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MARRIAGE
AND
THE KINGDOM OF
WOMANHOOD

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PREFACE

NATURAL selection is a leaven that ferments to corruption unless the latest and highest faculties evolved by it assume instant control of the organism. In the human organism, after marriage, those faculties yield their right of control to the instincts that dominated the earliest and lowest organic forms, the instincts of self-preservation and reproduction. Consequently the human race, in comparison with what it might be, is savage and base, like lower animals.

Instead of the happiness and unceasing progress into higher being that would result if the life were controlled by the latest evolved faculties, spirit, intellect and will, discord and misery reign. The world is a gruesome lazar-house for moral and physical incurables. It is in the power of woman to alter this, but not by the superficial methods that have filled the land with asylums, reformatories, prisons, sanitariums and refuges. The increasing number of these institutions and their overcrowded condition prove the increasing need of them, and that present curative measures do not cure. Neither by organizing more societies, building more churches and walking weary miles of city streets to bespeak the newborn infant for the cradle roll of the Sunday school can the work be done.

Only by a method that will so change human nature that a mother may be entrusted with the moral welfare of her own children, through infancy and even their later years, will the race be permanently uplifted.

The writer will not have lived in vain, if, through reading these pages, woman is inspired to learn something of the laws to which she owes her own personality; of how, through the law of heredity operating in the higher selective process, children may be *born* good; so infallibly good that even evil influences, by a natural law of repulsion, will only establish them more surely in the way that leads to higher happiness and more marvellous progress than the race has ever yet dreamed of. For nature is a forgiving mother, and ever stands with outstretched hands, her pulses throbbing full and high with those mighty forces that are for man's uplifting whenever he becomes sane enough to order his life in harmony with them. Sanity comes by inheritance, therefore marriage is the point at which a rational mode of life may most successfully be inaugurated.

I

THE
KINGDOM OF WOMANHOOD

AMONG the principalities and powers at present contending for the body of this planet there is one that was not born of human lust of dominion, but out of the deep, deep heart of absolute purity.

Rising out of those distant æons of time impossible of computation by human methods, the kingdom of womanhood dates co-evally with all loveliness and truth, which never had beginning and which shall never end.

Not one ruler alone holds sway over this kingdom, for every woman born into the world is a queen by right of her womanhood, and the lustre of her crown and the extent of her sovereignty depend on the character of her ideals and the energy and persistence with which she seeks their practical embodiment.

But the kingdom of womanhood is not as mighty a power among the nations of the earth, nor is the increase of its government as beneficent in its effect upon the human race, as would be consistent with the happy conditions of its birth.

This is because, while the growing complexity of life's conditions demands an ever more intimate knowledge of, and closer adherence to, the first principles of

true womanhood, this demand has been met in the past by only a helpless and unresisting conformity to the spirit of the times, of whatever character the times might be.

True, it was inevitable that, during the childhood of the race, human nature should feel its way instinctively, rather than intelligently, up the scale of being, and that womanhood, with wings heavy with the clay of its earthly chrysalis, should be attracted by the material and the sensuous, those things which are easily acquired and comprehended. But that now, when man's familiarity with first principles enables him to play upon the forces of nature as upon the keys of a quick, responsive instrument; to wrest dynamic secrets from the heart of the kosmos, and, in the material realm at least, to rapidly near the fulfilling of his logical destiny of one-ness with Omnipotence itself—that now woman should attempt the administration of her kingdom from a standpoint so inconsistent with the first principles of its constitution is inexcusable, and would be incredible, were it not so evident in the disastrous results everywhere apparent.

Strange to say, while ordinary potentates often sacrifice the most sacred interests of friends and foes alike in order to extend the limits of their sway, woman seems singularly indifferent to, or ignorant of, the lofty possibilities, the ever-increasing power that would accrue to her through the assumption of her *real* rights and privileges. She still clings to barbarous customs that ought never to have survived the earliest dawn of human intelligence; still, like a child

on a sandy shore, she chases after bubbles and froth, the empty and fleeting things of life, while many of her far-reaching prerogatives go unclaimed, many a fair domain of womanly influence lies barren and uncultivated. She still governs her kingdom from the outside, and with reference entirely to material considerations, while at the seat of power are enthroned those very forces so hostile to the development of true womanhood, which she is by nature commissioned to conquer and restrain.

The glaring disparity between the ethical development of the race and the splendor of its achievements in things material proves that some sweet, restraining, and constraining power has failed of its office, and the fact that woman's duties to the race are such as can be performed only by herself strongly suggests that the present conception of true womanhood does not adequately meet the needs of the times.

Herein is offered to women of the present century an opportunity to distinguish themselves as no women have ever yet done; to feel their way back to the point of first divergence from purity and truth and, starting thence, become progressive in the truest sense, and develop a type of womanhood as superior to that of the past as modern mechanical appliances are to those of primitive peoples.

Woman is everywhere; in the civil service and in the sweatshop, in pastoral homes and on the stock exchange, in the nursery and on the race course, in collegiate halls and in the coal mine with pick and shovel; and, if true to her womanhood, could success-

fully stem the on-coming tide of luxury and corruption that now saps the vitals of every nation in which the rapid accumulation of wealth has followed the application of scientific inventions to commercial enterprise. What a crown of crowns for the women who will rise to their duty in this matter!

Not always consciously or from choice have women failed in their duty to the race. Many, indeed, strive earnestly for what they conceive to be the highest good, and, in as far as they strive unselfishly, they achieve grandly, in personal character, at least, but the benefits resulting to the race are in no way commensurate with the labor and self-denial involved. Therefore let us consider, and define as clearly as possible, the extent and quality of those responsibilities the proper discharge of which would result in the upbuilding of a quality of womanhood fitted to meet present day demands; let us, with becoming diffidence, answer the ancient question, "What is woman's sphere?"

"The home" instantly answers every happy mother. The answer is too vague, albeit men of the noblest type have ever honored the woman who, renouncing the ambitions that inspired her girlhood years of study and preparation, assumes as her life work the duties of motherhood and home. But life to-day is replete with instances in which homage is offered to imaginary virtue, and in nine cases out of ten the woman renounces ennobling ambitions only to become dominated, perhaps unconsciously to herself, by a host of far less worthy aims. For she who once dreamed of one day clasping hands with the great truth-seekers and truth-

teachers of earth, almost invariably, after marriage, withdraws her gaze from the beckoning heights and contents herself, not, perhaps, with commonplace duties—for all of her real duties are sublime—but with performing those duties from the standpoint of the commonplace.

This is due to the fact that she marries from commonplace motives, being actuated by no higher instinct than that which controls the lower animals, the instinct of self-preservation, which in woman manifests itself in the desire to secure immunity from the difficulties of self-support.

No man and woman marry from disinterested motives. There may be, in many cases, among the practical considerations that move them, a modicum of mutual preference each for the other as distinguished from the multitude, but whatever of sentiment may be involved is more than balanced by certain mundane considerations concerning the difficulties that compass the way of the woman that stands alone, and the greater comfort which a man finds in home life. Beneath the halo of sentiment and pleasant anticipation with which the imagination envelops the affair lies the prosy fact that the man marries because he needs a housekeeper, the woman because she needs a house-to-keep-her; and a home established on a compromise between a woman's loftiest ideals of marital companionship and the cowardly desire for material comfort and security, will not conduce to the greatest good of society and the state.

If it be true that "the hand that rocks the cradle rules the world," the condition of the kingdom ruled is

not creditable to the hand that rocks, for the slumbers of the children of men, and indeed their waking hours, are disturbed by horrid nightmares rather than soothed by happy dreams. Nor will the misery and sin of the world be notably lessened while women yield up their freedom and their lofty aims in return for the flesh-pots of existence. In the homes they rule vulgar material considerations will be paramount, false standards of conduct adopted, and the highest aspirations emanating therefrom will find full satisfaction in obtaining a position in fashionable society and the getting of money.

The home is undoubtedly woman's sphere, and every home should be an epitome of the Kingdom of Womanhood, but there is evidence that many evils have "crept into the state," because in its administration woman has deviated so widely from the basic principles of purity and truth. As yet the purity of the noblest woman is but relative and negative, distinguished more by what it refrains from than by what it does. The purest woman cannot be blameless while impurity exists anywhere; therefore she should be pure in the sense of being clear of blame; *true*, in an aggressive sense, to her womanhood. A negative type of purity is of little use in a world like this.

Thus woman, having cut loose from her anchorage, drifts somewhat, spending much of her time in doing what takes all the rest of her time to undo. Industriously, earnestly and with infinite pains she piles up mountains of difficulty and almost ineradicable error for herself and the race, and then with still greater

pains seeks to rectify those grievous conditions, without the least consciousness that she herself is the direct cause of them. She multiplies remedial measures that only aggravate the trouble by concealing the cause, and does it with such real unselfishness, such unsparing crucifixion of herself, that the man who dares to utter criticism brands himself as a blasphemous ingrate, and should he venture to thread the mazy labyrinth of her benevolences in search of a first cause he becomes hopelessly entangled, and his disturbing struggles prove conclusively, to the indignant feminine mind, that man himself is the cause of all human ill. All this may seem a monstrous and cowardly indictment to bring against woman, so loving, gentle and weak.

Woman is *not* weak.

She is most terribly strong, for evil as for good. True, a man of ordinary strength could crush her physically almost without effort, but the physical and moral Samsons stand helpless before evils that true womanhood could reach and strangle with one hand. Man may teach and preach and legislate to remove the ills under which humanity suffers; only woman can remove the causes of them. God himself can never evolve a race perfect in physical, intellectual, and ethical development until woman decrees that it shall be so.

And yet, invested as she is with this stupendous power, woman, frail, tender, sensitive woman, whom a rude touch would blight, and who would not willingly hurt a worm, can and does, with heartless cruelty, doom whole generations to pain and weakness, misery, incompetency and premature death.

How? By subjecting her body to such irreverence as would instantly land in the criminal courts any one thus venturing to maltreat a dead body.

The civilized and Christian (?) woman surpasses in barbarism her pagan sister who merely mutilates the outer surface of the body, for she compresses its most vital organs in horrid torturing vestures of whalebone and steel, obliterating every artistic physical outline, setting hygiene at defiance, and so interfering with natural functions that no child born of her can enter life otherwise than handicapped from its birth. She adds to this initial crime against the race by such disregard of the laws of health in the sustenance of her physical, mental, and moral being, that she bequeaths to her offspring soft bones that decay early, nerves that torture like jangled harpstrings, mental and moral fibre of so flabby a texture that he can never be more than a weak suggestion of that perfect manhood which nature designs him to attain. But this, it will be said, is a bad woman, a depraved, an insane woman. Not so. This is the good woman—of the best there are; who is devoted to her church, her husband, and her children, and teaches each successive Toddlekins its "Now I lay me down to sleep" with scrupulous religiosity. This is she who never turns the wanderer from her door unblest, and bends above the couch of suffering with an unwavering devotion that sets all considerations of self at nought.

But surely a woman need not endow her children with a heritage of defects in order to create an opportunity of proving her devotion to them. How much

more effectively might her love be shown by bequeathing to them a perfect physical organization, and a mental and moral predisposition to respond to every ennobling influence. This it is in the power of woman to do, but she does it not, although information on these matters is nowadays scattered broadcast; and womanhood emerges from the past centuries to be confronted with these accusations in every cry of distress, every sorrowful sigh, and in all the discord that characterizes every aspect of life to-day. But woman cares little for all this. She is still joined to her idols, and the most malignant of them is fashion.

FASHION

IT is everywhere admitted that very much of the ignorance, vice, and cruelty rampant in the world to-day is directly traceable to the fact that since the first human animal tattooed his skin, stuck feathers in his hair or hung crude ornaments around his neck, and bore himself arrogantly towards those who were not tattooed as deeply, plumed as high nor ornamented as fancifully as himself, his descendants, down to the stateliest matron, profoundest *savant*, or dirtiest scavenger of to-day, have entered life bound hand and foot, slaves to precedent. It is not that the propensity of the race to conform to accepted modes is of itself unmitigated evil. It is only in the method of its development that it merits the ridicule and censure that have been heaped upon it.

A false standard of values is adopted in home and social life—a standard based upon love of display in material things, and the desire to excel, invaluable when directed to lofty aims, is, by the great mass of mankind, brought to bear upon the effort to outstrip their fellows in a fatuous and undignified chase after those things which acquire their value from the sanction of fashionable society. Sons and daughters receive opportunities of travel and culture, not that they may nourish their higher natures at the clear wells of truth,

but that they may secure a good settlement in life. Clothing is purchased and homes furnished in obedience to the arbitrary decree of fashion. Even our digestive organs are not sacred, for time, money, and energy are wasted in transforming good foodstuffs into indigestible concoctions that are as stimulating to gross appetite as they are detrimental to physical and mental health. Into the most minor details of life such needless complexity is introduced—because it is fashionable—that there is no time for true living. In order to obtain the wealth necessary to support these false ideas, human enterprises are conducted by methods that do not even remotely suggest the existence of anything so unselfish and purifying as true womanhood. Parents die, comforted by the conviction of having done well by their children, but they leave to the world only a husk-fed progeny, to batten in turn on their fellows, and that none the less ferociously because done after the manner and with the sanction of polite society.

Thus, not only does woman handicap her children by inferior natal endowments, but in most cases their training and environment are calculated to foster, rather than to eradicate, their commonplace and selfish aspirations.

Woman's readiness to sacrifice herself in efforts to soften the miseries of mankind is only equalled by the utter inadequacy of her methods. Her attempts at reform are but palliatives at best, and lack that thoroughness and breadth which are possible only on the basis of an intelligent comprehension of the causes to which present undesirable conditions are due.

But woman ignores causes.

She looks across and beyond them, seeing only the confusion and suffering which she fails to recognize as their logical outcome, and which her futile efforts can never effectually quell. Life's waves are capped by a foam of anguish which the mere pouring on of oil can never assuage.

At times, even hysterically philanthropic, woman looks far across seas, seeking new subjects for her benevolence, while under her very eyes exists that which no woman can ignore without being false to herself and therefore traitor to the Kingdom of Womanhood.

She exerts herself in the interests of degraded womanhood in heathen lands, while in the very centres of religion, refinement, and culture, women upon whose education thousands of dollars have been expended wallow to the lips in pagan customs compared with which those of the ignorant and irresponsible savage are mere innocent error. The heathen who in his far-a-away island goes naked for want of clothing is guiltless and godly compared with the woman who, in the heart of civilization, deliberately denudes parts of her body, paints her face as do filthy savages, sticks feathers or other barbarous ornaments in her hair, decorates her denuded person with gewgaws and parades her shame under blazing lights and amid voluptuous surroundings, while behind her trail yards of costly fabric sufficient to meet all the demands of decency were she minded to use it for that purpose. Men and maidens alike are compelled to witness her

self-degradation, but her toilet is correctly *décolleté* and she would indignantly resent being characterized as vulgar and impure. Nevertheless, the influence of the most hopelessly fallen woman is less harmful to society than is hers, and be it remembered by such women that there is nowhere in the world a man so bad, so calloused in his sense of the fitness of things, that his whole nature does not revolt against such profanation of that ideal of pure womanhood to which the most hardened instinctively bow. But when woman so far forgets her high vocation as to enter the arena of fashionable competition it is not in the nature of things that she should retain that niceness of self-control necessary to preserve her womanly delicacy and self-respect intact. This is but one instance of that voluntary prostitution of womanly charm and influence to ignoble ends, which is the direct cause of many of the social crimes against which the best of men are powerless, and before which the saving remnant of pure women stand aghast to-day.

Evil as is this vulgar competition in its effects upon the wealthy it is, if possible, still more so in the case of the very poor, for with them the intensity of human longing is oftenest out of all proportion to the facilities at hand for its gratification, and the inbred love of pleasure and personal adornment is not less strong in those of narrow limitations than in those who possess the means of gratifying every wish. To recount the envyings and strife, the shameless sins and bitter sorrow that have resulted from this love of material display is as impossible as it is needless. It is graven all too legibly into the past experience of the race.

But happily there is in the Kingdom of Womanhood that saving remnant of loyal subjects to whom the future looks for better things, and what is demanded of them is an intelligent and fearless initiative, cutting, with two-edged penetration, right and left through the sophistries behind which are entrenched the vanity, ignorance, and cowardice that are the eternal foes of true womanhood.

Clearer insight and saner methods are needed ; methods that adhere undeviatingly to the principles of purity and truth. Alas, only here and there do we find a woman with faculties so trained as to comprehend and apply those principles. But, it will be urged, women are trained nowadays ; they compete with men intellectually—lo, they enter the professions. This does not prove much, for men are just as illogical in their efforts at social reform as women, and professionalism does not give to either the masculine or feminine mind that practical bent which the needs of the times demand. It is a common thing to see a young woman of brilliant intellectual attainments turn from the luxuries and refinements of home and society to give her life to her fallen sisters of the slums, here and there pulling one out of the fires of sin while thousands are being thrust in. If she were as practical as she is compassionate she would put out the fires by discovering and combatting the causes that fan them.

The girls she seeks to save may have created most of the wealth that endows the institution at which she received her education, without themselves receiving enough of it to provide the bare necessities of life, to

say nothing of the liberal education to which they were entitled. There are very few institutions for intellectual and religious training that have not placed a premium on the degradation of woman by accepting endowments from men whose business methods reduce to a condition of slavery the men and women employed by them, and, in the case of women, often compel them to choose between starvation and crime.

At such institutions no woman could receive a sufficiently logical mental training to enable her to perceive that the really proper subjects for slum work are the rich who thus oppress their fellow creatures, and there is evidence of a decided intellectual weakness in the philanthropy that thus ignores causes with a stupidity that makes its very unselfishness exasperating. Is it merely for the pleasure of charitable work that woman allows her fellow creatures to sink to the lowest social strata before she will lift a hand in their behalf, or is she really too stupid to perceive that she could forever solve the problem of rescue work by dealing with those who force them down? There is no more striking instance of the utter capriciousness of woman's methods than this cruel neglect of the neediest and most to be pitied of all human beings, the non-producing, all-consuming rich. They are, indeed, the upper class, the moral scum that sluggishly floats on the top of the social ferment, too inert to be dissipated by the most violent ebullitions that its poisonous distillations excite.

The victims of a horrible fetich-worship more ruthless in its demands for human sacrifice than any Hindu Juggernaut, their lives are based on the ethics of the

god they worship; and in the conduct of their business they devise schemes by which they may destroy human life wholesale without ever being tried for murder, and steal the wealth created by their victims without a fear of prison walls. They are as indecent in their social relations as the devotees of heathen idols, exchanging their wives, and selling their daughters for gold; assembling, indecently clothed, for Bacchanalian revels, gorging themselves like swine and sounding the depths of sensualism in a mad quest for the happiness that their own conduct places ever farther in the distance.

What can they know of happiness, with their lives so directly at variance with the law of their being—the law of sacrifice by which nature evolved them from the brute into the human?

What can they know of the joy of suffering hunger that another may be fed, of bearing a double burden that another may go lighter, of giving up personal aims and prospects and making of the whole life, with all its potent energies, an offering to the highest good of the race?

It is the wonder and delight of philanthropists to note that the conduct of the very poor towards each other is often stamped with the very refinement of unselfishness; with brotherly love so genuine that in its simplicity and literalness it stops not at the giving of the last crust, knowing it to be the giving up of life itself. But the wealthy are not so, and with each new gratification of their greed they sink to lower depths of animal selfishness and cruelty. Are any people more deserving of woman's pity than these poor creatures?

Living in voluntary pauperism, knowing themselves accursed of those from whom they have stolen the wealth that supports them in idleness and luxury, ignored by the educated and the refined, tolerated by the vulgar only because of the fabulous sums they offer for that toleration, could anything be more pathetic than their efforts to secure that social recognition for which even the most degraded have unquenchable yearnings. Like savages placating an offended deity they bring their bloodstained spoil and lay it upon the altars of education and religion, while beneath the stolid ferocity of their faces still gleams that longing for oneness with their fellow creatures which, luckily for the race, even the worship of gold can never quite uproot.

Does woman respond to the need of these fallen beings? Does she organize societies for the civilizing and moral uplifting of the rich? She does not, though she has not to cross oceans or deserts to reach them; though it is notorious that, very much in the minority as they are, these people control our legislators and make our laws. They dictate to the senates of religious and educational bodies, make war and peace, and hold the rights and destinies of millions of human beings in their hands. Nevertheless woman seems to be incapable of seeing how far-reaching would be the effects of their conversion to Christianity, and rises gallantly to the task of evangelizing an empire of four hundred millions, though she knows that while twenty thousand Orientals will die for a new faith, not one hundred of them could stand the test of the moral contamination to which they would be exposed in doing business with the whites who sent them the Gospel.

How utterly childish the whole proceeding is. Surely there is a higher education for woman than any she has yet enjoyed. Besides, statistics prove that the number of educated women who marry is in no proportion to that of the uneducated, undeveloped women who marry early and give character to home and social life, with what pathetically tragic results may be seen.

Of all women, she who marries and stamps her personality upon posterity should fortify her nature against the intrusion of low aims by so fully occupying it with lofty ideals that evil can find no entrance gate. She should, after marriage as never before, resolutely persist in the cultivation of every gift with which she may be endowed, drinking at every fount of knowledge that she may acquire, not "accomplishments," but such wisdom as will enable her to weave into the characters of her children, out of their common everyday experiences, that probity, unselfishness and cleanliness of thought and deed which alone make manhood or womanhood worthy of the name.

In order to do this she must be practical, leaving, perhaps, the study of ceramics, esoteric philosophies, occult sciences and the like until she has learned something of herself and the causes which evolved her own particular individuality; of the effect of that individuality upon future generations through the potent forces she sets in operation in becoming a mother; of how to place her life in such harmony with natural law that least harm and most good may result to the race from her thus venturing into co-operation with creative energy.

Ethically and mentally she must be always the superior of her children, able to precede and guide them up the ambitious slopes of life.

To meet those requirements would demand a degree of studious application such as few women dream of after marriage, but it takes no longer to read a page of good literature than a page of fashion notes, and the beneficial effect upon her offspring through the law of pre-natal heredity alone would be invaluable.

What an uplift might be given to future generations if women were compelled to pass certain examinations in pre-natal heredity in order to be legally eligible for marriage.

The result of this all-round education would be such a well-balanced judgment, such symmetrical development of spiritual, mental and physical powers as would enable a woman, in administering the affairs of her kingdom, to recognize and check the first insidious encroachments of the sordid, the false, and the gross, realizing that all of truth is not involved in teaching her children not to lie, nor all of purity in keeping the letter of her marriage vows.

To such a woman, with every faculty a trained servant, with quickened perceptions in touch with the hidden meanings of life at every finger-tip of her being, with intuitions so keen as to almost supercede experience, to such a woman, the lying and shams, the paltry aims and shortsighted expedients that characterize home and social life to-day would be intolerable. To a woman thus equipped each sweet new revelation that motherhood brings would be an added impulse to

search the heights and depths of all true living, that she might leave her children dependent on none but the only true source of safety and happiness, namely, the knowledge of how to love, to suffer, and to serve, unselfishly; to achieve, and to die for the truth. She is the best exponent of the utilitarian and the beautiful alike, whose aspirations grow out of the practical duties, the joys and sorrows of home life; she the best leader of fashion who, as with one hand she clasps the tiny trusting fingers of childhood, with the other points ever up those granite steeps of endeavor which her own feet have climbed, and which lead to that realm of invisible but solid reality to which material good is merely incidental. What would be the effect upon society if the decrees of social usage were promulgated by women of such a type?

Certain it is that from the homes they ruled would proceed such influences as would cleanse and re-vitalize the social organism, and bear to each member of the great human family the benisons of domestic purity, and sympathy, and love.

The servant girl problem itself would dissolve away by a natural process did woman but adopt that simplicity of life in relation to material things which alone is compatible with true refinement, and engage in those wholesome and intelligent activities of mind and body so necessary to normal and healthful conditions.

It is peculiarly dehumanizing to the woman of ordinary calibre to enjoy the comfort of a well-ordered home, to clothe herself in soft garments, and to have her palate tickled with dainty viands at every meal,

without experiencing any of the hand-roughening and heart-wearying drudgery involved. No one is so cruelly uncomprehending of the rights of her sister whom she hires to serve her, as she; none so regardless of the fact that she *is* her sister in a far higher sense than that involved in the mere animal tie of consanguinity. The servant-girl problem is not the most serious one that results, for such a woman bequeaths to her children a predisposition to the whole loathsome category of sins of which idleness and self-indulgence are the prolific cause.

There is a woman of quite different type who is not blameless in these matters, though to criticize her from any standpoint seems presumptuous. It is the woman who rears a large family and combines in herself the several offices of mother, general servant and chief administrator. For sheer love of loving she pours out her life in unstinted service, asking nothing and giving all; making home a haven of comfort and softening as much as possible the hard experiences from which she cannot shield her dear ones in the desperate struggle for existence that constitutes life for the great majority. This woman gives to the state its noblest sons, the wholesome element that saves it from utter degeneration, but she might do better still. She should reflect that it is destructive to the manliness of her husband and sons to become so accustomed to her self-immolation that it seems to them a matter of course, and that it is as inconsistent with the dignity of true womanhood to be a beast of burden as to be idle and self-indulgent. By the very energy and thrift with which she helps her

children make the best of a life so hard that it compels the making of bricks without straw, she fosters a spirit of passive submission to unjust conditions. She should seek for the causes that force her daughters to enter the business mart at the age of fourteen instead of continuing their studies and receiving at home from their mother that necessary training in domestic service which properly fits a woman for married life. A woman's most fitting assistants in domestic work are her own daughters, and no matter how loving and self-denying she is, she has not done her duty to her sons until she has filled them with a spirit of unceasing warfare against the economic conditions that make this impossible.

On a simple and healthful basis, and with the lessening of labor made possible by modern science, housework should no longer be the bugbear that it has been, and women need no longer be at the mercy of paid servants, so often incompetent and grudging, as well as ill-paid and overworked.

To this end the lazy, rich woman, who will admit any sort of a creature into her home rather than do any work herself, must be a true woman, and train herself and her daughters in the dignified and refining duties of home life; and the loving, self-sacrificing woman must save part of her strength to do battle against the systems that force her daughters out of their natural sphere.

There is no service so perfect as that which is given for love, and what could be so desirable for the home as the loving service of properly trained daughters.

The woman who knows how to prepare nourishing food for a family can write a better sonnet or paint a better picture than the woman who knows nothing of domestic work, for she is in touch with the real things of life and sees them in their proper relation.

It is evident that if the home is woman's sphere she must somewhat enlarge her ideas as to her privileges and responsibilities. It is not enough that she keeps her house in order, is a wise and economical manager, and cares well for the physical needs of her husband and children. The woman who sinks into contentment with this is no fit companion for her own children, nor is she a worthy member of the Kingdom of Womanhood.

In order to be such she must so embody in her own life all noble ambitions, all arduous and self-denying aspirations, all scorn of the meretricious and base, that her character shall be to her children the solid rock upon which their faith can ever rest, the final reference in the application of the principles of righteousness and truth to the individual test cases that daily arise in social and business life.

Thus through the instrumentality of those who leave her hearthstone she might lay a cleansing hand on the blackest plague-spot in the present economy of things. It is a sad but undeniable fact that, except in rare cases, home-life to-day has no such outward salutary effect, no such inward sweetness and health. Mere maternity is not motherhood in the highest sense. The most savage animals love their young, provide for them until they can provide for themselves, and will die in their defence if necessary. It is upon higher ground

that woman must vindicate her acceptance of that reverence universally tendered her by reason of her high and holy office of motherhood.

And the years of the growing century unfold to receive the record of woman's willingness to learn from past experience better methods and shorter routes to the highest good. Not that she should abate her efforts to secure for her sex every right, educational, political or otherwise, that is exercised by men. It would be absurd, illogical, and barbarous to claim that she who stands in such vital relation to the race should have no voice in the arbitrament of its destiny. It is just as illogical for woman to suppose that she can ever secure her own rights or benefit humanity by trying to mould public opinion after it is born, matured and bearing fruit; as well try to purify a stream by constructing filters at its mouth while the causes that defile it are still active at its source. Let her mould public opinion, but the place for her to begin is at the cradle—nay, farther back than the cradle, at marriage.

III

MARRIAGE

SCARCELY any women recognize the fact that, in their adherence to the vulgar creed that a woman needs must marry, lies the cause of nearly all social impurity. The so-called good woman, who turns with genuine horror from the bare idea of impurity, who presides over homes for the fallen and goes down into the slums to reclaim the lost, is often more guilty than is the woman whose conduct places her outside the pale of respectability, for she is the author of the women who fall.

The unchaste woman is as much the victim of inherited tendencies as is the congenital idiot, and is no more responsible for her vices than is the good woman for her virtues. The culminating sins of ancestry make of the one an easy prey to temptations through which the other passes unscathed, and, indeed, unaware of their existence. No woman sins in that way except under pressure of an irresistible inward force, leagued with such a coil of co-operating circumstances as fetter the weak defences of her womanhood in its very citadel.

But, although her sin is not deliberate, neither is it unconscious, for every member of the Kingdom of Womanhood bears the articles of its constitution indelibly graven on the inmost fibre of her being, and no woman

can violate the least of them unconsciously. The so-called pure woman often very consciously violates, not one article merely, but the whole code of true womanhood, and is responsible for the existence of women diseased with physical immorality, because in her attitude towards marriage she is calculating and coarse, and in some phase of unchastity these qualities will crop out in her descendants. No woman has the right to marry and transmit to future generations the qualities that make it possible to her to sacrifice her womanly dignity in order to secure a husband, or to link her life to one whom, in the essentials of true manhood, she recognizes to be even ever so slightly inferior to her ideal. Yet many a woman marries the man for whom she has constantly to apologize to herself, because she has not the courage to wait for her true mate, or, more probably, die without meeting him because somewhere in the world he is making the same egregious mistake in the selection of a wife. No matter how refined she may seem, no matter how faithful a wife and mother she may strive to be, the woman who can enter into the marriage relation to secure a home or avoid being an old maid, is innately coarse. Her descendants are of the type of Ruth the Moabitess with the poetical and religious qualities that distinguished the lovely heathen conspicuously absent. They seek in Boaz, not the spiritual guide, the other self whose personal qualities make him "kinsman" to their higher natures, but only the owner of the barley field whence their material needs may be supplied. From infancy, marriage is the objective point of their endeavors and they offer them-

selves in the market at a lower valuation than that placed upon any other purchasable commodity. Escape from the stigma of being an old maid, shelter, food and clothing, with the possibility of ease and luxury, these constitute the price for which they trample their womanhood in the dust and sell themselves, body and soul. What better are they than the woman who does the same thing merely omitting the marriage service? Reading the marriage service over a man and woman cannot make them moral or chaste.

It is a fact which he does not realize that the average man does not marry, but is married by, his wife, who beguiles him into the noose matrimonial by skilfully playing upon the most unmanly qualities in his nature—his vanity, conceit, and love of personal comfort and convenience. The wrong lies not in the woman's taking the initiative. Between true manhood and true womanhood that matter may be left to adjust itself. The shame to the woman and the curse to the race lie in the thorough consciousness with which she does the thing that even the poorest specimen of womanhood, from the mere fact that she is a woman, cannot help despising herself for doing; cannot help despising the creature who is capable of marrying the woman whom she more than half knows he despises for her unwomanliness. And yet aware of this, she stifles the protest of even such inferior instincts of self-respect as she possesses, and, submitting to the undisguised condescension with which he bestows himself upon her, deliberately enters with him the holy estate of matrimony.

Unholy, rather.

Such marriages are sacrilegious, and people the earth with the irreverent, the impure, and the unchaste; with those most unfortunate of all human beings, men and women absolutely without ideals in the most momentous concerns of human experience.

Thus with no fair alluring stars above to guide, they toss like driftwood on the seethe and foam of life's passions, the sport of every circumstance and of every impulse. What a fate for the human race, the offspring of the Supreme Force of the universe; for beings destined by nature to intelligent co-operation with that force, and like it to hold the things of sense in subjection, making of them mere pliant media for the expression of highest being. Because so-called pure and good women, reversing true order, have sacrificed the greater to the less and offered their ideals on gross altars of the flesh, myriads of people are created with tendencies in direct antagonism to the true law of life—the transmutation of lower being into higher being, of the gross into the refined.

It may be objected that this is attaching too much importance to the mere incident of marriage. Marriage is no mere incident. It is the stage in human development which offers to man the opportunity to become a god, and until he utilizes that opportunity there will never be on the earth a being greater than man as he at present is. There will be only the endless see-saw of surface regeneration and vital degeneration which have created and destroyed the vanished civilizations of the past. Man will continue to be the mere puppet

of law, like lower animals, instead of making law his obedient servant for the accomplishment of his highest possibilities. Spirit, wedded to matter, out of æonic travail brought forth man, having within himself, and demanding expression through his faculties, the same force to which he owes his own existence. It is for man to say whether, in his own case, it shall be spirit wedded to spirit, and his offspring a being as much higher than man as man is above the brute; a being in whom the higher faculties, spirit, intellect, will, shall absolutely control the physical nature, or whether, instead of controlling instinct, he shall be controlled by it, like lower organisms.

In the reverence or irreverence of his attitude towards marriage lies his Godlike power to decree that the stamp of a will supine beneath every weak, intemperate, and selfish passion shall no longer mar the human face, for upon that remorseless mirror, whether the delinquents be purple-clad and fare sumptuously, or shiver in rags and feed at garbage heaps, nature records her protest against her holiest ordinance dishonored, her sacrament profaned.

It is because of almost universal indifference and ignorance with regard to these matters that nearly all philanthropic effort proves finally abortive, physicians of social disease being themselves so strongly impregnated with the disease they seek to cure that they are unfitted for correct diagnosis, and prescribe for effects, not causes.

Clergymen and laymen, longing to lift from the race a blighting curse, sacrifice time and money in de-

vising schemes for giving a quietus to the manufacture of intoxicating drink. They memorialize parliaments and hang as breathlessly on the issue as if the alcohol-and-nicotine-soaked emanations that exude from the brains of modern legislators could ever effectually prohibit the manufacture of a death-dealing product. Of all secondary causes, the final prohibition of the manufacture of intoxicating drink would be the greatest blessing that could come to the race, but final prohibition is unthinkable while human nature is of its present quality. Intemperance is a consequence before it is a cause, and human nature must be changed before it will practically endorse legislation that lays restraints upon the appetites.

Mohammedans abjure the drinking of intoxicants—in their creed—but as a people they scarcely adorn the doctrine they profess. It is true that in this matter they are almost as inconsistent with their creed as Christian peoples, but though they should forever drink at naught but limpid streams, they will never be other than bestial and savage while their present conception of the marriage relation obtains.

Prohibitive legislation can never make a people temperate in any of life's relations unless it be applied at the point of marriage to so change human nature that prohibitions of any kind will be needless. Individuals, here and there, may be uplifted, but until as much common sense, as much conformity to law is brought to bear on human affairs as is applied to raising the type in fancy pigeons or horses, no permanent good will be effected, no civilization will last long

enough on this earth to obtain a grip on substantial life. The physical life is evanescent, subject to perpetual mutations; only the immaterial, the higher nature, endures, and the selective process is the lever that might be used to lift the race into the higher life *en masse*. But it must be a higher process than *natural* selection, which has raised the race to its present status, but can do no more, without the intelligent and voluntary co-operation of man.

The point at which the lever may be applied is marriage, and the method is the raising of the age limit for marriage, and the isolation of those unfit to be parents.

In those countries where very early marriage is the rule, social immorality is rampant. The reason is obvious. Between the ages of fourteen and twenty-two the physical or animal being is in the ascendant, and reaches its perfection at the end of that period. In the children of people who marry between those ages physical tendencies necessarily predominate and the firstborn children have stronger inclinations to early marriage, because of those tendencies, than those born later.

As in the species, so in the individual, the higher faculties are the latest to develop, and those qualities which are most worthy of reproduction are not developed in anything like the same degree before the age of thirty as after. Therefore they cannot be transmitted because they are comparatively in embryo, and do not strongly control the life at the age at which most people marry. Thus where early marriage prevails

physical maturity is early and, like all premature growths, ephemeral, and decay is correspondingly early.

It is not climate alone that is responsible for the early collapse of the human organism in tropic climes. It is moral gravitation that gives cohesion to the human faculties and holds them in correct relation, and when, through the selective process, as in early marriage, animalism predominates, the human organism is no longer sensitive to moral gravitation and falls from its sphere into that of the lower animals, where it is consumed by its own perverted fires. At thirty years of age a woman of the tropics is a withered shrew or an inert mass of corrupting flesh. This premature decay, which is characteristic of all ethically low and barbarous peoples, is plainly owing to the predominance of the animal instincts induced by early marriage. A strong moral control, with all the enlightenment that it includes, would render the human organism as invulnerable to premature decay as are the great trees that do but add strength to strength under the beat of the fierce suns and deluging rains, growing grander and more beautiful as they record their centuries of age.

Exegetes and theologians have puzzled over the ethical superiority of the ancient Hebrews, as compared with their contemporaries, ascribing it to climate and other adventitious circumstances, but have not sought for the cause in the fact that they earlier became monogamists, and their age limit for marriage was higher than was the case with neighboring peoples. True, back of this still lies the mystery of what impelled them

to the higher course, but by no other process could have been evolved that remarkable people whose literature is above comparison, whose statesmen and seers adorn fame's highest niche, and who finally gave to the world the Son of Man, who declared that in heaven there is neither marrying nor giving in marriage. Only from a long line of mothers accustomed to being honored of men could Jesus have inherited that reverence for womanhood whose touch sent the fallen woman seeking throughout her inner consciousness for her lost and better self.

In order that ethics may thus uplift a race and control individual life, moral sense must be inborn, and the process, which through early marriage, develops only the lower senses, might be utilized to filter out all undesirable qualities and promote the reproduction and permanence of only those qualities most responsive to moral gravitation.

If the age limit were raised to thirty years, when the higher nature, becoming conscious of itself, begins to demand expression and to seek a congenial complement into which to merge itself for its own fulfilling, in children the higher faculties would predominate, which would not at all militate against the reproduction of a perfect physical organism as a basis.

The difficulty of enforcing such an age limit will be urged, and it is true that laws have been passed prohibiting marriage among the very poor until certain pecuniary conditions were met, the result being such an increase in the number of illegitimate births that the laws were hastily repealed.

But of all the childish legislation that distinguishes modern statesmanship, was any ever so monumentally childish as thus legalizing vice in order to avoid the trouble of dealing with it properly?

No sane person believes that people inclined to immorality before marriage will be other than immoral afterwards. There is stamped upon the faces of the children of such parents born after marriage exactly the same tale as upon the faces of those born before, and the spectacle of grave legislators providing a legal cover for depravity is typical of our whole irrational mode of life.

If physical disease can be stamped out by isolating the infected, there is no conceivable reason why moral disease could not be eradicated in the same way. In prison records it is easy to trace back to two criminal ancestors, two or three hundred people who have been isolated and kept at public expense most of their lives. Policemen to protect others from their depredations, detectives to hunt them down, lawyers to defend and convict, and judges to sentence them; prison superintendents and jailers, chaplains to shrive them and hangmen to murder them, all had to be salaried out of the earnings of thrifty and law-abiding citizens. How much simpler it would have been to isolate from society and each other the two original criminals, and surround them with every comfort, compensation and delight that belongs of right to people afflicted with incurable disease. To carefully counteract their evil tendencies by every known or discoverable means of human uplifting; to beguile their longings from self and its

desires by engaging them in such benevolent activities for the outside world as would cause them to feel that, in spite of their isolation and their defects, they are a blessing and a necessity to the state, and that they have the sympathy and love, instead of the loathing of all right-thinking people.

Nature would provide an anti-toxin for the microbe of unchastity and all other selfish and animal qualities, if given the necessary opportunity, through the raising of the age limit for marriage and the isolation of those whose inherited tendencies make it impossible for them to abide by such an age limit.

There are doubtless many difficulties involved, but these and many others with which we now ineffectually struggle would disappear with the second generation. There is nothing to lose by such an experiment, drastic as it may at first sight appear. It can be no boon to human beings to be brought into existence with tendencies that make their regeneration more impossible than that of the lowest savage, and which, if there be a future existence, will hurl them into it with such a downward impetus that for them the processes of evolution must be repeated from the primordial-jellyspeck stage.

Just here will arise a cry that the rate of population would not be maintained with so high an age limit for marriage, and in that cry is the vilest libel on human nature that ever crawled up from the bottomless pit of pure animalism. To assume that the number of children born should depend upon the length of time people are married instead of upon their sense of right and wrong

is to sink humanity below the level of the beast. A well-bred dog will guard a piece of fresh meat without touching it, if forbidden to do so, even though he be starving. Men and women could surely acquire as much self-control as the lower animals. There is plenty of room and plenty of sustenance on the earth for any conceivable population, but it is beneath the morality of a fiend to desire that large populations should be ground through life's awful mill with no better results than that they were born, left their dreadful quota of contamination to the world, and died.

Nature everywhere repudiates the assumption that the most important duty of mankind is the reproduction of the species. For uncounted ages she successfully carried on her work without the assistance or even the presence of a human population. It is just as reasonable to claim that the quagga or the mammoth should never have become extinct. The whole Theology of nature is the sacrifice of populations in the production of higher types, and in the case of mankind the permanence of the population is secondary to every other consideration that touches human experience.

But the population would not die out any sooner. It would be abundant. It is true that millions of children born under present conditions would never be born at all if the marriageable age were raised to thirty years, but millions of children die in infancy, and what profit is it to be born to that end? If, through the raising of the age limit and the isolation of those born with immoral tendencies which they cannot control, no children were born until in the parents the higher

nature begins to assert itself, along with other animal passions would be bred out the greed and cruelty which make life so hard to nine-tenths of the population, and a better class of people would marry—those who conscientiously refrain from marriage rather than condemn their possible children to the hardships and burdens by which they themselves have been shackled because their parents followed their impulses and married. It were better that ten women should marry and rear properly three children each, than that five should marry and bear six or eight children each, half to die in infancy and the rest live only to add to the number of hopelessly mediocre creatures who tread this earth in the smug conviction that in themselves is realized creative energy's supreme ambition. The population would be secured in greater permanence and of finer quality if degenerates were restrained from reproducing their kind and crowding out the more self-controlled and wholesome class. At present as many of the latter as do survive spend most of their lives in self-denying efforts to reclaim a horde of moral incapables who can never be really saved into true manhood or womanhood; whose offspring are carefully gathered from the street, treasured as rare salvage, nurtured to maturity at great expense and trouble and sent forth free to propagate their kind.

How absurd, how wicked, that the precious ointment of unselfish devotion should be thus wasted, and actually applied to the preservation and reproduction of the most degraded types, when it might be applied to the preventing of such types from being created. All the

logic of nature's methods up to the present proves that her paramount object is that a man should be a man, a woman should be a woman, before everything else.

And if, in order that the highest type of manhood may be embodied in the highest animal, animal instincts must be held in abeyance and animal functions to a great extent discontinued, the permanence of population is a trivial matter, and as such nature regards it.

Because structural development is due to the exercise of physical functions it follows that ethical development will result from the exercise of the higher faculties, and there is no better way in which they may be exercised than in the controlling and subduing of the physical instincts so closely interwoven with them. An intelligent co-operation with the laws operating in the selective process would be one of the most powerful aids to this end, but of course must be supplemented by the highest teaching that the great spirits of the race have bequeathed to us.

If it be animals we wish to reproduce let people marry at the age when the animal in them is in the ascendant, but if it be manhood we desire, let them marry only after the higher nature has begun consciously to exert itself and to demand companionship; for as nature sets people in pairs to perform their highest physical function, so will manhood, the latest product of evolution, attain its highest quality and impart its greatest good to the race under the stimulus and suggestiveness of congenial companionship.

Embryo manhood, submerged in the complicated

relations of married life, cannot hold its own against, much less assert its sovereignty over, the physical and material influences that surge upon it from within and without, and it is therefore unfair to permit people to marry until manhood is full born, and stands erect in self recognition as the arbiter of its own destiny. Thus undesirable types, deprived of the opportunity of reproduction, would die out, and all the costly paraphernalia now necessary to hold them in even moderate restraint would be needless.

The claim that marriage and family life would elevate low types does not hold, for such types are the direct product of marriage and family life. To some extent the humane and unselfish qualities are developed, but not more than is the case with lower animals.

Birds in their little nests agree to peck and wing each other, and in human nestlings the combative and selfish instincts are the first to manifest themselves. Parents quarrel with each other and with their children, and make of the latter a helpless butt for their own petulant, childish, and savage dispositions.

A lion will nurture and protect its offspring, teach it to provide for itself and turn it adrift. Meeting a year later, the two will engage in mortal combat over a bit of flesh or the choice of a lair, and fight to the death. Parents nurture and protect their young after a fashion, cradle them with war songs, teach them to provide for themselves by robbing their neighbors and turn them adrift.

Years later, at the catchword of some political demagogue, over a mere jog in a geographical bound-

ary line, kinsman with kinsman, father with son, meet in mortal combat and fight to the death. The flesh and blood that once a woman held in her arms, a glorified babe direct from God, in its maturer and more valuable years she yields up in hysterical loyalty to she knows not what, to be rent by shot and shell, to quiver under the sword, to be trampled under hoof and dishonored in ways from which she would shield her Easter bonnet almost with her life.

It is possible to conceive of a somewhat higher development of the finer qualities of human nature than has yet resulted from marriage and family life.

In the accomplishment of this end woman must take the initiative. Man never will. Marriage is to him a mere incident, a necessary adjunct to his comfort and success in life, and he marries too early to be swayed by any acquired tastes in the matter.

It cannot be said of man, as of woman, that in marriage he has compromised with his ideals, for in that matter he has none; moreover, the average man does not particularly care for the woman with high ideals. He admires motherly and housewifely qualities, but his own conception of these virtues is so crude that the most ordinary woman can qualify. A pleasing personality, a suggestion of devotionism, an intelligent appreciation of his own superiority, a desire to learn of him and to be moulded into even ever so imperfect an image of himself, these are the womanly charms to which the man of rather more than average intellectuality and goodness invariably succumbs—as soon as he can afford to marry. Although the grey matter in

her cranium might be only pink-tinted talcum, like the rose complexion which he implicitly believes to be nature's own lovely setting for a soul so rare, he is satisfied; she will be tender and motherly, according to his ideas, and will make his home attractive—with fancy work. He can find intellectual companionship among men and books, and as he leads her from the altar he feels no lack, only a large compassion for the less fortunate women who now can never hope to call him theirs.

Although men have done much to promote the higher education of woman they do not really desire intellectual equality nor believe it to be possible. Nor is it possible, except in rare cases, under present conditions. Even before marriage it is impossible because woman is so ignorant with regard to her physical being that she eats the food that does *not* nourish, and dresses so that she cannot take sufficient oxygen into her lungs to properly vitalize the blood, hence her brain is nourished on such a pale and watery fluid that her mental deductions must needs be anæmic. Marriage, as it obtains to-day, completes her intellectual atrophy by sinking her into the coarse and commonplace monotony of bearing children and caring for their physical needs. There is a type of woman, though rare, whose inborn refinement makes of any and all of the circumstances of celibate or married life the stepping-stones by which she mounts into continually higher and purer atmospheres. Through performing more physical functions than man, woman has become the higher organism and inherits the higher psychological develop-

ment that results from more varied experience ; therefore the truly refined woman, whether married or single, has more susceptibility, finer perceptions, quicker intuitions, and her intellection compared with man's is as a Damascus blade to a ploughshare for keenness. That there are not more such women is because men are content with lower types, and if they are ever to have higher ideals in this matter they must both inherit and learn them from their mothers.

Teaching alone will never so idealize men's conceptions as to permanently uplift the race. After eight or ten thousand years of teaching nine-tenths of the race are still under the sway of primal instincts, and in view of the accumulated knowledge and experience which the present inherits from the past the credit as to methods of gratifying those instincts rests with the ancients.

Whereas in Nero's time slaves were fattened, cut to pieces and fed to fishes, modern methods add starvation to other atrocities, and under civilized governments human beings are tortured, mutilated, cut to pieces and thrown to dogs *without* fattening. While in ancient Rome Virginius preferred to slay his daughter rather than allow her to fall into the hands of a wicked aristocrat, the affectionate father of to-day voluntarily sells his daughter ; indeed, offers her freely, with large cash premiums, to the dissolute scion of some effete aristocracy, who conserves in his own personality, and will transmit to his posterity, an accumulated filtration of ancient, mediæval, and modern vice. History is brightened here and there with instances of even semi-barbarous nations scorning to strike unless the advantage

were with the enemy; but now the strong dare only to attack the weak, and the greatest of the first-rate powers is afraid to chastise another for a shameful national crime, afraid with just a personal, vulgar fear, because the sinews of war are somewhat evenly balanced. National chivalry, like national honor, is a thing of the past, and the pledged word of an Anglo-Saxon nation is as binding as a rope of sand. Ethical teaching evidently has its limitations, although to-day it is loftier, clearer, more widely diffused and has more adherents than ever before. In lonely wild, in crowded metropolis, in hut and mansion, and now and then even upon a throne, there are lives by whose sublime integrity and self-sacrifice human nature is so enhaloed that the superficial observer is deceived into thinking that the whole race is safely on the upward trend. But to-day such lives have less to do than ever before with the making of laws, or controlling of national destinies, for they are outnumbered by an enfranchised horde of wealthy and middle-class moral degenerates, who have in themselves no soil in which the Ideal may take root; no stock upon which it may be engrafted by even the best of teaching.

This is because we are more stupid in our care for the human race than in our care for farm stock. In seeking to raise the type in speed horses or prize cattle, we act in harmony with the laws governing selective processes, but in our efforts to elevate the human type we ignore those laws, or set ourselves in direct opposition to them.

To change these irrational methods is the task to

which woman must address herself in order that any of her attempts at reform may be permanently effective. It involves a long course of education for the public mind, but the task is not nearly so hopeless as many that she now attempts, because in ignoring the important bearing which marriage has on all the relations of life, she ignores the causes that lie at the root of social evil and human misery. Any scheme of reform that does not strike directly at causes is worthless.

Let the woman sane and undefiled, who has never compromised with her ideals of true womanhood, base her reformatory work on the fact that marriage is in no sense the logical climax of existence. Woman is in her true sphere when she is in conscious and intelligent co-operation with that Power whose purpose is the evolution of higher types, and whose mode of operation is rational activity. The activities involved in the reproduction of species are, for a woman, irrational, unless absolutely under the control of the higher self, and would keep the race forever upon the same plane or degrade it to a lower. While through the performance of physical functions and the consequent structural and psychic development the human has been evolved out of the brute, what nature next demands, but cannot produce without the co-operation of the human will and intelligence, is a super-human being, the offspring of spirit wedded to spirit, with just a sufficient clothing of the physical to be a basis of contact between itself and the material things among which it lives. The pure woman will teach her daughter that while it is right and good to marry, other things being equal, the

name of the other things is legion, and each has priority of right to consideration as compared with marriage. To be a true woman is her highest obligation, and married life, as it obtains to-day, in most cases makes true womanhood impossible.

She will rid humanity of the willing delusion that motherhood, as at present understood, is woman's highest vocation. To bear children is of itself a purely animal function, and needs to be guarded with all the high restraints and uplifting influences to which human nature is susceptible, otherwise for one woman upon whom the effect is refining, there are a thousand upon whom it is degrading, and the inherited effects upon their children are deplorable.

To marry even for love is not the fine thing it has been imagined, for it is generally love of self, or a mere animal fondness at best, and true love for a man, as men and women are to-day, is oftenest shown by refraining from marrying him and making it possible for him to sin against the race by being a father when he is unworthy to do so.

The more truly congenial a man and woman are the less necessary will it seem to them to marry, for permanent affinity will grow only out of the highest quality of unselfish activity for the good of others. It is infinitely more womanly to be one in purpose with the great altruists of the race, the greatest of whom never married, than to enter into the merely physical and economic union that nowadays constitutes marriage. While it is one of nature's secret harmonies that perfect spiritual union is impossible where physical union

would not be at least tolerable, and, other things being equal, the touch of a clasping hand might be a help and no hindrance up life's rugged ascent, the soul whose one desire is the greatest good to the greatest number is not dependent on any of these things for a working basis. Such a woman can do without marriage, or wait until so firmly established in the higher life that her marriage will result in blessing instead of injury to the race. Then, because true manhood and true womanhood are one and the very same, when, through the portals of congenial marriage, a man and woman enter into life's holy of holies, their children will grow up into moral purity and beauty as naturally as flowers seek the light. The span of life will be much lengthened and the earth will teem with happy and superior beings. With each succeeding generation physical maturity with its imperious demands will be later and spiritual maturity correspondingly early. The body will be the obedient servant of the higher nature, a sensitive medium of communication between the soul and things material, and to the untrammelled intellect the whole storehouse of cosmic truth will lie revealed. Perhaps without dissolution in the ordinary sense, the body will be transmuted by the power of the soul, the corruptible into an incorruptible expression of visible and concrete good, and in this manner the longings of human nature for a future existence be realized. In symmetry and strength of limb and in ineffable beauty of face will be unveiled that power which is called First Cause, spirit, cosmic energy, God, and is really love. For unthinkable ages it has wrought for self expression through

inorganic and organic form, and in some happy future will find new delights of self manifestation in the marvellous and beneficent activities of higher man.

What higher honor could the most ambitious woman desire than that through her instrumentality these glorious possibilities shall become accomplished facts; that by living up to her opportunities as mother of the race all real good for which men and women now strive—and a thousandfold greater good—shall be theirs. It would indeed be a short cut to the realization of those ideals of human felicity of which poets have sung and for which the saints still pray, and would consummate the dreams of the storm-tossed *proletariat* in a beauty and completeness surpassing its most rational conceptions.

And true women will not fail to meet the just demand of the coming years that, as guardians of the inner sanctuaries of national life, they shall keep them clean and holy, that the body politic may be wholesome and vigorous and sound.

The task is easy withal if woman will but reverence her high vocation, herself and the beautiful laws of her own being.

For manhood also she must have such reverence that she will never tolerate its counterfeit, and will demand that all men shall measure up to the standard of the Nazarene, with whose manliness the Marys and Marthas, the Salomes and the Magdalens straightway fell in love.

In return for that deference, which is too often the tribute of innate manly chivalry to qualities that men

long to find but oftener miss in women, she must offer nothing less than the loftiest type of womanhood to be developed by the most intelligent consecration of her highest powers, remembering that it was a man, the Man of Nazareth, who first revered woman in her sin and degradation, and inspired that generous consideration for her sex which so distinguishes the Christian era from all preceding time. Thus shall the Kingdom of Womanhood conquer and possess the earth without force of arms or unseemly strife, and the kingdoms of this world shall shine with a glory that pales the splendor of material possessions and material achievements, the glory of a national life whose inner organism, the Kingdom of Womanhood, yields itself unreservedly to the domination of its organic principles of purity and truth.