

had the right to the control of her own separate property? Barely twice ten years.

How long since she could control her own earnings, even those of a days' washing? Not yet ten.

History is full of the wrongs done the wife by legal robbery on the part of the husband. I need not quote instances; they are well known to the most casual newspaper reader. It is accepted as a self-evident truth, that those "who are not masters of any property, may easily be formed into any mould."

I hesitate not to assert that most of this crime of "child murder," "abortion," "infanticide," lies at the door of the male sex.

Many a woman has laughed a silent, derisive laugh at the decisions of eminent medical and legal authorities, in cases of crimes committed against her as a woman. Never, until she sits as juror on such trials, will or can just decisions be rendered.

This reason and that reason have been pointed to by the upholders of equal rights, to account for the oppression of woman during past ages, but not one that I have ever heard offered has looked to the spiritual origin of that oppression.

If my health and eyes enable me to do so, I shall be glad to write occasionally as you request. Perhaps, a series of short articles upon the above point will be timely. Individual freedom is emphatically the lesson of the nineteenth century.

Seeing the letter of the Hon. Wm. Hay, of Saratoga, in your last issue, recalled very forcibly to my mind the Woman's Rights Convention, gotten up in such an impromptu manner through his urging, at Saratoga Springs, fourteen years ago the coming June, in which you, myself, and Miss Sarah Pellet, were the only speakers. I remember my remarks then were especially directed to the absolute necessity of *suffrage* as the only preservative of all other rights; a plank of the Equal Rights platform, to which he so pointedly refers in his letter.

Ah, well, Susan! the palpitations, half hopes, half fears of that day are past, and we have lived to see much change in public sentiment since then, and your energy (which was really the saving of that day), has carried you on and on, till now you compel the world to be your listeners.

I wish you could find some way to impeach the "Post-boys," or "masters," who take such great liberties with your paper. It must be in great demand, for I lose many numbers. MATILDA E. J. GAGE.

WOMAN AS QUEEN.

Editors of the Revolution:

WHEN I threw out a hint as to the "one thing needful," I hoped to bring out others in response. I rejoice that a "Teacher" feels the truth of the suggestion, and that there is such an opportunity as she declares for hundreds of health missionaries to be taught. Every seat in Dr. Denmore's lecture-room should be filled by serious, earnest students.

I am glad, too, to see Dr. Lozier's rules for a health dress. If there were any general diffusion of physiological knowledge among women, it would not be so difficult to make them see the importance of a change for the better in dress. Even very intelligent women will not believe that the present style of dress is a fearful cause of disease, both of body and mind. If they had a thorough understanding of physiology they would know and realize that aspiration and inspiration, in the spiritual sense, depend upon the bodily lungs, and that the soul of a laced-corset-wearing woman can no more aspire or inspire properly than her body can, for the whole body breathes as the whole soul aspires, by the action of the lungs. And so with all the functions of the soul; they all are based upon and correspond with the various functions of the body. A woman, then, who dwarfs her body contracts her soul. With bodily health woman charms, and rules thereby the universe; her divine essence, which is love and wisdom (as man's is wisdom and love), having full play. Without health woman is controlled by her body and loses her charm, becoming the slave of man, ruining him also, who is only true and noble when inspired by her. The world longs to be ruled by its queen, to be lifted by her out of the discord and disorder in which we now groan. But in order to assume her sceptre, woman must become healthy, whole, holy. Women, inspired by love and enlightened by wisdom, will no more boast of "child murder;" the prevalence of which is one of the most terrible proofs of the supremacy of body over soul.

One would say that a truly healthy woman, dominated as she must be by the spirit, could never even conceive the idea or entertain the possibility of such a crime

against nature; were she ever so little instructed in the science of physiology.

Make woman healthy, and man will soon cease to be the unpoised, unbalanced slave of lust that he is now, and it will be much easier for her to maintain her independence. The unspeakable evil of prostitution is poisoning the race.

Make women healthy and strong; educate them to know how to labor; let it be a reproach as great to a girl to have no trade, profession or business, as it is to a boy, and girls will become independent, and able to dictate all the laws and customs regulating the relations of the sexes. In no country in the world is fashion more imperative than in our own. If we cannot change this, at least let us make it fashionable for women to be healthy and wise, beautiful and industrious.

F. S. O.

LEGALIZING PROSTITUTION.

THE view of the proposed bill for the "Suppression of Prostitution" taken by "THE REVOLUTION" of last week, will not bear criticism. It is unsafe to popularize error; and the subject is so important that whatever promises to throw light upon it, should be frankly and freely discussed. All possible errors and sources of error must be eliminated from social questions, before such generalizations as we are able to make in the present state of knowledge, can be regarded as, in any degree, accurate or trustworthy. In view of this fact, and seen from this standpoint, the articles of last week cannot fail to have a pernicious effect. Without making any effort to exhaust this subject in its legal, social or sanitary aspects, it is possible in a brief space to state certain important facts which cannot safely be ignored or overlooked.

1st. Prostitution exists in all large communities, and in New York it is unusually prevalent. We cannot, if we would, rid ourselves of this fact. We disguise it; speak of it, if at all, in whispers; shut it out, when we can, from discussions upon social questions, whether public or private; and frequently refused to believe, although it flaunts by us in the street and stares at us from over the way. These dens of moral and physical death are known to number six hundred and fifty-nine; how many exist without the knowledge of the police authorities can scarcely be imagined. Not less than five thousand women practice this unholy trade. We cannot escape the facts—they are relentless as death. What shall we do with them?

2d. Certain nameless maladies originate here, and spread thence to every class and condition of life. So insidiously, so certainly does this poison reproduce itself, and so permanent is it in its results, that no one can foresee where it will make its appearance or where it will end. Honest wives become infected through roving husbands; faithful husbands are poisoned by dishonest wives; unborn children, from one parent or the other, inherit the fatal contagion and enter the world only to die early, or, if they reach adult man and womanhood, only to generate a race still more feeble. One single benevolent institution in New York alone reported 2,153 cases of these maladies in 1866.

3d. The effort to reform these women is almost hopeless; men are already beyond its reach. Experience has shown this in all ages. Reforms come through great social or national revolutions that effect society as a unit; never through exertions directed to the individuals of which it is composed. In ten years the amiable Sisters of the Good Shepherd have cared for 1,552 Magdalenes; 955 were sent to their families and 190 provided with situations. An excellent work, and worthy of woman's most persistent effort; but the average number of reformations is only one hundred in each year, and this, it must be remembered, is an unparalleled success. Evidently this method will not cure the evil, though it is valuable as a helper in remedial means.

4th. Legal penalties enacted for the purpose of punishing prostitution fall with their whole weight upon women. Men even seldom suffer. And when a woman falls into the hands of the police, as often happens, whether justly or unjustly, she loses the little self-respect she may have left, and inevitably becomes worse through the contact. Clearly, this is of no social benefit; and in view of these things what shall we do? In the present state of knowledge something may be done to mitigate these evils, and among others these things have been proposed.

1st. The Registration of Houses of Prostitution. This will expose property-owners who let houses for this purpose to the public shame. A fine will aid in paying the cost of the evils they conspire to increase and perpetuate; and keepers of establishments of this kind will be driven

to owning their own houses, which will reduce the number.

2d. The Registration of Prostitutes. This will prevent crime of various kinds, by placing every woman who, from choice or necessity, plies this demoralizing trade under the eye of the law, not for purposes of persecution, as is the case under existing statutes, but for the purpose of protecting her health and aiding her to be as little shameless and indecent as is compatible with her business and social condition.

3d. The establishment of a hospital for the treatment of such maladies as are engendered by prostitution, and securing a place to which such unfortunates as may have contracted any of them may be taken while the disease is yet in its earliest stages—before it has utterly destroyed the lives of its victims and before hundreds of new victims have been made by infection. Furthermore, to compel all benevolent medical institutions, that receive aid from the state to assist in the effort of curing these maladies. Some now permit such patients to go uncared for, in the fear that if they should assist this class of sufferers it would in some indirect way countenance vice. We do not envy such either their logic or their benevolence; but the fact exists.

4th. To place all such persons and houses under direct sanitary control. Skilled medical inspection, at stated intervals, with the power to remove infected persons to places from which it will be impossible to disseminate the infection, will, without doubt, produce excellent results. And if, by this means, husbands, wives and posterity are promised even a partial immunity from dangers that are rampant under existing conditions, or if even one hundred lives should be yearly saved by this means, as the House of the Good Shepherd saves one hundred reputations annually, certainly it will be worthy the effort, and the reward will be adequate to the means.

We have touched the subject superficially, but perhaps enough has been said. If the proposed law should even in a slight degree perform what it seems to promise, certainly, instead of opposition, it should receive the earnest and hearty support of all who have either the interest of women or of society at heart. * *

THE OLD AND THE NEW.

Editors of the Revolution:

WHITEFIELD the revivalist of the last century, once attempted to pass through the throng to reach his pulpit, but was obliged to retreat and go up a ladder outside. At his heels crept along a newspaper reporter, seating himself on a round of the ladder, as he supposed, unobserved. Whitefield, before announcing his text, walked to the front, and said, "You are all murderers—you are all murderers—you have all murdered the Lord Jesus Christ." Turning to the reporter, he continued, "put that down, young man." If men required the sacrifice of divinity itself to save them then, what shall be said of their counterparts now, who defiantly stand with their iron heels on the necks of the weaker half of the human race? The bugle-note has sounded, and our banner sweeps through the land, bearing in golden letters a murdered Christ's inscription to the people, culled from his precepts, his life, his death, his resurrection, and his intercessions on the right hand of the Father. And yet the barbarous, Christless monster would still stain his hoofs and blight his soul with humanity's blood. In spite of every argument drawn from trampling upon justice in this world—in spite of every argument drawn from our higher interests in the better land, the pulpit and the press say, cease your struggle to rise out of impalement. The old Bastille baptized by priests and Levites is better suited to your inferior dimensions. In the days of Hannah More, the same hue and cry was raised by men, by clergymen, because she formed "Female Friendly Societies" for the poor and needy, for those who had no helper. They were fearful that the gems in her glittering crown would eclipse their time-serving deeds, and rob them of a vicegerency that church-canon—old relics of which may be found in New Jersey—had settled upon them for life. They said she was "seditious, a Jacobin, and that her writings ought to be burned by the common hangman." The teachings of a murdered Christ bid us, as they bade Hannah More, to rush out of the Popish noose, and take forcible possession of the talents entrusted to our care. The pulpit, robed in surpliced authority and Calvinistic edicts, aided by the press, says, No! wait until you reach the upper court, with nothing to plead before your judge but the naked truth, that your fitness to pass through that searching ordeal was left in the hands of your "superiors" on the earth—a wholesale swindling of immortal gifts which will follow them to the same