

A system of Complex Marriage will open the prison doors to the victims both of marriage and celibacy: to the married who are oppressed by lust, tied to uncongenial nature separated from their natural mates; to the unmarried who are withered by neglect, diseased by unnatural abstinence, plunged into prostitution by desires that find no lawful outlet. . . .

The chain of evils which holds humanity in ruin has four links: first, a breach with God; second, a disruption of the sexes, involving a special curse on woman; third, oppressive labor, bearing specially on man; fourth, death. The chain of redemption begins with reconciliation with God, proceeds to a restoration of true relations between the sexes, then to a reform of the industrial system, and ends with victory over death.

It was the special function of the Apostolic Church to break up the worldly ecclesiastical system and reopen full communication with God. It is the special function of the present church, availing itself first of the work of the Apostolic Church by union with it and a re-development of its theology, to break up the worldly social system and establish true sexual and industrial relations.

From what precedes it is evident that no one should attempt to revolutionize sexual morality before settlement with God. Holiness, communism of love, association in labor, and immortality must come in their true order. . . .

Sexual shame is factitious and irrational. The more reform that arises from the sentiment of shame attempts hopeless war with nature. Its policy is to prevent pruriency keeping the mind in ignorance of sexual subjects, while nature is constantly thrusting those subjects upon the mind. The only way to elevate love is to clear away the false, debasing associations that usually crowd around it, and substitute true, beautiful ones.

The foregoing principles furnish motives for Association. They develop in a larger partnership the same attractions that draw and bind together a marriage partnership. A Community home, where love is honored and cultivated, will be much more attractive than an ordinary home as the Community outnumbers a pair. . . .

The men and women are called to usher in the Kingdom of God will be guided not merely by theoretical truth but by direct communication with the heavens, as were Abraham, Moses, David, Paul. This will be called a fanatical principle. But it is clearly a Bible principle, and we must place it on high above all others as the palladium of conservatism in the introduction of the new social order.

1. Summarize and explain Noyes' views regarding love and marriage?
2. How would Noyes' redefinition of human relations revolutionize society and industry in his opinion?

### 11-13 Sojourner Truth, Address to the Woman's Rights Convention, Akron, Ohio (1851)

*Frances D. Gage, a pioneer in the Women's Rights Movement during the early nineteenth century, recorded her impressions of Sojourner Truth's speech at the Woman's Rights Convention in Akron, Ohio in 1851. Gage wrote this reminiscence some twelve years after the fact, and tried to capture Truth's speech as she remembered it, complete with what Gage perceived to be Truth's manner of speech and actions before the audience.*

**Source:** E. C. Stanton, S. B. Anthony, and Matilda Joslyn Gage, eds., *History of Woman Suffrage*, vol. 1 (Rochester, NY: Charles Mann, 1881), pp. 115-117.

#### Reminiscences by Frances D. Gage

The leaders of the movement trembled upon seeing a tall, gaunt black woman in a gray dress and white turban, surmounted with an uncouth sun-bonnet, march deliberately into the church, walk with the air of a queen up the aisle, and take her seat upon the pulpit steps. A buzz of disapprobation was heard all over the house and there fell on the listening ear, "An abolition affair!" "Woman's rights and niggers!" "I told you so! "Go it, darkey!" . . . When, slowly from her seat in the corner came Sojourner Truth, who, till now, had scarcely lifted her head. "Don't let her speak!" gasped half a dozen in my ear. She moved slowly and solemnly to the front, laid her old bonnet at her feet, and turned her great speaking eyes to me. There was a hissing sound of disapprobation above and below. I rose and announced "Sojourner Truth," and begged the audience to keep silence for a few moments. . . .

"Wall, chilern, whar dar is so much racket dar must be somethin' out o' kilter. I tink dat 'twixt de niggers of de Souf and de woinin at de Norf, all talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout?"

"Dat man ober dar say dat woinin needs to be helped into carriages, and lifted ober ditches, and to hab de best everwhar. Nobody eber helps me into carriages, or ober mud-puddles, or gibbs me any best place!" . . . "And a'n't I

## *Part Eleven: Reforming the Nation*

a woman? Look at me! Look at my arm! (and she bared her right arm to the shoulder, showing her tremendous muscular power). "I have ploughed, and planted, and gathered into barns, and no man could head me! And a'n't I a woman? I could work as much and eat as much as a man—when I could get it—and bear de lash as well! And a'n't I a woman? I have borne thirteen chilern, and seen 'em mos' all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And a'n't I a woman?"

"Den dey talks 'bout dis ting in de head; what dis dey call it?" ("Intellect," whispered some one near.) "Dat's it, honey. What's dat got to do wid womin's rights or nigger's rights? If my cup won't hold but a pint, and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" And she pointed her significant finger, and sent a keen glance at the minister who had made the argument. The cheering was long and loud.

"Den dat little man in black dar, he say women can't have as much rights as men, 'cause Christ wan't a woman! Whar did your Christ come from?" Rolling thunder couldn't have stilled that crowd, as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated, "Whar did your Christ come from? From God and a woman! Man had nothin' to do wid Him." Oh, what a rebuke that was to that little man.

Turning again to another objector, she took up the defense of Mother Eve. I can not follow her through it all. It was pointed, and witty, and solemn; eliciting at almost every sentence deafening applause; and she ended by asserting: "If de fust woman God ever made was strong enough to turn de world upside down all alone, dese women togedder (and she glanced her eye over the platform) ought to be able to turn it back, and get it right side up again! And now dey is asking to do it, de men better let 'em." Long-continued cheering greeted this. "'Bleeged to ye for hearin' on me, and now ole Sojourner han't got nothin' more to say."

Amid roars of applause, she returned to her corner, leaving more than one of us with streaming eyes, and hearts beating with gratitude. She had taken us up in her arms and carried us safely over the slough of difficulty turning the whole tide in our favor. I have never in my life seen anything like the magical influence that subdued the mobbish spirit of the day, and turned the sneers and jeers of an excited crowd into notes of respect and admiration. Hundreds rushed up to shake hands with her, and congratulate the glorious old mother, and bid her God-speed on her mission of "testifyin' agin concerning the wickedness of this 'ere people."

- 1. Describe Gage's impression of the audience's different responses to Sojourner Truth's manner and message. What does Gage's impression seem to be?*
- 2. Summarize Sojourner Truth's message to the Woman's Rights Convention. How is this message similar to and different from the message the reader and the crowd might expect from her?*