

Seam and gusset, and band."

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IS WOMAN HER OWN?

Editors of Revolution :

THE short article on "Child Murder" in your paper of March 12th, touched a subject which lies deeper down into woman's wrongs than any other? This is the denial of the right to herself. In no historic age of the world has woman yet had that. From the time when Moses, for the hardness of his heart, permitted the Jew husband to give his unpleasing wife a letter of divorce— to Christ, when the seven male sinners brought to him for condemnation the woman taken in adultery— down through the Christian centuries to this nineteenth, nowhere has the marital union of the sexes been one in which woman has had control over her own body.

Enforced motherhood is a crime against the body of the mother and the soul of the child.

Medical jurisprudence has begun to accumulate facts on this point, showing how the condition and feelings of the mother mould not only the physical and mental qualities of the child, but its moral nature.

Women keep silence upon many points, not breathing their thoughts to their dearest friends, because of their inner reticence, a quality they possess greatly in excess of men.

And, too, custom has taught them to bear in silence. But the crime of abortion is not one in which the guilt lies solely or even chiefly with the woman. As a child brings more care, so also, it brings more joy to the mother's heart

Husbands do not consult with their wives upon this subject of deepest and most vital interest, do not look at the increase of family in a physiological, moral, or spiritual light, but almost solely from a money standpoint. It costs. Tens of thousands of husbands and fathers throughout this land are opposed to large families. And yet, so deeply implanted is the sin of self-gratification, that consequences are not considered while selfish desire controls the heart.

Much is said of the wild, mad desire of the age for money. Money is but another name for power, it is but another name for bread, it is but another name for freedom, and those who possess it not are the slaves of those who do.

How many states in the Union grant the wife an equal right with the husband to the control and disposal of the property of the marital firm? But two. [What two? *Ens. Rev.*]

How long is it since a married woman in this state

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 Right's 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.

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