hospital.



SENATOR THOMAS DAVIS

PAULINA WRIGHT DAVIS



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: December 16, 2013

PAULINA WRIGHT DAVIS

SENATOR THOMAS DAVIS

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



SENATOR THOMAS DAVIS

PAULINA WRIGHT DAVIS

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.