

make the strong man possessed with devils, no worst type of our body politic. For the redress of many of these "wicked spirits," many are now using their utmost efforts by adjuring them in the name of Jesus of Nazareth, and by every means prescribed by the word of God and the wisdom of man.

Yet there are still many wrongs to which no heed is paid. There are laws which sanction certain forms of slavery, even in the free States; laws, too, which concern a large proportion of their inhabitants. We allude to those affecting the condition of women, some of which are not only unjust, but iniquitous. It is one of those monstrous things to be accounted for only upon the principle alluded to in the commencement of this article, that even at this period of the world, free, Christian, enlightened women, if married, have no more power over their property and earnings than slave-women; and what is still more abominable, if mothers, they have no more admitted rights over their children than slave-mothers. The rights which Nature gives them, and man wrests from them, the law may in some instances interfere to secure to them; in far more, it can do nothing in their behalf. If the question be asked why were the laws made thus, unless because they have their foundation in reason, we answer, because man made them; and it will be long, we fear, before the world will become so good that those who have the power in their hands will legislate, justly, for a weaker party. For the same reason that women in a savage state of society are made to carry burdens, to do all the drudgery, and to stand by while their lord and master takes his food, they are still, in the two particulars specified, held in bondage, which though of a different sort is as degrading to civilized, Christian woman, as that, to a heathen barbarian. Such is the established order of things in regard to them; and even sensible, high-minded men, believing that whatever is, is right, persuade themselves that there are unanswerable arguments in its favor. We have heard it alleged that a man has a much greater hold upon the affections of his wife when she has this money-dependence upon him; in which very opinion there may be traced a vestige of the old oriental notion in regard to women, that of their being a sort of

domestic animal, higher than the horse or dog, but still far below man. It is the brute which loves the hand that strikes and feeds him. Surely, the bond that connects rational beings should be of a more spiritual nature. And will not a man, just in proportion as he relies upon such means for establishing his influence over the heart of his wife, neglect others more befitting his rank as a moral being, and necessarily implied in the proper fulfilment of conjugal fidelity?

If serious evils result from a married woman's possession of her own property, why is it that arrangements are not unfrequently made before marriage, with the consent of the future husband, by which the wife's property is secured to her own use? Should a man refuse marriage upon these terms, would he be considered as having any other than a mercenary motive in seeking it?

We believe that the wrong-doing in regard to women is one reason why, as a general rule, there is still so low a conception of the sanctity, dignity, and proper blissfulness of the married relation. The love of power is one of the strongest passions of the human breast, and these who cannot indulge it on a great scale, are content with its utmost possible exercise in a limited sphere. Man's conviction of his natural superiority to woman confers upon him, in his own eyes, the right of ruling over her; and this conviction is strengthened by all the facilities arising out of those laws and institutions that are based upon the idea of her inferiority. It is not, we believe, chiefly as husbands, but as domestic sovereigns, that a large proportion of men, including the selfish, the narrow-minded, the self-conceited, the men of strong passions and ungenerous dispositions, derive their enjoyment from married life. There are, blessed be God! many high-minded, noble, true men, who recognize in their wives honored friends and companions, to whom, as well as to themselves, nature has given a right "to liberty and the pursuit of happiness;" with whom they advise as counsellors, instead of prescribing to them as masters; men who prize the voluntary homage secured by generous, affectionate, manly treatment, far more than compulsory submission; who leave the money that may fall into their hands, by a legal invention, at the full and free disposal of