

air and scene, and the absence of household care and worry, did wonders. A monthly period returned, and she came home in renewed health and beauty. Soon afterwards she fell ill again; and in two or three months I was called once more, to find her again amenorrhic. I blamed myself for neglecting thorough examination, and instituted one that afforded me the information that the uterus was four inches long internally. The next morning I was joyfully told that she had miscarried in the night. The case was plain. The country air, and freedom from anxiety had cured the amenorrhea; nature responded by immediate conception; and I spoiled her work by my meddling. The lady was immensely grateful for my services; and to this day I have no more devoted friend, because she was convinced, in spite of all said to the contrary, that the result was owing to my sagacity and friendship—instead of gross ignorance.

The possibility of early and artificial termination of pregnancy seems to be known in other countries in no such degree as in this. This is partly owing to our prudery in regard to the marriage relation and the lack of proper teaching about it by our rulers and governors, doctors, spiritual pastors and masters. I have often wondered how much of the infrequency of criminal abortion in England was due to the comprehension of the nature of wedlock, as set forth in the marriage service of the Established Church, which gives no uncertain sound in its teachings about matrimony. Every woman who is wedded in that country, from the Queen to the poorest peasant, is told (or was told till within a few years) before the altar what the object of marriage is, in language which admits of no mistake. Let me read you a few sentences. The opening address ends with duly considering the causes for which matrimony was ordained. First, it was ordained for the procreation of children to be brought up, etc. Second, it was ordained for a remedy against sin and to avoid fornication; that such persons as have not the gift of continency might marry, etc. Then they sing the psalm about "thy wife shall be as the fruitful vine and thy children like the olive branches round about thy table." And next the parson prays that they may both be fruitful in the procreation of children, and that they may see their children Christianly and virtuously brought up. Not much sickly sentimentality about that. Fancy the pastor of the First Church or of the Old South or the rector of Trinity lecturing a fashionable bride in that strain. How long would he hold his position? All these dreadful things are cut out of the American prayer-book. No Protestant clergyman in this country would refer to the indecent subject of children at a wedding. We all know how the Church of Rome enjoins on its laity to increase and