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# JEHOVAH

AND

THE BIBLE,

ENSLAVERS of WOMAN.

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By WILLIAM DENTON.

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MANCHESTER:

REPUBLISHED BY E. W. WALLIS, GEORGE STREET, CHEETHAM HILL.

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FARMERY & SONS, PRINTERS, TOWN HALL STREET, BLACKBURN.


# Gerald Massey's Lectures.

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## TO THE READER.



**T**HIS lecture, by WILLIAM DENTON, was printed in the *Religio Philosophical Journal*, of Chicago, some years since. As it has not been issued in pamphlet form I have taken the liberty to reproduce it, believing that it is well worthy of preservation. A proportion of any profit derived from the sale of this pamphlet will go to the widow of Mr. Denton.

In Eccles. vii, 27 and 28, the following base utterance is printed :—  
“Behold ! this have I found, counting one by one to find out the account (which still my soul seeketh, but I find not), one ~~good~~ man among a thousand have I found ; but a ~~good~~ woman have I not found.” A libel upon woman-kind of the grossest character—yet it is said to be *God’s Word* ! Surely we cannot believe that it is God’s opinion of his own work ! The writer must have kept bad company. A committee of ladies is being formed in America for the purpose of examining and revising the bible in the interests of woman. When they have done, we may look for some interesting results. The bible has been dealt with by men so long and so often that it is a wonder women have not taken it in hand before.

We may well ask though, what is the value of a book that needs so much tinkering ? When the women have revised it, and expunged some more errors and wiped out its “he-ness,” will it be any more the Word of God than before ?

The abuse of the bible consists in putting it in the place of Truth as an authority, and exalting it above the Divine Light—the voice of God in the soul. We shall some day learn to use it rationally, as an aid to understanding past spiritual experiences, and sift the truth as grain from its chaff of error. On this subject I commend to your notice my pamphlet on the “Use and Abuse of the Bible.”

Yours for Truth,

E. W. WALLIS.

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# JEHOVAH & THE BIBLE, Enslavers of Woman.

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**H**ENRY C. WRIGHT once asked a friend why the Bible was so unjust to women, and a lady, who overheard his question, said, "I can tell you, it is because it is a he-book." Her statement is both true and expressive. The bible is composed of sixty-six different books, written by more than forty different persons, and, as far as we know, every one a man. Two of them, Ruth and Esther, bear the names of women, but they certainly were not written by them. Supposing the bible to be inspired by God, what can be the reason that he did not inspire woman to communicate a portion of his will? The Jewish and Christian religions, founded on this he-book, are he-religions, one-sided, and very unjust to woman.

Jehovah, the god of this bible, is a he, who has no wife to smooth his angry brow, or comfort him when he is "grieved at his heart." He is a heavenly father, but there is no heavenly mother; he is an almighty king, but there is no omnipotent queen; he is a lord of hosts, but there is no lady of hosts; the Lord is a man of war, but though so much needed, there is no divine woman of peace. Jesus, the only child of Jehovah, is a son. Why did he not beget a daughter, who might right the wrong that the first woman is said to have committed? As God has no female companion, neither has Jesus, on earth or in heaven, for "the bride, the lamb's wife," of the apocalyptic seer, is only a golden city. The Holy Ghost, the comforter, is a he. "When he is come," says Jesus, "he will shew you all things." Three male Gods, or one male God in three male persons! This is unnatural, contrary to the dual principle exemplified in almost every department of nature. It is bad for woman and quite as bad for man.

The Roman Catholic Church, perceiving this great deficiency, elevated the mother of Jesus into the Queen of Heaven and the

mother of God. The Shakers, too, saw the one-sidedness of the bible theology, and hence their "elect lady, Mother Ann," who equally with Jesus is the Saviour of mankind.

Among barbarous nations, brute force is lord, and the strong make slaves of the weak. Woman's position, therefore, in consequence of her lack of bodily strength, is that of a slave, and man's that of a tyrant. The elevation of a people may be measured by the position that woman occupies among them. The bible did not make the ancient Jews unjust to women, but it reflects the opinions of those semi-civilized people, and where it is accepted as divine, its tendency is to cause a more enlightened people to cling to barbarisms that they would otherwise, by natural development, have outgrown.

The *he-ness* of the bible characterizes it throughout. Three angels appeared to Abraham and subsequently to Lot; they were three males, for Abraham mistook them for men; and so did the inhabitants of Sodom. The angel that wrestled with Jacob is called a man; and the angel that appeared to Menoah and his wife was "a man of God." The angel that announced to Zachariah the birth of John, was a male, and so was the angel who was sent from God with a message to the mother of Jesus; the angel that rolled away the stone from the sepulchre is styled a "he," and the two that appeared to the woman in the sepulchre are called by another Gospel writer "two men in shining garments." The four and twenty angelic elders, that the revelator saw standing before the throne, were men, and so were the hundred and forty-four thousand who stood next to them, crowding women off to a considerable distance. I know of no single instance in the bible, where the sex of an angel is indicated, that the angel is not a male. The difference between the artists of to-day and the prophets of old, is strongly shown in the bible text and the modern engravings which illustrate it, in which angels are almost universally represented as females.

Woman has as little chance for justice among these masculine gods, angels, and bible-writers, as the moon has to display its glory in the glare of the sun; and we do not need to turn over many pages of the bible to discover this. Man is created, the beasts are all made, brought to him and named before woman is thought of; and then there is no independent purpose in her creation. She is to be a helpmeet for man, but who is to be a helpmeet for woman? She is not independently made from the

dust but must owe to man the rib, which Jehovah transforms into a woman. Suppose a woman had written the story of creation, and represented the first man as being made out of the first woman's rib ; would it not have looked suspicious, to say the least ; How many men would have believed the story ? Why should Woman believe the story ? Man has so accustomed woman to receive both law and gospel at his hands, that she scarcely dares to think of doing otherwise.

Adam begets sons and daughters, and we have the names of the sons, and some particulars of their history ; but what were the names of his daughters ? Being daughters they were either unworthy of names, or the names were unworthy of record.

We have a long list of patriarchs—chief fathers from Seth to Noah, and from Noah to Abraham, but where are the matriarchs, the chief mothers ? They were evidently too insignificant to be mentioned

When Abraham goes into Egypt, he tells his wife, Sarah, to say she is his sister, which she does. and repeats the lie when they go to Gerar. Woman, at that time, appears to have been as much subject to man's will as a Southern slave was to his master. Sarah was subject to Abraham, and called him lord ; and the writer of the First Epistle of Peter presents her as an example for the Christian women of his time ; he says : "the holy women of old time were in subjection to their own husbands," "even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well."—(1 Peter, 3-6.) How proud woman should be of this great privilege ! If ye do well ye shall be called daughter of her who lied when commanded by her husband, and in subjection called him lord. The women who refuse to do this, in Peter's opinion, would be ill-doers. Woman only does well, in the opinion of most Bible-writers, when she consents to be a slave.

In Syria, in the age of Abraham, Lot, and Jacob, and among the rude people of that country generally, woman's honour, chastity and even life, seem to have been at the mercy of man ; and the gods these people made and worshipped were of course no better than their makers. When the angels visited Lot in Sodom, and the vile men of the place came to his door and demanded them, he offered to bring out to them his virgin daughters, and says, "Do ye unto them as is good in your eyes." He might as well have given a lamb to a pack of hungry wolves, and say to them, "Do ye to it as is good in your eyes." The young women never gave their con-

sent, we may be sure, to such an infamous proposal as this ; but Lot seems to have thought that he had as much right to dispose of them as he would of his cattle or sheep. The story is probably false since miracle enters very largely into it, but it shows the position of the writer on this question, and doubtless reflects the sentiments of the people at the time it was written.

Abraham's first wife having no children, he took for his wife, or concubine, Hagar, his slave, who had by him a son, Ishmael. Sarah and Hagar quarrelled, as might be supposed, and Abraham turned her with her child into the wilderness, where, according to the biblical account they would have perished of thirst, had not an angel shewed her a well of water. Abraham is represented as doing this infamous deed at the express command of Jehovah. How much truth there is in the story it is impossible to tell. A portion of it is evidently false. Ishmael was at least sixteen years old at the time, and yet it says, when the water was spent in the bottle, "she cast the child under one of the shrubs," for she did not wish to see him die. (Gen. 21, 15-16.) A young man sixteen or seventeen years of age was no babe to cast under a shrub. Yet, doubtless, the pious patriarchs of old, when power and passion were masters, frequently acted in a similar manner, and their Lord was supposed to be well satisfied with their conduct.

Laban's daughters appear to have been completely subject to the will of their father. The elder of them, Leah, became Jacob's wife, though he did not love her, she being palmed upon him in the night by the tricky Laban, for Rachel whom he did love. In addition to this, two hand-maidens were "given" to Jacob to wife, without any intimation of the women having any choice in the matter. The book of Genesis makes but little mention of woman, but what it does say is very little to her credit. It is woman that is tempted by the serpent, and tempted her husband, and on her Jehovah's most terrible curses fall. "I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Think of a brutal God, with scowling countenance and flashing eye, fulminating his anathema upon the trembling, naked woman in tears at his feet ! Wretched woman ! could she have had the faintest conception of the horrible consequences of her fruit-eating, she would doubtless have starved rather than have taken a bite. The man who should wilfully curse one woman with the pains of child-bearing for some trivial offence, we should regard as a monster of



wickedness. What shall we think of a God, who, according to this story, curses every mother in the world ?

"He shall rule over thee," is the prophetic curse. What pious man would allow the words of his God to fall to the ground ? The British law, but a short time ago, allowed a man to whip his wife, if the stick that he did it with was no larger than his little finger. The man who rules must have a sceptre, and the Englishman's stick was his sceptre, to make his wife submissive to his rule.

It is a woman that looks back and is transformed into a petrified pickle, a warning to women in all generations. Two women make their father so drunk that he commits with them, on two consecutive nights, the most beastly crime. Lot, dear, good man, knows nothing about it ; he is the innocent victim of these vile women. But if the women had been allowed to testify, our opinion about "righteous Lot," as James calls him, would have been greatly modified. It is a woman who induces Jacob to deceive his blind father, and steal the blessing from his brother Esau.

Abraham believes the angel who promises him a son, but Sarah incredulously laughs, and when taken to task for it by the angel, denies it. Having lied for her lord, it has become easy, and she is ready to practice on her own account.

Jacob's wives and concubines receive considerable notice, but if a man should write about women in such a manner to-day, he would be in danger of imprisonment for obscenity. Laban's daughter steals her father's images, and lies to prevent their discovery. It is Tamar that seduces Judah, and the wife of Potiphar that tempts the chaste Joseph, but in all these cases it is man that relates the story, and all that woman has to do is to believe it and be humble and submissive when she reads the disgraceful records of her sex.

The Jewish laws, said to have been given by Jehovah, for the government of the nation, correspond in their treatment of woman, with the sentiment which we have found among the people. If a woman bore a man-child, she was unclean for seven days, and was not allowed to go into the sanctuary or touch any hallowed thing for nearly five weeks. This is bad enough ; she must not only suffer the pain of child-bearing, not only care for the infant, but be cursed for an imaginary uncleanness which she has contracted. She has been guilty of being a mother. But this is not all ; if she bore a maid-child she was to be unclean for fourteen days, and was not allowed to enter the sanctuary or touch any hallowed thing for

nearly ten weeks. She has been doubly guilty, first of being a mother, and then the mother of a child that may be a mother. The unavoidable inference from such a law is, that a maid-child is naturally inferior to a man-child, and doubly pollutes the woman that bears her.

In the 30th chapter of Numbers is a special revelation from Jehovah to Moses in reference to woman, which clearly proves that he regarded her as mentally inferior to man. If a man vows unto the Lord, he must not break his word : " He shall do according to all that proceedeth out of his mouth." But if a married woman makes a vow and her husband hears it, he can make it void ; " Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void." It is evident that he who made this law supposed that woman had not sufficient judgment to know what it was proper to vow : and as a parent decides for the child what is best for it to do, so man is to decide for woman. Christian women who believe that this came from Jehovah can only consistently submit to the government of man.

For widows, the Jewish law made no legal provision. If a man dies and leaves no son, the inheritance goes to the daughter ; but if he has a son, there is no provision for the widow or the daughters. If he leaves daughters, but no sons, the estate descends to the daughters ; if he leaves no child, the property goes to his brother, who must marry the widow, or she must loose his shoe, in the presence of the elders, and spit in his face.—Deu. 25 : 9. However much this indecent conduct might gratify her hate, it put no money in her purse, and left the man in full possession of what in reality ought to have been her property. If the man has no brothers, the property passes to his father's brothers ; and if his father has no brothers, it goes to the nearest kinsman. Woman is rigorously excluded, except in the case of daughters, when there is no son ; and the law was amended in consequence of a personal application to Moses, by some of the strong-minded women of the time.—Num. 27th chap.

Can that law be otherwise than unjust that gives to a widow or a sister no portion of the husband's or brother's property, while a cousin, who is a man, may take all ? Think of the condition of the Jewish widow, who has sons and daughters. The estate on her husband's death given to her son or sons, and she left without a home to toil or subsist on charity, while her daughters are glad to become fractional wives of some rich Jew.

Men having had the making of the Jewish law in their own hands, and women being entirely under their control, their interests and rights were but little regarded. The man sold his daughters for marriage ; he could give them as pledges or even sell them as slaves. The Jewish soldier could lead off a captive woman, willing or unwilling, married or unmarried ; she was his slave, and her consent was no more considered necessary than that of a sheep is by a butcher. See Deut. 21 : 10. If he became dissatisfied with her he could let her go, but could not sell her. What a privilege !

The law for Israelitish matrons was not much better than that for captives taken in war. Deut. 24 : 1. "When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he has found some uncleanness in her hand, then let him write her a bill of divorcement, and give in her hand, and send her out of his house."

"But, Moses, my husband is unclean ; he is a gluttonous man, an adulterer and a drunkard ; I do not wish to live with him any longer."

What says Moses ? He shakes his head. "You must bear with him as well as you can, for the Lord has no message of deliverance for you."

Let every married woman of to-day send off her tobacco-chewing, smoking, liquor-drinking, unclean husband, and there would be such an exodus as the world has not seen since the day that Israel went out of Egypt.

Women were never chosen to officiate in the temple ; priests are continually referred to in the Old Testament, but priestesses never. In this respect the Jews were below the Greek and Romans, in the temples of whose Gods women held honorable positions. The sons of Aaron were important individuals, and Jehovah by especial mandate attends to their needs ; but the daughters of Aaron appear to have been important only as they furnished sons to minister before the Lord. To this day women sit in the gallery of the Jewish synagogue, and look at their lords below worshipping the God of their fathers.

I do not wish to be understood as teaching that woman was worse treated by the Jews generally than she was by the people round about them at that time. In some respects her treatment was probably better ; but it was far from just. Woman among the Jews enjoyed a large amount of liberty ; she was not shut up in a harem, nor was her face hidden when she appeared in public.

At times she exercised her prophetic gifts, and was consulted as mediums are to-day. But the Bible found woman the slave of man, subject to his will, her entire living in his hands, and its writers never attempted to break her bonds or elevate her to her true position.

The utterances of some women are given in the Bible, but most of them are quite unworthy of them, and but little in keeping with their general character. The song of Miriam, the sister of Aaron, is recorded in Exodus. Standing on the shore of the Red Sea, she sees the tide roll over and swallow the hosts of the Egyptians. Thousands of men, most of them innocent soldiers with wives and children awaiting their return, overwhelmed by the waters, they struggle and drown. No pity moves the heart of the Jewish maiden, but, leading the joyful procession of women, she strikes her timbrel and sings, "Sing ye to the God, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea."

We have, too, the speech of Job's wife. Job is the soul of patience ; he is one who fears God and eschews evil ; but he has a dreadful wife. In spite of all that God allows the devil to do to torment Job, he holds fast his integrity ; but Job's wife afflicts him more than the devil and his boils, and she advises him to "curse God and die." If she had written the account, should we have regarded Job as such a model of patience ?

In the book of Proverbs we have a prophecy that King Lemuel's mother taught him, and in it we find the following : "Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." It is certainly one of the worst lessons that a mother could teach a son, and was most probably written by some wine-bibbing man.

The mother of Samuel offers a thanksgiving to Jehovah for the birth of her child, and in it she says : "The pillars of the earth are the Lord's, and he hath set the world upon them." Had she been born in India, she would probably have said : "The great tortoise is the Lord's, and he hath set the world upon its back." The one as true as the other.

Those actions of women which are recorded in the Bible, and for which they receive the greatest praise, are generally such as we can only look upon with horror and detestation. Rahob, the harlot, is praised in the highest terms both in the Old Testament and in the New ; Paul praises her faith, and James praises her works. What

had this superlatively excellent woman done? When spies were sent from the Jewish camp into Jericho, to learn how the city could best be taken, they lodged at the house of Rahab : when she had learned that the intention of the Israelites was to take the city and murder the inhabitants, instead of denouncing them to her townsmen and warning them of the destruction that awaited them, she, upon promise of the lives of herself and family, hid them on the roof, lied when men came to search for them, and, as the reward for her infamy, was saved when the city was "utterly destroyed." David, who manifested the worst traits of her character, was the grandson of this vile woman.

There is another woman who is lauded in the Old Testament in the highest terms. The angel of the Lord says : "Blessed above women shall Jael, the wife of Heber the Kenite, be ; blessed shall she be above women in the tent." What noble deed had this woman done that God should send his angel to declare, and cause the inspired penman to record to all ages, the blessing which he pronounces upon this woman ?

Jabin was king of Canaan ; and the Lord, we are told, sold the children of Israel into his hands. After some time, Deborah, a prophetess, who is said to have judged Israel at that time, stirred up Barak, who gathered a host of people to war against their oppressors. Sisera, the captain of Jabin's host, went against them with nine hundred chariots of iron, but was defeated, and fled on foot for his life. He approached the tent of Heber, the Kenite, with whom he was acquainted and on friendly terms. Jael, the wife of Heber, saw him coming and met him in the most friendly manner, saying, "Turn in, my Lord, turn in to me, fear not." He did so, and lay down, and she covered him with a mantle. He then asked for water to drink, and she opened a bottle of milk and gave him drink. "Good soul," he doubtless said to himself, "I am as safe here as if at home." "Now," said he, "stand in the door of the tent, and if any one asks if there is any man here, say no." She doubtless signified her assent, and with this hospitable, kind-hearted woman for a guardian, he fell asleep. Is it for this she is praised, then? Not at all ; wait, watch her ; she leaves her post and moves on tiptoe through the tent. Now she is inside, and in her hand you observe a hammer, with which she draws out one of the large nails to which the tent rope is attached ; she softly approaches the sleeping man, in her left hand the nail and in her right the workman's hammer. He sleeps soundly, for he is weary, and confiding

in the wife of his friend, he dreams of no danger ; but she places the nail to his temple, and like a fury smites with the hammer ; he bows, falls, and lies at her feet a corpse, and this foul monster of wickedness is blessed above women, and handed down to be admired of all generations. Would Plutarch have recorded such an action with praise ? Would Herodotus have lauded such a deed ? If not, who are the heathens ?

But the New Testament, we are told, is woman's grand charter of freedom. There alone do we see woman elevated to her true position, and by its influence has society been purified, and the reign of justice inaugurated wherever it has been accepted as divine. It is true that there is much in the New Testament that is favourable to woman. Jesus was the friend of woman ; and if the account of the woman taken in adultery be accepted as true, he treated her in a delicate and generous manner. He seems to have been far in advance of Paul in this respect. In those countries where Christianity is the prevailing religion, woman is better treated than in those where inferior religions are taught and accepted. But the Germans, long before Christianity was born, had learned to treat women with great respect, and, what Christians have not yet done, admitted women to an almost equal share in their public councils.

In the genealogy of Jesus, given in Matthew, reference is but given to three women from whom Jesus was descended. The first is Rahab, the harlot, and, as we found, liar and traitor. The second is Ruth, and the third Bathsheba, who committed adultery with David, which resulted in the murder of her husband Uriah.

Jesus was never married, and in this respect, as an example for humanity, he was very defective. He even favours celibacy, by precept as well as example. His doctrine was that he who could live without marriage had better so live—a notion at war with the best interests of the human race.

Paul says, that he who marries does well ; but, unfortunately, he says, he that does not marry does better. Contempt of marriage, and a preference of celibacy, runs through the New Testament and taints it. Woman is an unclean thing, that a man should have as little connection with as possible. "It is better to marry than to burn" in lust, is Paul's idea, and he seems to think that the only reason, which can justify a union of the sexes, is for the purpose of amative gratification. It is true that he thought that the end of all things was very near, and under this mistaken idea he may have

counselled men against marriage, when he would not otherwise. The author of the Book of Revelations sees 144,000 that sung a new song before the throne, and followed the lamb wherever he went ; they are the immaculate, gathered from the world's millions of all ages and climes. When he enquires who they are, he is told that they are those who have not defiled themselves with women. The man who wrote that must have had a very low opinion of his father and mother.

Jesus chooses twelve disciples, but all of them are men ; he sends out seventy to go before him, but there does not seem to have been a woman among them. He found woman a bond-slave to Jewish law and Jewish custom, and there is no evidence that he attempted to break her chains.

Paul is, however, the king of woman's enslavers, and his influence for evil in this direction can hardly be over-estimated.

"The head of the woman is the man—(1 Cor. 11 : 3)—man is the image and glory of God ; but the woman is the glory of the man." Man having made God in his masculine image, boasts that he is in his image and glory. But suppose the woman should make a goddess, woman would then be in her image and glory, and she might look down upon inferior man, with as much propriety as Paul does upon inferior woman.

Paul adds, "the man is not of the woman ; but the woman of the man. Neither was the man created for the woman, but the woman for the man." If he had studied nature instead of the story of creation in Genesis, he might have learned that the sexes were neither created before nor after the other, and that the woman was no more made for the man than the man for the woman.

One of Paul's worst commands is the following :—Eph. 5 : 22—"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Can any slavery surpass that ? They are to be subject, not in some things, nor in right things, but in all things. Woman's will, conscience, common sense, all are wiped out at one stroke, when she accepts such doctrine as that for divine. A woman's husband is her Lord, and all that she can do is to submit to his authority.

I think I see evidences in Paul's epistles that the women in the Christian churches did not willingly submit to be mere ciphers ;

they wanted an opportunity to speak in the church, to teach, to vote and exercise those gifts, which were common to them and man. Against these early women's rights' advocates he issues his lordly command:—"Let the women learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve." What reasoning! If any one but an apostle had said it, not a soul but would laugh. Know you not, O Paul, that according to your own Genesical story, fishes were made before men, as we certainly know that they were in existence ages before, should we therefore go to school to the minnows? Baboons were here long before bishops, therefore the reverends should be silent and let the monkeys screech.

Again he says, "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law." Such passages as these I have quoted from Paul's writings have made tyrants of men and slaves of women, who have supposed that they were obeying God, when they were sacrificing their natural powers at the command of a self-conceited, self-created apostle.

Some young widows in the church seem to have particularly offended him. I suppose they knew the men better than their sisters, and were less ready to bow down at the word of command; these he denounces vehemently. "Having damnation, because they have cast off their first faith, and withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers and busy-bodies, speaking things which they ought not." They might, with certainly as much justice, complain that he spoke things which he ought not. There is an offensiveness in his manner, that tells of church quarrels, on the subject of woman's rights, akin to some that are taking place in these days.

We may be told that Paul tells husbands to love their wives even as they love themselves; but woman's obedience is not made dependent on man's love; and it is quite possible for a man to love his wife and yet be very unjust to her.

In the Christian church to-day, with trifling exceptions, woman is treated in a biblical manner. She may fit up the pulpit and decorate it, but she may not preach in it; she may buy a Bible for the minister to pound, but she must not expound it; she may collect money, wandering through the mud and over a state; she may stitch for weary months and preside over pious lotteries and



religious raffles, to procure means to build a church, and when it is done, she has the satisfaction of knowing that her sex is forever excluded from officiating in it. Woman should have justice, and when she has, she will be an equal sharer with man in political and ecclesiastical privileges ; she is naturally more moral and more spiritual than man, and on many subjects is better fitted to teach him than he is to teach her. Ten million women in this country are held in bondage by as many men, and they have been bound so long, and the bondage has been sanctified by passages quoted from a book, which they have been led to believe is divine, that most of them do not desire to exercise their rights, but are willing to allow men to rule them, as multitudes of slaves were willing that their masters should rob them of their right to themselves.

The injustice done to woman in the Bible is reflected in our laws. Even to-day in Massachusetts, with all the improvement made during the last twenty-five years, if a married woman dies intestate, the husband, if a child has been born alive to them, is entitled to a life interest in all her real estate, and to the whole of her personal property : but if the husband dies intestate the widow has a life interest in only one-third of his real estate, and one-third of his personal property ; and she can have no interest in wild lands that he may own. And, at the expiration of forty days after his death, she must leave the house in which they have together lived, or pay rent for its use. In England a man is allowed to restrain a wife of her liberty, in case of any gross misbehaviour, and of course he is to be the judge of what constitutes the misbehaviour. Most of the laws relating to marriage, children, and property, in which the rights of woman are involved, are unjust to her. Man made them to suit himself, and they will only be just to woman when she has an equal share in their formation and administration.

The tyranny that men exercise at home corresponds with the Bible doctrine and the legal practice. A man has no more right to decide what his wife shall wear, than she has to decide what he shall wear. In matters of property a wife has a right to one-half that is earned. Many men spend hundreds or thousands of dollars for themselves or upon their horses and grounds, and never consult their wives regarding the disposition of a dollar, but let a woman spend ten dollars without consulting her lord, and grumbling, if not a quarrel, is a common result. " But men earn the money," we are told. How much money would they earn if they attended to their children, watching by night oftentimes, and looking after them

**all day ?** How much would they earn if they had to wash and iron and cook and mend, and attend to the endless round of duties that devolve on woman? Women as a rule work for more hours than men, and ought to have the half of what is earned by the labour of both.

All the avenues of knowledge should be opened to woman—schools, academies, colleges, and universities. The sexes should never be separated in education ; it is a curse to both. Colleges, like Harvard, are hotbeds of vice, and a soldier's life and health are more secure, in time of war, than the morals of a young man in one of our so-called religious colleges. The presence of woman in our colleges would end many of the barbarities that are now practised and lead to the best results.

Where woman's position is as low, as we find it among most barbarous tribes, an acceptance of the Bible as divine may elevate woman's position ; but its doctrines, with regard to her, are so far from just, that where accepted, and their spirit carried into daily life, they keep her in a subordinate position, make her the slave of man's lust, and keep her in that abject condition, which woman holds in all Christian countries to-day.

Let truth and freedom and love bless all,  
Though Bibles perish and churches fall.



[Mr. Denton was a Yorkshireman, and originally a preacher among the Wesleyans. He emigrated to America, and became a distinguished scientist—his principal study being geology.]

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