

History of the Amazons,
Or how Woman's Rights worked
in the Golden Time,

The whole gathered from an
Ancient Aztec Manuscript

By
Elizabeth Cady Stanton

FOLD

Accession No.
of Collection

38-707

Box Number

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Folder 101 (5)

1870-1887

Of the dove which hummed with winging, winging,
Thus exultingly we go.
Follow, follow, one and all,
Listen, listen to the call.

It was curious to hear the men of the city join
in the chorus, as it came more and more faintly
to the ear, and to see them stretch their necks to
catch a last gleam of the retreating petticoats.

[Here the manuscript is much worm-eaten, and
could not be deciphered, but it was interlined by

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~~THE AMAZONS OF MEXICO.~~~~(FROM THE PEN OF AN APOLOGETIC HISTORIAN.)~~

TRANSLATED BY ELIZABETH OAKES SMITH.

CHAPTER I.

MALINKA was High Priestess in the great temple of Cholula. She was tall and shapely in person, with large, luminous eyes that penetrated the very marrow of those upon whom she fixed them. She presided over all the young acolytes, two thousand in number, who were brought to the temple for the purpose of taking part in the great religious ceremonies which formed a portion of the worship of the one invisible God, whom the Aztecs worshipped, but more truly to be victims to the lust of a corrupt priesthood.

There had been a day of public sacrifice. A beautiful youth, nobler, fairer than any of the people, had been immolated on the altar; and this youth Malinka loved most tenderly; he had been assigned to her as a sacred husband, whom to love was to ally herself and family to undying distinction; but Malinka had loved with a woman's love, and it had opened her eyes to something unexpected even to herself. It had been her office this day to remove the chaplet from the lovely head of the victim, and bare the handsome breast for the last terrible rite. Even there in the presence of the great multitude, she clasped him in her arms, whispering; "I too will die;" but he looked into her eyes, and answered:

"Go, Malinka, from this accursed place. Go, and bring forth our child from hence. Go, go; and God be with you."

His lips were cold, but his eyes were like flames of fire as he bade her farewell, uttering these words with a stern tenderness. It was many days before Malinka was able to arise from the agony of her grief, but at length she called the priests of the temple and bade them convene together all the women of the city to the great Pyramid of Cholula, and there she would reveal to them the will of God, which had been shown her in a night vision.

Now Malinka was not only beautiful in person, but ready of speech and wise to execute. She sent the maidens under her care whom she could best trust as discreet and virtuous, secretly to the women, and bade each to provide herself with spear-head

and arrows, with dried meats, and their most costly robes and jewels, and make themselves ready for a journey to the mountains at the source of the Great River, for thus was what is now called the Amazon and its tributaries known to the Aztecs.

Now the women of Cholula fostered a profound bitterness in their hearts, and this the Priestess knew, and knowing this she had determined what to do. She had but one fear, and that was, that some weak woman, more curious than wise, would bother her little head with surmises, and lay the matter before her husband, and he would carry it before the city authorities, and thus her plans be thwarted. But giants rarely find giants to cooperate with them, and must run the risk involved in the use of pigmies.

On the appointed day an immense multitude appeared at the call of the Priestess. Thousands and thousands of men lined the lattices and all the thoroughfares to the temple. Indeed, men of every grade, chiefs, warriors, priests, artisans, and laborers, all left their various avocations, intent upon learning what this vast gathering of the women might portend: some even insisted upon going with their wives, and daughters, and sisters, but the latter bade them retire with solemn earnestness, declaring that the divine powers must be obeyed.

Malinka commanded that guards should be placed at all the avenues to the temple, so that her will should be learned without molestation. Never was secret better kept. The thousands of women were possessed by one will and desire to follow the behest of one of the sex, acknowledged to be wiser than they all; and this was most surprising, as most of women will succumb to the tyranny of any man rather than yield to the supremacy of a woman. They each insist that they can do as well as another, and are unwilling to yield to the best, differing in this respect from men, who will cooperate and follow a leader.

Malinka stood upon one of the terraces of the great temple where she commanded a view of the vast multitude of her sex collected below, and

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where her voice could be distinctly heard. She told them that Quetzelcoatl, the god of perpetual youth and beauty, fair as the moon, clear as the sun, with golden locks, and a smile that caused blossoms to spring from the earth, and birds to break into song, had come to her, and with a stern voice bade her call the women together and upbraid them for their cowardice, their sensuality, and their servitude. "They will barter their very soul," he cried, "for gold, and gems, and splendid robes. They are slaves to men through their vanity, their envy, their jealousy and malice. They grind them to dust by playing upon their evil passions and rivalries, and by ministering to their depraved love of finery and ease."

"What shall we do? what shall we do?" cried the women, stung to the quick. "What shall we do to win the favor of the beautiful god."

Then Malinka looked upon them with a grave aspect, and told them what had been commanded.

The women had not forgotten to robe themselves in their best; their heads were crowned with chaplets, and under their robes they carried the stolen arms of their male associates. More than this, Malinka saw with delight that the multitude of slave women had come with their mistresses, and each carried the instruments of her toil.

The men had not failed to hear a portion of Malinka's words, but they saw not, nor understood the depth of their purport; and when the Priestess, descending the terrace, struck the cymbals, and with a measured dance went forth from the gates of the city, followed by the multitude of women singing in chorus, the men foolishly took up the strain and sang:

Hear the young god calling, calling,
Rings his sweet voice loud and free,
Sweet as dew on moss-bed falling, falling,
Hear him call, come unto me.
Follow, follow, one and all,
Listen, listen to the call.

All the air is ringing, ringing,
Leaps the young god like a roe,
Or the dove when homeward winging, winging,
Thus exultingly we go.
Follow, follow, one and all,
Listen, listen to the call.

It was curious to hear the men of the city join in the chorus, as it came more and more faintly to the ear, and to see them stretch their necks to catch a last gleam of the retreating petticoats.

[Here the manuscript is much worm-eaten, and could not be deciphered, but it was interlined by

a modern hand, with many venomous epithets about the contraptions of women and the dullness of husbands].

They had not proceeded many leagues to the south over the great plain of Cholula, when Malinka ordered a halt, and called a council of the oldest and wisest women who accompanied her. It was growing late also, and the people needed refreshment and rest. In this consultation Malinka unfolded her plans more fully than she had hitherto done, though she dared not explain all as yet, knowing that the women were unprepared for the great destiny to which she invoked them. The debate was somewhat stormy, for women are apt to distrust each other, and not being often foreseeing, they cannot look to results and in enterprises demanding time, combination and patience, they grow weary, discontented, and at length their impatience culminates in a general break-up. Calmness and composure are little esteemed by them.

At length the council broke up, and the people settled themselves for slumber. The soft air was laden with the odors of roses and jasmine, and blew refreshingly over the sleepers, whose beautiful faces, half-shaded by their abundant dark hair, gleamed in the starry midnight, under the protection of the mighty constellation of the Southern Cross. No dew crept from the earth to molest them; the ever-burning flames from the distant mountain shot upward to the zenith, and innumerable fire-flies darted here and there, revealing now the closed lids of some careless maiden, and now the anxious open eyes of some noble matron to whom slumber would not come. Here and there some young wife tossed uncasily, for to her as yet the thornless rose had only been presented. Here sighed a girl for her lover, willing to take all the odds of life for one smile from a manly lip, and one sound of a voice, so loud, so tender, so much better than all the dreams of Priestess however inspired. Here and there a heavy hand fell upon a restless child, which gave forth a shrill cry, and then sobbed itself to rest. At length all was hushed, and only the low voice of a night bird, and the strange startling ring of the bell-bird came to the ear.

Malinka placed her sentinels to guard the sleepers, and, like a general in his camp, responsible for the well-being of the thousands under his command, was the last to betake herself to slumber.

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The Priests o selves, appeared men to patien women had gon beautiful god Q interfere, for the indulge the men and bring back t be to diminish Therefore they di their distrust of t square resembled nets, against whi Now and then a reeds the absenc boy deplored the

How fared it this night in the great city of Cholula? A city of fifty thousand men, and only now and then an old servitor, or a girl child in all its precincts. The slaves spread viands before their masters, but a relish seemed wanting. Even those whose wives had been termagants began to feel that habit had made this interminable clatter of a woman's tongue necessary to them. Those who owned the milk-and-water kind of women, were better content, for men rather like a tonic, and grow tired of vapidness. It was not so much absolute discomfort that the men suffered, as the absence of something to stimulate the imagination, engage a little waste tenderness, or what was better still, something upon which to exercise a certain amount of spleen or ill nature, woman being the only available medium. Towards morning there was a general sense of exasperation; a feeling of baffled will not to be endured. What right had these women to go out of their own free will and leave the city emptied of torment, emptied of what was alike its plague and its joy. These women belonged to the men; they were too weak to fight; too imbecile to rule; they brought the State neither the wisdom to construct law nor the skill to build palaces; they composed not the songs that incited the warrior to battle, nor the hymns chanted in honor of the gods! They were unskilled in agriculture, and incapable of subduing the horse to the curb, or the bison to the yoke. Their pursuits were foolish, and their toil of no avail. As the men enumerated these disabilities of the sex a fierce yell of indignation rang through the City, and they poured into the great market place of Cholula in a storm of exasperation,

The Priests of the Temple, ill at ease themselves, appeared in procession and exhorted the men to patience. They represented that the women had gone forth at the command of the beautiful god Quetzalcoatl, and they must not interfere, for these Priests understood well that to indulge the men in their disposition to go forth and bring back the women by force of arms would be to diminish the influence of the hierarchy. Therefore they did not abuse the women, nor show their distrust of the whole movement. The great square resembled the buz and fury of a nest of hornets, against which some idle boy had cast a stone. Now and then a lover bewailed upon his pipe of reeds the absence of his mistress, or some young boy deplored the fair girl for whom he had gath-

ered the humming-bird or fire-fly to place amid her jetty locks; but the men of whatever condition wandered about, sulky and watchful; those who really loved their wives and friends, irritated and indignant, and those that did not, raging violently at what looked like rebellion. Philosophers bore it more calmly, soldiers laughed in high glee, saying, "they will be glad to get back again," and those of common make solaced themselves with strong drink. It was noticeable that hardly a single man made his prayer to God this night.

As the Constellation of the great Cross waned at the approach of morning, the disconsolate and deserted men, little appreciating their freedom from the tricks, subterfuges, and irritations of women, sank into a disturbed slumber, in which many dreamed that the women had all returned, at which they were so frightened that they fled in dismay.

The glorious rays of the coming sun hardly slanted from the east, when there arose a sorrowful wailing from the great plain of Cholula. Looking forth, the men beheld a concourse of female slaves approaching with about a thousand young boys and boy-babies, which their mothers had taken with them on their hegira of the day before, and these unconscious little ones, either too young to understand what was going on or feeling in the marrow of their poor bones the sense of change and discomfort, were returning to the arms of their fathers, there to be coddled and comforted, fed and cared for as best they could. Some of the fathers took the poor things in their arms, and tenderly laid their heads upon their shoulders, while others gave them a kick or a slap, and bade them whist their noise.

It was noticeable that those who had loved and cherished their wives were the most tender to the little boys, while those that had hated them, for whatever reason, were the most violent and cruel, as if the evil passions their wives had engendered were extended to their children, and thus the reign of discord was extended.

At the council of which I have spoken, Malinka had taken the Lady Tula fully into her confidence, and it had been agreed by these and other wise women, that the boy children should all be returned to their fathers, as we have already seen. When the boys were collected together ready for departure, there was much excitement. Women looked at each other out of the corner of the eye, some turned the head, some drew down the corners

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of the mouth to express their scorn and contempt; young girls shrugged their shoulders, and flirted their petticoats in a kind of blind derision, for they had not a single idea in their little brains. There was a general uprising, which was little understood how or why by any of them.

Malinka at length made her appearance, and her serene face quieted the women by a conscious harmony.

"My sisters," she said, "the beautiful god, sent by the great one God, has directed us to go on, we women alone, further into the wilderness, and he will come to us and explain what it is his will that we should do. He has seen that we are mere creatures for toil, for luxury and delusion. He sees we act from no sense of what God designed in us when he made us to be companions to man in this world; and he has called us forth that we may learn to do his will. He has bidden us to separate ourselves from all of the other sex, and by being alone we shall learn what we are good for in the world. For this reason we return all the boy children to their fathers."

"And I go with mine," cried a young woman with a loud voice, "and I go with mine," "and I with mine; it is a sin for a mother to forsake her child," several women exclaimed, grasping their boys by the hand. It was observable that these women were those who had lived in great harmony with their husbands, and when the slaves went forth leading the young boys and carrying the babes in their arms back to Cholula, these mothers returned with their sons, more intent upon being good mothers than good followers of the divine Quetzalcoatl; for the love and duty of a mother is easy to be understood, but the will of the gods is learned only by the few.

The women determined to remain upon the plain of the Cholula for a day or more, that they might learn the real strength of the movement and know who was for and who was against it. They were busy mounting spear-heads and practicing with the band, when a distant, continuous rumble attracted their attention. "It is an earthquake," cried some; "the volcano of Popocatepetl has burnt into flame again," cried others; all were aghast and ready to fly back to Cholula, or anywhere that might afford them a sense of protection. Malinka appeared in the midst of them and with a calm equal voice answered to their fears:

"My sisters, it is neither an earthquake nor the uprising of Popocatepetl that you hear. It is the

great drum of the temple, sounded only in periods of dismay; the great drum covered with human skin which once covered the bones of a thousand victims. Collect yourselves, my sisters. Choose this day whether ye will obey the voice of Quetzalcoatl, or whether ye will return to Cholula to be once more the bond-women of our oppressors, to breed children for the torture, to swell the tide of lasciviousness and sensuality prevailing in Cholula; be the catspaws of men, to be used as they direct, to aid in their triumphs, be a parcel of their glory, and with judgment, self-ownership or religion, be no better in the world than the slave in the market, or the chattels which men transfer or cast aside at their whim or pleasure. I declare to you in the face of the great God, that my mind is not clear; I see the misery, the cruelty, the horrors of the times, and the voice of my dead husband, and the voice of Quetzalcoatl call to me to go out from the midst of all this disorder, and they promise to reveal to me the better way. Yonder come the men from the city. I retain no one; I counsel that you obey the voice of our beneficent deity, and go forth to learn his will; but those of you that are content to bear the miseries that mark the lot of women in her present state, return to the despots of Cholula."

Malinka was here interrupted by the rush of the women to the side of the camp upon which approached the men of Cholula, with the beating of drums and cymbals, banners flying, and innumerable pendants as upon some festive occasion. Every man was in holiday trim, his garments sparkling with gems, and chaplets of flowers depending from head and shoulders.

As they approached, the women, at a hint from Malinka, seated themselves upon the ground, and bowed their heads as is the custom of those who observe a vow, but the little girls ran forth to meet them with shouts of delight. The multitude certainly was handsome to the eye, but it is a question whether they gained much by this concession, for it is the nature of men, and women too, to increase their demands at every indication of weakness, and those who would have been content with one thousand dollars at the first, no sooner see a desire to settle, than they increase their demands to ten thousand. It is observable, likewise, that women yield to an obstinate man, who would bite out their tongues sooner than give way to a weak one. Twenty weak women will be glancing out of the

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toil of the eye after one true, brave, domineering man, while a good man, obedient to God and rational to women, will find them all with noses high in the air at her approach.

[Here a modern hand had written: "This is true," and profanely added, "The men had better have brained all these she d—ls at once, and waited for a new stock somewhere else."]

The men halted when they had reached speaking distance, and two elders of the city clad in white, and bearing white flags in their hands, came forth from the ranks, and approached the camp; at the same time Malinka, leaning upon the arm of the Lady Tula, clad in the silvery robes of the Priestess, and bearing upon her head the sacred symbol of a dove resting upon the crest of a serpent, went forth to meet them. The envoys questioned closely the reason of this strange hegira of the women; to which Malinka replied, as heretofore, that they went forth at the command of Quetzelcoatl; adding "it would be impious to disobey the behest of the god. It is thus you and the priests have taught us, and we believe and obey."

"But" returned the envoys, "Quetzelcoatl is a gentle god, and careful of his worshippers; never before has he thus called *our women* to leave their homes and desert their children. What are we to do? Should sickness overtake us, who will smooth the pillow and soothe the aching head? Who will comfort our sorrows, and look to our well-being?" The eyes of the speaker were suffused with tears. "Ah!" he continued "without women our world is a blank: there will be no prayers to the great God, no court of justice, nothing to fill up our sorrowful lives."

The Lady Tula smiled, and Malinka was about to reply, when several women rose from the ground and walked over to the ranks of the men. It was observed that the latter looked by no means pleased at this movement, and their husbands rather sneaked out of sight at their approach. This was not all. Several lovers rushed forward and seized their mistresses by main strength and bore them away in their arms. The latter did not resist in the least. A group of married men attempted the same thing, but with by no means pleasant countenances, and their wives screamed and kicked violently; some made their escape, others were abducted, a few wives smiled sweetly when seized, as if glad to be claimed and carried off. A troop of

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young girls scampered off over the plain with the young boys, and were seen no more. There were much noise and contention. The High Priest, also, separated himself from the men, and whispered to Malinka:

"I do not understand you, I distrust you. Explain, or I will bring all the people down upon you."

"There is nothing to explain," said Malinka. "The good Quetzelcoatl has directed us to go three days into the wilderness, and there set up an altar for worship, when he will come down and tell us what to do."

The priest looked at her askance, and retired. There was now an appearance as if the camp would be entirely deserted and Malinka, the Lady Tula with a few others be left alone, but the women were many of them thoughtful, and willing to learn the will of God, for they believed in Him, and but for this belief, this faith in the unseen and eternal, nothing would have been done. So it turned out, that while many departed, a multitude was still left.

"Will ye also, go away?" asked Malinka, sorrowfully, but they answered: "Never—we are miserable in Cholula, we will follow the voice of God."

Then the men with the recreant women went their way. It was even thought the majority of them hurried their departure fearful that more of the women would return. The soldiers jeered and laughed, and cried out, "we can spare the old and the ugly—the fewer of them the better." It was even so; most of the young, the giddy, and the pretty, those that coveted ease and pleasure, and lived upon the flatteries of men, went away.

As the night approached slaves appeared from the city bearing tents of snowy cotton fringed with silver, great quantities of food, and implements of war and the chase, besides gold and gems to a great amount. They brought also a parchment upon which was written by the hand of the High Priest, "Go your ways, all of you; when you return, Hintzilopatchli, the cruel god, will claim you for sacrifice."

Thus were something more than three thousand women banished forever from the City of Cholula; thus went into perpetual exile, thus were thrown upon their own resources of wit and strength, more than three thousand women.

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THE AMAZONS OF MEXICO.

(FROM THE PEN OF A TOLEDO HISTORIAN.)

TRANSLATED BY ELIZABETH OAKES SMITH.

CHAPTER II.

FOR awhile the women sat upon the ground with their heads bowed down, weeping, and casting their eyes upon the beautiful city which they should enter no more. There were their husbands and brothers—there were their fathers and their sons, friends of their youth, companions of their childhood. They were no more to behold them—death would be the penalty of their return. The lurid light from Popocatepetl shone upon their sad faces, and the everlasting stars looked placidly down, as they have done for thousands of years, aloof from human misery, regardless of the destinies of man. There was no omen of good, no sign of Divine displeasure. It is the fate of man to act, and the consequences of his doings haunt his footsteps with a perpetual, untiring tenacity, till the foregone has become a part of the ultimate. Yet does the great God consider it all, and what has tended to the good is folded into the fatherly bosom of the unseen.

As the night waned, the solemn multitude were gradually in the land of dreams, but the Lady Tula sat at the feet of Malinka holding her cold hands, but silent and motionless, for the Priestess was like to one sitting at the portals of death. She uttered no word, nor gave utterance to sobs—her eyes were raised heavenward, and a great agony of spirit, an inward cry of the whole soul went up in the face of the great God. She was responsible for all these women—at her word they had lost kindred and home. Had she been a blind leader of the blind? As this last thought pressed upon her mind, her whole being revolted; “No, no,” she inwardly cried. “The vision was true as God is true. I could not, did not foresee this banishment. It has come upon us, and we submit.”

The next day she expressed her mind to the women, of whom it is but just to say, they had not reviled nor reproached Malinka. She called upon them to bow down before that Invisible God, which had been a part of the worship of Cholula, and to whom no temples were ever raised.

“Alas!” they cried, “how can we worship! we have lost the sacred fire!”

“I am persuaded,” answered the Priestess, “that we are called to worship, to power, to empire, and for these we must relinquish the past. We must build better than we have built, wiser than we have known.”

She knelt down and in silence adored the Unseen, and all the women knelt, and not without many sobs and tears. Then Malinka, seeing the people obeyed her voice, as they always had done as a Priestess without considering whether it were wise and well to do so, bade them choose a leader, who should be a ruler, till such time as it was determined to build the walls of a city in which they might dwell. With one voice they called upon her to direct their movements. Then she bade them bring their gold and jewelry, and place it in the hands of the Lady Tula, reserving only such as they were in a habit of wearing for convenience as well as ornament. They willingly obeyed making this a treasure to be used as necessity might suggest.

“We must go south,” suggested Malinka, “for there I have learned by the Priests of Cholula, the people are gentle, and the country most lovely. There we will build us a city; there will establish laws to govern us that shall not be of that cruel character under which we have groaned. Our marriages shall be our choice, not our necessity; our religion pure and without blood; our children shall no more be immolated upon the altars of a cruel god.”

The women glanced at each other, and at last the Lady Tula asked, “You speak of marriage, you talk of our children; alas! how can these things be, unless we are lost amidst another people, who will enforce their own laws, and compel us to submit?”

They were interrupted by the appearance of a group of the citizens of Cholula, who came to jeer and deride what seemed their hopeless lot; spies also had been around the camp, and Malinka saw that to avoid molestation, if not real danger, they must move onward. They did so by slow marches, indulging in the delicious fruits of the region, and

happy in a high purpose, though as yet its object was not clearly revealed to them. They were full of health, and animated by a beautiful if undefined hope. The wild beast did not molest them, and those of a gentle make allied themselves with them, and added to the magnitude as well as cheerfulness of the pilgrims. Bright birds flitted about them; chattering monkeys came and went, and the lama bent his pretty shoulders to the weight of the children and maidens. Even the snake, if venomous, forgot his malice and followed the peaceful troop, for the snake is attracted by women with child, and if not rudely repulsed, will fawn around her, impelled by a strange natural instinct. As they approached the confines of people through whose territory they must pass, splendid roads bordered with palm trees and the dark-leaved mahogany rendered their journey less toilsome. These nations offered them an asylum, but learning they went forth at the command of the beautiful god Quetselcoatl, whose worship they in part comprehended, the men came forth and tackled their oxen to gorgeous chariots and helped them onward. Some of their nobler women joined them also. Sometimes the women rested for several weeks on their route, willing to learn of other nations their customs, their laws, and marriage obligations, in the hope they might profit by the experience of different people. Many children also were now added to their number; beautiful children were they all, but it was observable that the mothers who had borne boys looked upon them with sullen, unmaternal feelings. They will become men they said, and, though few in number, will assert their natural disposition to domineer over us. We have escaped one bondage only to be plunged into another.

Malinka mothered a lovely girl, and great was the rejoicing thereat. Her heart grew tender to the little ones who gathered about her as to a mother, and especially the little boys, who felt themselves unwelcome, and suffered from the displeasure of their mothers. They were less bold and less cheerful than the girls, and felt an unnatural isolation and constraint unless sheltered by the tenderness of Malinka.

Three years and more had passed since the exodus of the women from Cholula. They had travelled the great high roads of different nationalities which were paved with broad flat stones and the sides bordered with trees, whose dense foliage had

sheltered them from the heat of the sun and created a highway at once easy to travel and beautiful to the senses. They had now reached the country of the Toltecs, a gentle, civilized people, who, like the Aztecs, worshipped in the higher forms of their worship the Unseen, Eternal God, source of light and being, and of all moral ideas; but unlike the Aztecs, refused to offer human sacrifices to their inferior gods. They had been followed by messengers and spies from different nations throughout their route, but these perceiving them to be orderly, pious, and peaceful, and having no warriors, nor men of any kind, to create suspicion of their object, naturally supposed them to be destined to no remote destruction, and soon left them to their own way; often supplying them with many comforts and accelerating their departure through their territory, with an eye, doubtless, to the stability of their own women, who do not fail to denounce the actions of each other, while at the same time they follow the like doings themselves.

Not so the people of Palenqué, the chief city of the Toltecs, whose spies had warned them of the approach of this army of women for some time past. Being now within a day's march to the city, the principal men and high priests were sent upon an embassy to learn the object of such a strange movement of so many of the sex, usually detained within the precincts of their own dwellings. Seeing these dignitaries approach, Malinka sent to inform them that a deputation would meet them outside the camp, which they were desired not to enter.

It was observable that the little boys eyed these strangers with great interest; indeed, they gathered themselves upon the verge of the encampment, and it was plain to be seen that unwonted thoughts worked in their little brains, for they repulsed the girls that attempted to join them in their scrutiny, and grew more bold in their demeanor; from whence it may be inferred, that place the men in an inferior station, overcome by numbers, strength, or stratagem, they would gradually become the weaker sex, as these boys had become, and obey, where ordinarily they have ruled.

Malinka, clad in her white robes of office, her head bearing the symbol of a dove resting on the crest of a serpent, her arms ornamented with settings of emeralds and opals, and a silver wand with pearls of creamy lustre, symbolizing the purity of womanhood, in her hand; leaning upon

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a golden staff, and followed by the Lady Tula and other noble matrons, separated themselves from the camp and proceeded to meet the envoys.

The chief men of Palenqué were amazed at the noble beauty of the women, the richness of their attire, as well as the superior intelligence depicted upon their faces. Awed by the majestic presence of Malinka, they knelt before her as to a divine representative. When she told them of the vision vouchsafed her by the benign Quetzlcoatl, and how he had directed them to the South, with a promise to further instruct them what to do, they saw at once she had been divinely commissioned, and departed with a promise to return the next day with further instructions from the authorities of the city.

Now the people of Palenqué were of an exceedingly polite and cultivated kind: their laws were just, their priests virtuous, and their wise men mingled freely with artisans and laborers, that they might impart to them the higher subjects of thought: the instructors of youth trained them to all the knowledge of the age in which they lived, including a study of the laws they were expected to obey, and those moral ideas which all are bound to respect; but it was noticeable that the women were less intelligent than the men. They had never been exposed to the sufferings of the women of Cholula, who upon slight pretexts were immured in the subterranean passages of the temples, from which they never afterwards emerged; they saw themselves and their children dragged into the temples, there to be sacrificed to the gods, and their sons, if beautiful in person, hidden by the priests to be at length laid upon the sacrificial stone. These things had driven them to despair, while the women of Palenqué, indulged in idleness and luxury, had sunk into imbecility, and were far less virtuous than the men, who greatly outnumbered them.

So it came to pass at the conference on the ensuing day, the rulers of Palenqué urged Malinka to take up her abode with them, offering to give up to her and her people the great palace, and to leave them uninterrupted in their own pursuits and opinions. This was a great concession, but Malinka, fearing a snare, proceeded to explain to them her real intent.

Accordingly, she summoned to the interview the young boys who loitered not far off, opened and open-mouthed. "These," said she,

"are of no use to us—they are not happy with us; we will give you these boys for a like number of girls." There were several hundred.

The men were astonished, but agreed thereto, thinking they had by far the best of the contract or bargain. Accordingly the next day the mothers of these boys departed, leading them by the hand, to the great grief of the little girls of a like age. At the same time from the city were led forward to meet their mothers the girls in exchange, and thus was the camp entirely free from the male sex, to the infinite delight of the women.

But for the most stringent restraints of the authorities, the whole male population of Palenqué would have emptied itself upon the camp of the women. Malinka, foreseeing this, no sooner was rid of the boys than she enrolled their mothers into a guard of soldiers with tight tunics, and helmets and spears tipped with polish absidion; rightly conjecturing that these women being naturally fierce in character and restive under restraint, would find their congenial element in any passage of arms. Nor was she mistaken; they at once organized themselves under their elected officers, and mounted guard, well braced in golden armor of delicate links, and weapons in hand. When, therefore, the Elders appeared for the third conference, they were met by this military body, which at once directed all stragglers back to Palenqué, while at the same time others stood guard over the circle of council. It will not seem strange that these grave, austere men, held in awe by all people, were somewhat moved and disturbed by the beauty of these soldiers, so intrepid and authoritative in manner, for men are dazzled by a woman's spirit, till it recoils, as it is apt to do, upon themselves.

When Malinka had seated herself in this council, the elders explained the object of their coming.

"We perceive," said they, "that you are without men, and consequently will soon be extinct. Now, it is not the object of Quetzlcoatl, of whom we have also learned, to beguile you into the wilderness, there to perish. You are beautiful—more beautiful than any women we have ever beheld—you are wise, you are chaste, your voice is as the cooing of doves and the sighing of the wind amid the branches; why should you perish? We come to offer you a home in Palenqué, and the pick of our bravest and handsomest men."

A soft blush overspread the face of Malinka,

which was repeated upon the countenances of her attendant ladies at these words, but she rose to reply,

"You mistake the object of our movement. We do not seek new alliances of marriage. These have been proffered us before by people through whose territory we have passed."

"Do not look too high," interrupted one of the Elders, a little snappishly.

"Listen to what we propose," replied Malinka. "We will establish a new Empire."

The Elder half rose from his seat, while his jaw fell with amazement. "Without men?" he ejaculated, and Malinka blushed as before.

"Men and women cannot live together," she replied. "They quarrel, they oppress, they corrupt each other."

It was a sight, the open-mouthed wonder of these men. Malinka continued, "We propose, we women, to live together, to frame our own laws, punish our own evil-doers, fight our own battles, build our own cities, earn our own bread, and worship God in our own temples."

Scarcely had Malinka finished the last sentence, when one of the Elders rushed away from the council as if struck with sudden frenzy.

One of the Elders arose with great dignity, and with solemnity of voice, inquired, "Has Quetzl-coatl guaranteed that you shall live a thousand years, that you may achieve all this?"

"Nay," responded Malinka, "we shall die as the myriads of our sex have died, never having tested this divine cup of freedom." She blushed a lovely red, and continued, "Our maidens are lovely, they are brave, industrious. We teach them the beauties of song as ye have heard, and they are inspired by the harmonies of music. We will hold festivals, when the youth of the other sex shall compete with us in all that is best in the training of youth; in feats of arms, the language of poetry and music, the skill of agriculture, and the harmonies of architecture. Then shall those found worthy of inspiring love, and fit for the sanctities of marriage, be united. We will not sink in sensuality, we will not waste the soul, nor its energies, in the dull routine of everyday life. When the days of festival are over, the wife shall resume her duties with new honors, wearing the holy symbol of marriage, and the husband shall return to the other sex, and take up his accustomed avocations."

"Oh! ye gods!" cried one of the Elders, lifting his eyes upward in holy consternation. Another asked:

"To whom will the wife belong?"

"To whom will the husband belong?" asked Malinka.

"To his wife, to the State, to God."

"So shall it be with the wife. She shall belong to her husband in all loyalty—to the State whose laws she will obey, having helped to create them, and to God, whom she will worship. Thus does she stand as wife; but this relation is not for every woman. Marriage is not a position that every man and woman is fit to fill; therefore, over and above all else, every man and every woman belongs to himself.

The Elders groaned aloud. They glanced at the sunshine around the sky above, and then at each other as if fully expecting the earth to tremble with quakings. One of them at length asked, "Do you mean that women shall live by themselves, and men by themselves?"

"Assuredly. Every man is to do his own work; every woman to do hers. Love between them is to create the relation of marriage between them, a sacred and inviolable bond, but neither marriage, nor imbecility, nor laziness, nor property, shall bring one sex into bondage to the other. Each shall sustain itself."

"Ye gods!" again ejaculated the Elders, aghast at what they heard. The women soldiers laughed in glee, and rattled their weapons in mock defiance. The Elders asked:

"Where will it all lead? To what purpose should women cease to be helpful to man?"

"It will lead to peace, to justice, to purity. You have oppressed and enslaved us; you deride and contemn us; you say that all we do you can do better. So be it. We may not do well, but we will do that best suited to our conditions. If poor, it will be our own."

"You mean to turn the world upside down. I suppose as you admit marriage for some, there may be children; who is to care for them?"

"The mothers for one year will care for both sexes alike; at the end of that period, the boys will be delivered into the hands of their fathers, to be trained by them in all necessary knowledge, science, art, agriculture, and the true moral and religious principles. We in like manner will rear the girls to like pursuits and duties, and the faith-

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fulness with which each party shall perform these duties, will be the test of our civilization."

"Do you mean that men must turn nursery maids to an army of babies?" cried the Elders; and at this the mirth of the women soldiers became nearly ungovernable, but Malinka waved her hand in token of silence, and replied:

"It is the result of marriage, and as thus each sex will bear its natural burden and responsibilities, each provide for its own prosperity and well being, the gods grant that every child may prove a girl!"

There was some tittering, and the council broke up without more ado, the Elders returning disconsolate to Palenqué.

In the meantime, day by day, the women most renowned for wisdom were organizing a body politic; choosing officers, and defining the rights and privileges of the community. There was some little difficulty in arranging the judiciary, as well as some other departments, the women not clearly recognizing the necessity of order and obedience to the divine element of justice. Not so with the soldiery. It would seem that women, like men, have a natural proclivity to battle and war, hence it became apparent that much of the discomfort which had hitherto existed in the domestic relation had its rise in this unacknowledged propensity in the sex; a propensity hitherto allowed no legitimate field for action, had expended itself in perpetual broils, irritations, and domineerings, greatly to the detriment of family peace and comfort. It is true the men had forced the women into the Temples, and by compelling them into the service of religion, had in a measure neutralized their ill-conditioned natures, but some were not to be in any way brought into harmony.

Now, however, these ferocious women being organized into military bands were in their own atmosphere, what might be called their normal condition, and great was their activity, their energy, their watchfulness. Women who had been thin and sour in aspect, all at once plumped up, and grew exceedingly handsome. They were resolute in enforcing discipline, and in practicing the accustomed drill of the soldier. Their bright eyes gleamed under the visor, and their closely-cut black hair imparted a sort of manly indifference to appearances, which is so much the besetting sin of women. Their dress consisted of a tight-fitting armor made of gold, and under this

was a tunic of white cotton edged with golden fringe. Over the armor was a short robe reaching to the knee and confined by a sash of blue, crimson, or gold according to the rank of the wearer. At the morning drill it was a fair sight, these slender, but shapely women in their rapid evolutions. It was found that a vast number of the sex belonged naturally to the military department, and therefore all were more or less trained to its duties, that in case of emergency they might not be without suitable defence. Indeed, it was found by thus enrolling the whole community, as it were, into a band of soldiers, whose exercises required force and severe discipline, not only was safety insured, but harmony also, as all surplus vitality in this way was consumed in a legitimate field. Private feuds disappeared, bickerings were done away with, rivalries ceased, and the women were content.

From the first exodus of the women from Cholula, they had declared the slaves free. No invidious distinction was allowed to exist. It was now formally announced that no slave should be known as such, in the body politic. Perfect equality was declared under the law. The ignorant women, the incapable women, were most especially under its protection. As to labor, each individual was at liberty to fix her status of industry, and avail herself of the aid of her sisters, so far as it could be done without creating a feeling of caste. It should be, not the duty, but the privilege of each to help the other. Work of every kind should be an honor, not a penalty. No woman should pride herself upon the whiteness of her hands, which would be rather a testimony to her laziness and incompetency than an element of beauty; the useless hand going with the imbecile brain. Every woman should be required to contribute her proportion to the common stock of industry and wealth.

Every woman shall be entitled to the use and possession of whatever is produced by her own industry, invention or discovery of any kind; but as the mere accumulation of property, without the design of some external, general good, is a selfish and degrading passion, unworthy of an elevated mind, she shall have the privilege of depositing her surplus earnings with the common stock, to be stored in a house built for the purpose, to be called the Treasury. No one shall draw anything from the Treasury, having once been deposited therein, without the consent of the whole. No

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woman is supposed to be willing to flaunt herself in foolish finery, thereby bringing upon herself the observation, if not envy, of her less well-to-do sisters. The beauty of person and harmony of life are best promoted by simplicity in dress and moderation in expenditure.

From time to time women shall present to the Community models for public or private dwellings, having studied the principles of architectural art, and these models shall be put into use as the increasing wealth and population of the Community shall require. Most especially shall they study beautiful forms of dwellings for the Marriage Bower.

Twenty persons shall constitute a group, who shall dine, and live, as it were, together. They shall embellish their houses according to their own taste, always cultivating vines and flowers about them. Their tables shall be ornamented with vases of flowers; every dish shall be garnished therewith, and as God has not scorned to give the most beautiful coloring to the humblest vegetable, woman must ever keep this æsthetic element always in view. At the appointed hour a few notes shall be sounded from a bugle, and immediately all the members of the various groups, suitably dressed and adorned with flowers, shall leave their rooms or vocations, and assemble in the dining-hall. Each group shall appoint its members in rotation, to superintend the requirements of the table. Before eating each one shall silently bless God for his goodness.

No woman shall neglect her person. Baths shall be attached to every dwelling. Neatness and taste in dress be absolutely required, as things desirable in themselves, but also as a worship of the great and adorable Spirit who has given us a body uncovered, thereby leaving human beings to the exercise of their reason to learn the fitness of things; and as all His works tend to the beautiful, so should His creatures keep this object always in view. More than this, women have hitherto dressed too much with an eye to the other sex, thereby having fostered a lower motive, such as vanity, rivalry, and sensuality; whereas a woman should study the highest art and fitness for their own sakes; representing the beautiful for its own sake, just as the lovely flowers bloom in desert places, content to belong to the unseen harmonies of a divine nature.

Members of the different groups will interchange

visits with each other, in which the utmost courtesy will be observed. As there will be no men, there will be no pretext for rivalry or jealousy of any kind, and an invariable sweetness, generosity, and friendliness will prevail. The women no longer young, will lay aside the glowing fervor becoming the young, and handsome in the dignity of their white hairs, shall become the guide of those who are passing the joyous but perilous period of youth. Their presence in the various groups shall be esteemed an honor and a privilege. They shall foster the purity of the maidens, instruct the wives, counsel the mothers, and insure the proper training of the children. The mature matron shall be esteemed as the best heritage of the community.

Music and poetry shall be cultivated by those whose mental bias may insure proficiency therein, while those devoid of this aptitude shall not waste themselves in idle endeavor, but devote their time and energies to that in which they are more likely to excel. There shall be once a month a public festival, in which music shall be a part of the entertainment, and the utterance and the recitations of poems which appeal to the nobler elements of the mind, such as courage, self-sacrifice, and devotion to the gods. Dancing also shall form a part of the festival, as being the poetry of motion. But, inasmuch as all these arts, except it may be poetry in a less degree, are sensuous in their nature, and calculated to undermine that constancy and fortitude of soul without which women are no better than sensual, dangerous syrens, these arts shall not become predominant in the community, and those who cultivate them do so at a certain peril. The woman writer of sensual, discordant, or what may be considered as poor verses, shall be excluded from the highest rank of honor till such period as she shall retrieve her poetry, or achieve excellence in some other department of honorable endeavor. The reason for this is, that poetry is the natural expression of women, and they must let the form of poetry alone, or achieve excellence therein.

It is believed that women do lie, and that to a terrible degree; but as this tendency arises from too much contact with the other sex, the evil will disappear when they, the women, learn to stand alone as it were, and judge moral questions from an abstract point of view. Women lie to conceal their doings from their husbands or male friends, whom they fear and strive to overreach. They

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falsify to recommend themselves and to disparage others of the sex. They are vain and ostentatious from a like cause. Every woman desires to go ahead of every other woman, and if she cannot do it fairly, she will do it by undermining the other. Now this is not inherent to her, but proceeds from her state of dependence upon men, and her unconscious habit of seeing everything through his eyes, rather than her own; hence opinions and morals have been sexualized, and both men and women have been the worse for it. Candor is a godlike quality, which will be natural to women when all cause for rivalry is removed.

Envy and detraction will also disappear when women are left to themselves. Middle-aged, and even elderly women, are not ashamed to envy the freshness and beauty of the young, because these so largely obtain the favor of men, while the young detract from the merits of the mature in mind and superior in character from a like cause. Slander would be deprived of its sting if there were no men to listen and approve; indeed, without them it would hardly exist. Where women have a life in their own right, neither dictated to nor hindered by the opinions, prejudices, or dominations of the other sex, they will give hospitality to all the charms and virtues of each other. They will not form their estimate of others by hearsay. They will not cavil at differences of opinion, but where differences exist, examine the subject closely in order to reach the highest truth.

All the cities pertaining to enfranchised women shall be surrounded by a high wall, with towers at convenient distances, and sentinels shall guard the same at all hours, that surprise may be avoided, for so many wise and comely women congregated together are likely to tempt uncivilized barbarians to aggression, till the nations learn the wisdom and beauty of our institutions, when they will be adopted by all people. The treasury house shall be fastened with a strong lock; being the property of all, it shall be guarded by, and from all, till such times as the public business shall require it to be opened. No private house, room or casket, shall need the intervention of a lock, for the bare suspicion of dishonesty in one, would be a reproach to all. Where property confers no distinction, it does not tempt the cupidity of any; and moderate industry on the part of each, insures a competence to all.

Each city shall build in the centre of a great

square surrounded by trees, a noble Temple for the worship of the Supreme God. No Temple shall be built to inferior gods. The architect of these temples, shall as much as in her lies, construct them in such a way, that on looking upward, the worshipper shall forget that she is in a temple built by human hands, but shall seem to be under the shadowing of old woods, whose great branches athwart the light, shall flicker and tremble under the gorgeous rays of the life-giving sun, and be domed with the harmony of the overhanging skies.

There shall be no privileged priesthood. A solemn liturgy shall be observed, and the litanies shall be ascriptions of praise more than the expression of desire, springing as they will from pure and contented hearts. Every morning and evening sacred hymns shall be sung, and some one of the women chosen shall discourse upon the blessings and duties of life, and dwell much upon that beautiful and higher existence of which the present state is a promise and prophecy.

Every child shall be carefully educated in the best attainable knowledge, according to its capacity to receive the same. It shall be taught to practice temperance, charity, fortitude and self-denial as distinguishing human qualities. Selfishness and rage are to be checked, and such impulses turned into a better channel. No child shall be given a blow under any pretext whatever. Self-control shall be exacted, discourteous language forbidden. Women shall not only avoid what is offensive in speech and manner, but shall cultivate what is engaging and gentle in womanhood.

At the end of a year at the great festival, each male child shall be given over to the care of its father, with strict injunctions that his name and age shall be recorded, so that no incestuous alliances may ensue, and that he be trained to all manly exercises, trained to all manly truth and sobriety, trained to all the learning of the age in which he lives, trained to self-reliance, fortitude, contempt of danger, contempt for sensual indulgences. Trained also to a worship of God, and to a belief in the eternal future, and thus shall a race of men be raised up worthy to be husbands to women who have become isolated, that more perfect unions may take place. Women and men be trained each to a higher humanity.

Girls, in like manner, must have their names and those of their parents, recorded in a publi

register, which, with other documents, shall be kept in the great treasury house. From their earliest life they shall bathe in cold water. They shall fast at least once in the week, as well to bring eternal realities home to the mind and the worship of God as to ensure abstinence, temperance and self-control. They shall be taught to run, to leap, to be dexterous with the hand and perfect with the eye. Indolence and luxury alike to be avoided. Women, whose qualities of mind incline them thereto, shall study the laws of health and the conditions of life, not because of disease, but as implying other and progressive states of being of which this life is only rudimentary. All women will be able to help each other in those emergencies incident to humanity, but which in a normal state are unaccompanied with pain. As much of disease, nervousness and ill conditions of every

kind arise from the too continuous contact with the other sex, their sensuality or brutality, unrestrained by more enlightened ideas on the part of women, they in their enfranchised and holier womanhood, will enjoy perpetual health, youth and beauty. A lovely exaltation will pervade their whole being, as though the morning stars sang together. Innumerable harmonies of being will be evolved, graces of manner and beauties of thought hitherto unknown. Disease will disappear, discontent no more prevail, the reign of peace be inaugurated, men and women be like the gods, for eventually the other sex will rejoice in their own enfranchisement, remembering that at first man was placed alone in his beautiful garden, and the bringing a woman there was an after-thought. It did not work well from the first, as Quetzalcoatl had revealed.

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~~THE AMAZONS OF MEXICO.~~~~(FROM THE PEN OF A TUBAL HISTORIAN.)~~

TRANSLATED BY ELIZABETH OAKES SMITH.

CHAPTER III.

THERE shall be lovely houses built for those who desire the marriage state. They shall be the color of a rose. Every woman shall feel it her privilege to help adorn these houses, her privilege to render the wife joyous in her wifehood and motherdom. Songs at the bridal, thanksgiving, at the birth of a child, and helpfulness in every way shall combine to render the marriage state one of honor as well as happiness. The pretty lullaby of the contented mother will be listened to with delight, and the honors of the marriage state contribute to the prosperity and general well-being of the community. There will be no sound of discord issuing from the marriage bower, no brawls, no discontent, no distress; but on the contrary a perpetual peace and joy. There will be no wailing of neglected and suffering children, but nothing save the careless, loving tones, and happy laugh of infancy.

Once in the year a great festival shall be held outside the walls of the city, which shall last for one month. This shall not only be a festival, but a fair also, at which the community shall exhibit for sale or exchange all surplus commodities raised by the taste or industry of the women. At these festivals the people of the surrounding nations shall be expected to appear, with the flower of their youth no less than with the wisdom of the Elders. These shall compete with the maidens and matrons in music, poetry, and in all those exercises pertaining to health and skill, such as running races, dancing, leaping, etc. Prizes shall be awarded for superior excellence in the finer arts, and elegance, combined with dexterity in exercises of various kinds. Suitable officers shall preserve order and decorum. The women shall be at liberty to avail themselves of improvements of various kinds brought by the other sex to these festivals, by means of purchase or exchange.

At these festivals the most beautiful of both sexes and the most accomplished of each will be brought together. Lovers of either sex are permitted to make known their preferences to the

Elders. This preference will naturally be for the best of either sex, and no opposition can exist. Before the close of the festivals these lovers shall signify their wishes, their names shall be registered, and this shall be considered the betrothal. At the next ensuing annual festival these lovers shall be married, if still of the same mind, and for one month occupy together the marriage bower, at the end of which period the young husbands shall all depart and see their wives no more till the next annual festival. In the intermediate time they will not be permitted to dower about the walls of the city, nor expend their time with songs and lutes in honor of their lovers, but shall all the year do manly service in the community to which they belong; such as training their boys, studying the motions of the heavenly bodies, building roads, and cultivating the earth. Should they be irresistibly led to lay a bouquet at the feet of their ladies, the sentinel on guard may receive such offering on the point of her spear, and have it conveyed as desired; but these demonstrations shall not be encouraged in either sex, as tending to dreaminess and discontent.

It may not unlikely occur that the same youth or maiden will be the choice of more than one; in such case the claims of all shall be withdrawn, and the parties may take their chance by drawing. Those who are willing to risk themselves in this way may do so, or they may compete in music, poetry, or even a dance or foot-race. Men if they choose may do battle with each other outside the walls for the love of a beautiful girl, but this will be rather tolerated than approved by the women. A woman soldier may also be permitted to fight for her husband, and shall be escorted outside the walls, where she may do battle with her maiden rival or even with the other sex, whom if she disarm she is supposed to have won. (These concessions were made at the earnest entreaty of the soldiers.)

[In this connection are various comments by a modern hand, in which the women are handled

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without gloves. Amongst other things it is said a man is a fool to marry a woman who fights before marriage, she being sure to do enough of it after, etc.]

Lovers having been a year betrothed, and at the expiration of that term being still desirous to adhere to the same, may at the yearly festival signify their wishes, and join the honored and exalted band of those who enter the marriage covenant. On the day appointed they shall be escorted to the great Temple in the midst of the City by a band of younger maidens and younger men from the district from whence the bridegrooms have come. In no case shall the attendant youth outnumber the candidates for marriage. Each couple shall be united by a wreath of flowers, which shall pass over the shoulders of each, symbolizing union and the lightness of the yoke imposed. Arriving at the temple they shall place their hands upon the altar, and the Priestess shall call upon the Supreme God to bless them, and render their union fruitful and joyous. Then each bridegroom shall loose a dove which he had concealed under his robe, from his breast, and the bride shall lay a white lily upon the altar. After this ceremony the married pair shall be privileged to dwell in the houses called the Marriage Bowers together for one month, after which the husband shall go back to his own city till the next yearly festival, when he will return. During his absence the wife shall not merge herself in one of the groups, but shall be honored as belonging to the holy marriage bond, and dwell in her own bower. She may choose her friend and companion to dwell with her, and the one so selected will esteem it an honor.

Boy babies are expected to grow into men; therefore, mothers shall not be permitted to dawdle and fondle children overmuch. Their naturally engaging and pretty ways shall not be too much the subject of comment or caresses, as tending to imbecility of mind and sensuality of character, which result in national weakness or corruption; on the contrary, from the first children shall be laid upon their backs, and allowed to kick and struggle to help themselves. Outcries of rage shall be disregarded, but every natural want religiously attended to. The use of the limbs, the right carriage of the body, and the rudiments of self-control will thus have been early established. As the yearly festivals come around, the boys,

something more than a year old, will be given to the care of the fathers, who, by their annual visit to their wives will have learned to feel redoubled tenderness for the mother, and will receive with joy and gratitude the beautiful offspring of their mutual loves. The child, not having been treated with foolish indulgence, will not cling to the mother, but with a manly instinct hold out his strong young arms for the companionship of the father, who leads him forth with a look of triumph. Thus will men find their own communities enhanced in health and manliness by these tender but self-reliant wives.

As the married pair are united by their own desire, uninfluenced by any extraneous motive, such as wealth, position, or helpfulness of any kind, as neither party by marriage obtains any possession of the other by which his or her personal freedom is curtailed, there will be no divorce. Should either party die, the survivor shall be allowed to marry again, though the state of widowhood will be considered the more honorable. Should the wife at any time prefer a state of life independent of the marriage relation, it shall be her right to do so, in which case she shall send to her husband the flower, which contains a dove at its heart, which symbolizes holiness, and he shall no more molest her, and she shall go forth from the marriage bower and join herself to one of the groups, taking her daughters with her. Should a husband absent himself from his wife in a manner indicating that he desires not to return, such wife so deserted shall not marry again, but shall go forth with her daughters from her bower, and devote herself to such pursuits as shall best promote her own happiness and the good of the community. Such recreant husband shall not be allowed to appear again at the annual festival, nor shall he be in any way molested. He will have proved himself unfit for the sacred enjoyments of marriage, and shall be suffered to depart in peace.

While the wise matrons were resting their forces, preparatory to their journeyings to the South, and were forming suitable regulations to insure the well-being of the community, they were aware that a constant inspection of them was kept up by the people of Palenqué. Sometimes a group of merchants appeared for the purchase of the exquisite cloth made from the cotton tree, in the manufacture of which the women greatly excelled. Others purchased fringes of gold and

robes colored from rare shades of the indigo plant and the small insect cochineal. Magnificent garments constructed from feathers of rare birds they were expert in making. Rich confections of the palm and cocoa, tortillas from the corn plant, sago and guava—jellies from various fruits also. They were skillful in preparing tablets of cotton cloth, rendered impervious to water by the aid of the gum of a tree, upon which records were written. Beautiful vases of terra cotta, minute trinkets from vegetable ivory, flowers of feathers and wax, adorned their tents and decorated their persons. Gold was wrought into exquisite workmanship—chains and rings in which were set emeralds and opals and pearls. All these evidences of taste and skill found a ready sale to the people of Palenqué. Groups of young men made their appearance, and danced their national dances in the hope of inducing the young maidens to come forth and join them. Then followed stately soldiers, exhibiting their feats of arms, at which the women soldiers, as by one impulse, detached a company to compete with them, and the women were found fully equal in courage, dexterity and rapidity of motion. At this the men applauded with enthusiasm. Wise men came to argue upon great subjects of polity, morals and religion. The views of Malinka and her people were so unlike all their own preconceived opinions, that a desperation seized them, and they retired, some with derision, some with disgust, and others impressed with profound doubt. Women sometimes came to see and hear, but a settled sneer gathered upon their faces, and they declared the whole camp ought to be destroyed, the women slaughtered, and their bones left to whiten the plain. This enraged the men of Penqué, who were secretly inflamed with a great admiration of the beauty and wisdom of this wonderful multitude, who contrasted so strongly with the idle, luxurious women of Palenqué. Meetings were held in which their opinions were discussed. Men were seen separating their boys from their girls, and training the former with great care, and superintending their education as they had never done before. Some might be seen putting them to bed, others bathing and dressing them, while at the same time they instilled moral ideas into their minds. Men began to direct their households as they had never done before, at which the women jeered, but were well pleased to get rid of care and labor. The men were bent upon

seeing how the thing would work. More than one impassioned speaker declared he "believed in the whole movement, and it would be a mercy if they also could get rid of the women, who were a plague and a torment; bent upon having their own will, and when this was denied them, ready to upset everything before them. He believed it would be better to have all their wives and sweethearts shut up in cities by themselves, where they would torment the men but for a brief space once in a year. If they can take care of themselves, let them do it. If they like this way of living, let them live it. We have spooned too much, and they despise us. They'll quarrel and break up in good time; or if they keep on, as the Elders believe, so much the better. I, for one, wish the women of Palenqué would follow suit."

It was noticeable that the speakers in this way had wives of the irrepressible, soldier-kind.

From all that Malinka and the people could learn, there was great ferment in the City of Palenqué. The men, seeing a style of women preëminent in beauty, grace and accomplishment, disdaining bondage, devoted to high art as well as all industries, self-reliant, needing no support, bearing all their own burdens, thinking and acting for themselves, religious, orderly, tender and devoted, were half beside themselves at the view. This raised contention with their own women; and never was the city so discontented. Sometimes these latter, but for the men, would have sallied forth and with force of arms have driven the whole army of women into the wilderness, so true it is that women are the worst enemies of each other, and the two sexes depending upon each other will be in a state of perpetual altercation; hence, Quetzalcoatl had directed that each should bear its own burdens, or else one will shirk the weight upon the other. They are only helpful in quarreling, and peace will come upon earth when they cease to lean upon each other. Let no woman live under the roof of the man who calls her wife, said Quetzalcoatl, lest she domineer over him and clamor for his goods, and be jealous of his person; and in like manner let not the husband remain long in the house of his wife, lest he in like manner destroy her goods and become weak and unmanly. Let them live as they live in the courts above.

The Elders of Palenqué seeing the tumult but on the increase day by day, at length called a solemn

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council to determine what to do. They had hardly seated themselves when all the women of Palenqué as if by one impulse thronged around the council board, demanding that the men of the city should issue forth and rout this army of women with all their new-fangled notions, and declaring with one voice that they believed them no better than they should be. Here was a dilemma. It was never known what would have been the result of the solemn council then and there convened, for the women broke it up and compelled them to do something more than talk. They must quell an insurrection at home, and repel an invasion from abroad. No time was to be lost.

The Elders were aghast at this tumultuous assemblage, but one of them started up and seizing his wife in his arms rushed down the stairs leading to the subterraneous passages of the great palace. He was instantly followed by others, who grasping each his wife followed in the same direction, so that few except young girls were left above the ground. This done, the men returned and seated themselves at the board to continue the council; but so great was the crowd of young men clamorous to do something, but not knowing what to do, that the Elders found themselves in a fearful predicament. There were the migrating women, saucy, handsome, intelligent; there were the domineering, foolish women, screaming and fighting in the vaults below. [A modern hand has here given his testimony in the hope that every one of them split her throat and died on the spot. The translator has many doubts whether many of them ever came up again to the light, being wholly in the power of men unaccustomed in that age to think a woman had any rights a man was bound to respect, though now in our age the tables are turned, and all agree that a man has no rights a woman is bound to respect. I do not find any further mention of these women.]

The Elders grew determined in look as they took into their minds the whole merits of the case. They saw that once having deliberated upon the claims of these women to their independency that they had in fact indorsed them. They should have driven them from the vicinity of Palenqué, unless disposed to accede to their requirements, for it needed little penetration to foresee what might be the result with other women of less intelligence and hotter tempers. Such would either rush in the same direction, expend themselves in

malicious hostility to the women, or make court to men by denouncing them, the women, as loose and indisposed to the natural affections pertaining to humanity. The Elders saw that they had now no resource but yield. They had unwittingly lost the field.

Then these grave, thoughtful men went forth, followed by a multitude wishing to see what would be done, and took their way to the camp of the women. Malinka, the Lady Tula and other leading matrons, escorted by a band of soldiers, went forth to meet, and demanded why such a vast concourse approached. Now it is the nature of men to yield all or nothing, while women ask little at first but keep on gradually increasing their demands, till they get not only all they at first sought, but a great deal more, even to the entire overthrow of those that contend against them, and the lifting of themselves above the ruins. Thus the Elders and chief men of Palenqué having listened to the conditions of polity by which the women bound themselves, argued point after point with great moderation as well as ability. One of the men made remark:

"I fear it will not be well with the boys. I fear we shall lose a great many fine children for lack of skill to manage them."

"This need not be," responded Malinka. "You will have so much less to do than in the old state of things, that you cannot fail to learn the wise care of your own sex in infancy; and these, unexposed to what you call the weak fondness of the mother, will reward your care by greater improvement, and the growth of a nobler manhood. You will inculcate the beauty and reasonableness of manly chastity, and fidelity, and honor in the relations of the sexes, a kind of morality which you have been slow to learn."

The Elders groaned in spirit. "Poor little babies! I fear it will go hard with them, for men are but rude nurses;" at which the soldiers tittered audibly.

"Remember," answered Malinka, "you will only have to adapt your laws to your own well-being, leaving us to rule ourselves by laws of our own making; you will earn property for yourselves alone, and make wars as you like, and fight all your battles in your own way. It may be, without us to arm you and incite you, the world will learn peace, through a lack of the fighting element intensified by the action of both sexes upon each other."

"Let us fight it out now, and subdue these women, so dangerous to the world," cried a martial youth, provoked at the jaunty manner of the women soldiery. At this the latter sprang forward with their battle-axes and spears in a most electrifying manner.

"Nay," groaned the Elders. "There is that in human movements that compels them onward. Men of Palenqué, ye have had a taste of new thought; the sight of a new order of women. Should we destroy them, which would be only by great shedding of blood, ye would be less content than even now. Ye would look back with regret, and a vain questioning as to what might have been. Should any be spared, no compulsion would bring them back to servility. We must do as best we can."

Every ear was intent to listen, every neck was stretched to its utmost that the owner might see as well as hear. The speaker continued:

"I offer to the women of Cholula the great Palace of Palenqué, in which they may live by themselves and carry out their own polity of government."

There was great shouting by the young men of Palenqué at this offer. It was evident also that it was not displeasing to the maidens from Cholula, who, while bent upon preserving their freedom, did not wish to be too far isolated from the other sex. They saw that the new system not only preserved the former, but would render every married man a perpetual lover. But Malinka was disinclined thereto. She doubted if the new could well be grafted upon the old manners of a people, with a mass of women to annoy and vex them, who might corrupt the husbands, and in a thousand ways undermine them and work injury to the enfranchised women. At length she dissolved the assembly, referring a decision to the following day.

Long and seriously did the women deliberate upon the proposal of the Palenquéans. The young moon walked onward in her starry pathway, and the solemn Cross looked from its space in the heavens a perpetual symbol of the sharp divergencies of our mortal life. At length all but the sentinels on duty were buried in sleep. The weary eyes of Malinka at length closed, and Quetzalcoatl appeared radiant in smiles, but bearing the form of the beautiful husband whom the Priests of Cholula had laid on the stone of sacrifice.

"Remain in Palenqué," he said. "They are

a gentle and teachable people. Remain, and teach them a knowledge of the Supreme God; teach them to cultivate the earth, teach them the worship which is found in a pure life, teach them the arts of peace, that wars may be no more."

In the morning the face of Malinka was of a celestial brightness. The words of Quetzalcoatl were like balsam to a wound. The presence of the Beloved was around her, and a cold destiny no longer shut her out from a grateful sympathy. Calling her people together, she went forth to meet the men of Palenqué, who were dazzled by the beauty of her countenance and the majesty of her aspect. Standing in her trailing white robes, with the symbol of the serpent upon whose crest was the figure of a dove encircling her head, and her long hair floating over her shoulders, she looked no other than the bride of the beautiful Quetzalcoatl. She spoke:

"Men of Palenqué, we accept your generous gift of the great Palace of your city; but further, that no strife arise between us, let there be a high wall and towers to divide the city into equal parts; and we will separate from you except at the yearly festival, when the youth of both sexes shall be married and betrothed."

It was wonderful the alacrity with which that dividing-wall was built up; the burning sun and the midnight stars bore witness to the zeal that inspired the workers. At length half of the city was evacuated, and amid the clashing of music, and the waving of banners, and the shouts of innumerable happy voices, the women marched in and occupied. Malinka stood upon the wall above the great entrance gate and saw the beautiful company file by, while the men almost buried the walls in the flowers they scattered in their pathway.

When all had entered she revealed to them the words of Quetzalcoatl. The people listened in profound silence while she repeated the will of the beneficent god, that they should till the earth, plant trees, and cultivate the arts of peace, for the good god was angry with his children for killing each other like unconsidered beasts of the field. Long and earnestly she spoke, while more dazzlingly beautiful grew her calm, lovely face. The sun had gone to rest, and the moon and stars shone upon her head, as all the people bowed their faces, overcome with awe, and promising obedience. When they again looked up Malinka was no more to be seen. Ages passed away, and the beautiful Priestess was no more seen upon the earth.

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