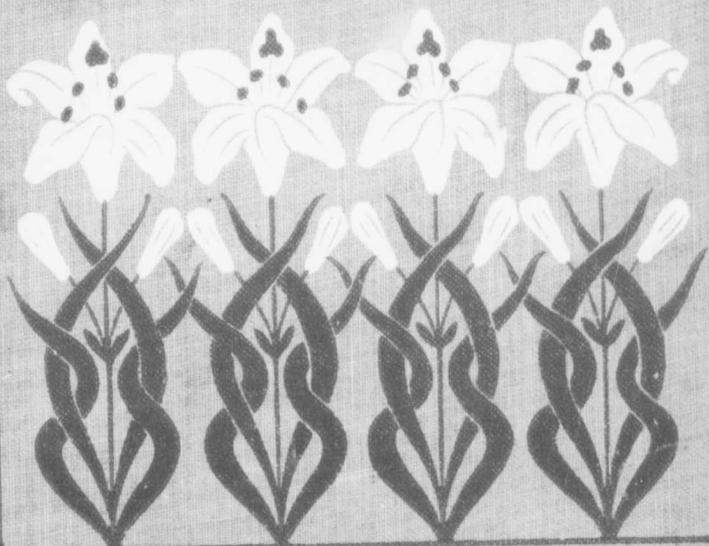


OR  
**THE LIFE OF THE HOME  
AND NATION**



**HEREDITY AND PRENATAL INFLUENCES**



FUSSY, OLD MAID.

IDEAL FAMILY LIFE

OLD BACHELOR

FAMILY LIFE FEASTS SINGLE BLESSEDNESS.

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**SOCIAL PURITY**  
OR  
**THE LIFE OF THE HOME AND NATION**  
INCLUDING  
**HEREDITY, PRENATAL INFLUENCES, Etc., Etc.**

**AN INSTRUCTOR, COUNSELOR AND FRIEND  
FOR THE HOME**

BY  
**PROF. and MRS. J. W. GIBSON**

ASSISTED BY

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Text Illustrated by Full-Page Photo and Half-Tone Engravings  
Drawn Expressly for this Book by  
Herman Lindberg

*"It is the right of every child to be well born"*

**J. L. NICHOLS & CO.**

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"Vice has no friend like the prejudice which claims to be virtue."

—*Lord Lytton.*

"A pure mind in a chaste body is the mother of wisdom and deliberation."

—*Jeremy Taylor*

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TO ALL WHO WISH  
TO LIVE PURE AND NATURAL LIVES,  
AND WHO WOULD BRING  
INTO THE WORLD  
BEAUTIFUL AND HEALTHY CHILDREN  
IN BOTH SOUL AND BODY,  
THIS VOLUME IS DEDICATED.

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## INTRODUCTION

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Were we required to state in a few words the character of this book, we would say that it discusses in a general, as well as a special way, the hygiene of sexual life. It does not purport to be a treatise on medicine, but, on the contrary, it seeks, so far as possible, to avoid its use.

Health, honor, wealth, pleasure, each stands ready to enter into our lives, if we are ready to pay the price. But in striving for wealth, we may be compelled to pay the price of our health; pleasure may come at our bidding, but honor may flee at his approach. Ignorance is the friend of vice, the companion of ill-health and misery. Our object is to awaken and enlighten men and women, and to create in them a desire to know themselves.

**Intelligence** is the main hope for the redemption of a stricken race. The Great Teacher said, "And ye shall know the truth, and the truth shall make you free." Not only must we be educated along the line of the sexual life, but the dangers from violating its laws must be burned into our very consciences.

This book, in discussing the hygiene of life with reference to the sexual relations of man and woman, does not confine itself to the span of one life—a possible threescore years and ten—but to three times threescore years and ten. In the chapters on heredity and prenatal culture, the influence of the lives which flow into one life, and the lives which may emanate from this are taken into account. Each new being coming into the world should be a veritable "Child of Light," in whom is no shadow of darkness or mark of disease. It should receive a hearty welcome into the home. Its coming should be anticipated with watchful and loving care. Every man and woman should know whether or not he or she is fitted for parentage; and if so fitted, the proper time and conditions for reproduction.

If the amount of inherited suffering could be fully known and appreciated, thoughtful people would be startled at the responsibility of parentage, and would seek, as best they could, by proper study,

#### INTRODUCTION.

careful physical culture and correct habits of living, to give the coming generation a happier lot, so far as health and morals would do it.

Maudsley, in his "Pathology of the Mind," says: "If it were desired to breed a degenerate human being, sinful, vicious, criminal, or insane, what would be the safest recipe? To impregnate his progenitors thoroughly with alcohol or with hypocrisy, with syphilis or with selfishness, with gluttony or with guile, with an extreme lust of the flesh or an extreme pride of life. When mankind has learned the ways by which degenerate beings have come to be, it will be able to lay down rules to prevent their production in time to come, but in order to do that, it must substitute for the notion of sin and its consequences in a life to come after death, the notion of fault or organic manufacture and its consequences from generation to generation in the life that now is."

"If the penalties meted out to the impure are so many, there is yet comfort to the unmarried man in these pages, which show that perfect continence is quite compatible with perfect health. \* \* \* Impurity, of course, leads downward to decay and death; and out of consideration for the law of self-preservation, any wise man will adopt the course of repressing his appetite, for the penalties which attend it are so inexorable as to be beyond accepting."

It is our nature to be heedless of the future while enjoying the present blessings. We are naturally careless of the disease or death, misery or happiness, strength or weakness, wisdom or folly of those who are to live fifty or a hundred years hence. But the question, "Am I my brother's keeper?" comes to the honest conscience again and again, and presses for an honest, unselfish answer.

What we are is our offspring's inheritance. Better, far better, that they have pure minds, sound bodies, impulses toward nobler and vigorous manhood and womanhood as an inheritance, than boundless wealth, with a corrupt body and vicious tendencies. We are each our brother's keeper in a very large sense. Our brother's keeping is in the reach of our present influence, and we are guardians of the future brotherhood.

With an earnest hope and expectation that this book will strengthen and sweeten thousands of lives, we send it forth as an evangel of mercy and love.

THE AUTHORS.

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PART ONE

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ORIGIN OF LIFE

HEREDITY

PRENATAL INFLUENCES



## CHAPTER I.

### THE ORIGIN OF LIFE.

**Organic Life.** The lowest form of anything in nature that may be said to have life is protoplasm. It marks the boundary-line between organic and inorganic nature. Perhaps it would be better to say that protoplasm is the beginning of organic life. But it does not in itself constitute organic life, but, as Professor Huxley says, "It is the physical basis of life."

All organic life originates in the cell; all physical growth is by means of cells. But the basis of cell-life is protoplasm; it is a necessary constituent of all cells.

Protoplasm as found in vegetable cells can not be distinguished in any way from that found in animal cells. It would seem, therefore, that the dividing-line between the plant and the animal must be in the cell itself, and not in the protoplasm. It is well to note here that plant and animal life approach each other as life-forms descend and diverge in the evolution of higher forms of life. To illustrate: the sponge, though classed as animal, can hardly be distinguished from the plant; but the horse is not much like the grass he eats.

**Animal Life Basis of Intellectual Activity.** It will be seen that, when we place the origin of physical life in the protoplasmic cell, we have gone back as far as pure science can take us. Whence came the life of this cell? Science can not tell. It were the merest folly for the scientist to attempt to account for the origin of life within the narrow limits of his science.

It is quite evident to the thoughtful observer that all intellectual activity has for its basis the animal life. Not a thought passes through the brain, not a wink of the eye, nor the drawing of a breath, but causes the destruction of multitudes of cells. Life can be preserved only by the rebuilding of these cells. Life, activity, vitality, come only through the constant death of myriads of cells. Life through death, and death through life, is the order of nature. All life is a struggle for supremacy. If one part finally overcomes the other, then

comes rest—*death*. Emerson, in his *Compensation*, says: "Polarity, or action or reaction, we meet in every part of nature; in darkness and light; in heat and cold; in ebb and flow of waters; in the male and female; . . . in the centrifugal and centripetal gravity; in electricity, galvanism, and chemical affinity. Superinduce magnetism at one end of a needle, the opposite magnetism takes its place on the other end. If the south attracts, the north repels. . . . An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as, spirit, matter; man, woman; in, out; upper, under; motion, rest; yea, nay."

**Dualism Necessary for Reproduction.** This leads us to consider the dualism necessary to the reproduction of the plant, the animal, *man*. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii, 24.

The two essential parts of a flower are the pistil and stamen. The stamen produces the pollen, which, to the naked eye, looks like flour. When examined with the aid of the microscope, these small granules are found to be symmetrical organisms, perfect in themselves as organisms. Within the pistil are ovules; these, too, are perfect as organisms. But unless the pollen and the ovule in a proper way be brought together, each fails to accomplish the purposes of its existence, and must die. The two are essential to form a complete whole in the production of a perfect germ of the new plant. This dualism holds good in all the higher forms of both plant and animal life; and perhaps even in the lower forms of life.

**Male Principle and Female Egg.** In the animal kingdom the same law governs the reproduction of animal life. The male produces a live, active germ, perfect as an organism. This germ corresponds to the pollen in the flower. We may, for convenience, call this the male principle, or element. The female also produces a germ, perfect in itself as an organism. This is usually known as the ovum, or egg, though in most cases the egg includes much more than the life-germ. The ordinary hen's egg may be used as an illustration of all egg-life. In this the life-germ is but a small part of the egg; the larger part being food stored away for the support of the chick while in the shell.

As in the case of the plant, so here the male principle must, in a proper place, and under proper conditions, come in contact with the

female germ, or egg. While both are perfect formations, neither has, in itself, vitality to produce a new life. Each is a half of a perfect whole. Each without the other dies. All females, from the lowest insect to the highest mammal, may produce eggs without the presence of the male, but all eggs thus produced are sterile.

**Animal Life.** All animal life has its origin in the egg-germ. In all the higher type of animals, the male and the female have an independent existence; they are separate animals. In some of the lower forms of animal life, the sex-elements seem to dwell in the same body. Some of the lower forms, as the coral and sponge, are compound animals. They sometimes multiply, or reproduce themselves, by division; that is, parts are broken off and become individuals, either simple or compound, similar to the parent. But even where animals thus multiply, they multiply also by the egg-germ. The two processes of multiplying the species are well known and understood in plant life; but multiplication by division seems to us more out of the order of nature when seen in animal life; but this is merely because we are not so familiar with this form of life.

**Egg-Germ Vitalized by Male Element.** In mammals and birds the egg-germ is vitalized by the male element while the egg is yet in the body of the female.

The writer, while dissecting a clam in school, was instructed that, if he found a clam whose gills seemed to be thickened, he should remove a small quantity of the granular-looking substance, and place under the microscope. He did so, and was delighted to see a great number of little clams, perfect as to form and movements. Even the curved lines of the shell, which was to be, could be traced. These minute clams opened and closed while floating in water under the microscope. In the oyster, the clam and the like, the male and the female elements dwell in the same body. These kinds of animals are known as hermaphrodites; that is, both the female and the male organs are in the same individual. The ova are impregnated in the body by the sperm of the same individual, before the eggs are expelled.

The fishes were created "male and female." The female fishes have a large number of ova in an extensive ovary. A single codfish may produce from ten to twenty million eggs in one season. Not all fishes produce so many, but they, as a rule, are exceeding prolific.

**Spawning Season.** Each year fishes have their spawning season, when they run up rivers and smaller streams, and deposit their eggs in a suitable place. The male by instinct deposits the male principle, known as spawn, or milt, in the same place as the female. Thus the two forms of germ-life come in contact; from these spring a multitude of fry.

Man has taken advantage of these conditions, and organized a system by which more of the eggs may be impregnated. During the spawning season, the fishes, both male and female, are seined, and by artificial means the sperm and the spawn are deposited in the same place, convenient for hatching. Nature's method is extremely wasteful, as only a small fraction of the eggs ever come to maturity. By this artificial process a single female may be made to produce thousands of offspring. Fishes, as a rule, take no care of their young.

In insects the eggs are fertilized by the male before leaving the body. Most insects deposit their fertilized eggs where the young larvæ will be surrounded with abundant food. Fruit and trees are thus injured and in many cases destroyed, by being stung and wounded by the ovipositor of the female, in her efforts to deposit her eggs. We find in our plums, cherries, apples and the like, little "worms." These are the larvæ of the insect that had, by instinct, so placed her eggs as to have the larvæ well supplied with the pulp of the fruit.

Man is much annoyed by these pests, and yet there is a compensation. The larvæ of some insects are natural scavengers. Most insects, after making preparations for the larvæ, leave their young to shift for themselves. But there are notable exceptions to this. All branches of the bee-family take more or less care of the larvæ; this, of course, includes the ants.

**A Study of the Honey-Bee** is a most fascinating subject. We have space to note only a few points of interest. The drones are the males; the workers are females, but produce no eggs. The queen-bee produces all the eggs from which all the larvæ of a hive spring.

When a colony of honey-bees are led by instinct to produce a queen, they go at it in a systematic way. One larvæ cell is especially set apart for the purpose of producing a queen. All the larvæ near the queen-cell are stung to death. The favorite grub is fed on a

pecially prepared food. Should there be two queens in a colony, one leads away a new colony. This is called swarming.

Before the queen deposits any of her eggs, she takes an excursion abroad with one of the drones. In this meeting of the queen and the drone the eggs are fertilized. This is done but once in the life of the queen, but it is sufficient to vitalize all the eggs the queen may produce during two or three years.

**The Two Great Divisions of the Animal Kingdom.** Nature in her processes of reproduction arranges the animal kingdom into two great divisions. These divisions are known to the scientists as *oviparous* and *viviparous*. It must not be understood, however, that there is an impassable gulf between these two classes. As a rule, the eggs of the oviparous animals are nurtured, or "hatched," outside of the body of the parent. But there are exceptions to this rule. Some fishes, and perhaps other forms of animals, retain their eggs within the body of the female until hatched.

The viviparous animals retain the young within the body of the mother until somewhat matured. More than that, the young are nourished by the mother's blood.

The mammalia are vertebrated animals that bring forth living young, and nourish them with milk from the mother's own body. This definition is not all-inclusive, but it excludes all other forms of animal life. The last clause excludes the fishes named above as producing living young, and also such animals as the clam and oyster.

The term viviparous includes the different divisions, or grades, of the mammalia.

The marsupials are semi-viviparous. The young, when born, are not fully matured. The kangaroo of Australia and the opossum of America are examples of this class of animals. These animals have a sack, a kind of pocket, or pouch, on the outside of the abdomen, in which to carry and protect the young. While the young are still quite small and very imperfect, they are expelled from the womb of the mother and immediately placed in the *marsupium*, or sack, on the abdomen. When in this sack the lips of the half-developed and feeble animal are attached to the nipple and cemented to it by a secretion that exudes about the lips. A secretion of milk from the mother now

nourishes the young. By this process the young slowly increase in size, until they become loosened from the nipples, somewhat as ripened fruit separates from the limb of a tree. For some time after they are sufficiently matured to run about, they run to the mother's marsupium for protection and nourishment.

**Man.**—The highest form of the mammalia, of which man is the head, are known as placental mammals, or *monodelphia*. The placenta, from which this class takes its name, is the medium by means of which the fœtus is nourished in the body of the mother. For the allotted time the mother pours her life-blood through this organ for the nourishment of the new life within. At birth the placenta passes from the mother, and is usually known as the after-birth.

**Semen Analyzed.** *Semen* is the name given to the fluid produced by the genital organs of man, by which impregnation is effected. It is a whitish viscid fluid. It consists of three parts: (1) A transparent,

colorless fluid whose chemical composition is albuminous; (2) small granular corpuscles; (3) spermatozoon. The last is the real life-producing principle. It would, perhaps, be incorrect to call the spermatozoa animals, but they are perfect organisms. A spermatozoon, uniting with the female germ, or ovum, under proper conditions, brings a perfect new being into existence. The other parts of the semen are merely "floats," or carriers for the spermatozoa. The spermatozoa are minute, elongated particles, consisting of a



HUMAN SEMEN AS SEEN UNDER  
A MICROSCOPE.

small flattened, oval body and long, slender filament, or tail. As seen under the microscope their movements are remarkable and consist mainly of undulatory and lashing movements of the tail.

The semen is secreted from the blood by different glands. The spermatozoa are secreted, or they are developed, in the glands testes.

By this it will be seen that the quality of this life-producing fluid depends upon the condition of the blood. These conditions, either

good or bad, are not only stamped upon the life-fluid, but upon the offspring as well.

**A Single Spermatozoon** is very small. When seen under the microscope it resembles a young tadpole in constant motion. In the



A SPERMATOZOON VERY HIGHLY MAGNIFIED.

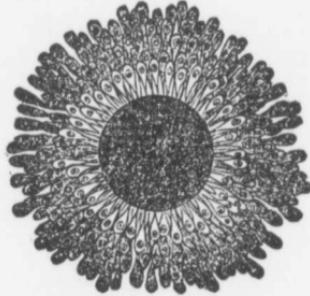
young, but mature and vigorous animals, the spermatozoa are numerous and active. In the old or weakened bodies they are scanty and feeble, or absent. Such scantiness and feebleness will correspond with the vitality or debility of the individual in whom they are developed.

The spermatozoa appear first in man at the age of puberty. They are the most numerous and vigorous from twenty to forty-five years of age. They, as a rule, disappear in old age.

The size of the spermatozoa has little or nothing to do with the size of the animal. They are larger in a mouse than in a horse, and larger in the snail than in the dog. The spermatozoa of man are so small that over three million could be placed on a square inch of surface.

**Function of Ovum.** As we know, the hen's egg is quite large, but the ovum, the life-germ, is small. We remember that most of the egg is food, stored away for the use of the chick, while growing in the shell.

Now in all mammalia the mother nourishes her young with her own blood; hence there is no necessity for the storing away of food. From this we might suspect that the ovum of a female mammal is quite



RIPE OVUM, GREATLY ENLARGED.

small. So it is; the human germ, or egg, is but  $\frac{1}{16}$  of an inch in diameter.

**Spermatozoa.** It must be remembered that the spermatozoa of the mammalia are living, active semi-creatures, with the power of locomotion, while the ovum of the mother is passive, with no power to move itself from place to place. The ovum, in passing through the tube which leads into the womb from the place where it had its origin and growth, is moved by forces outside of itself, very much as food passes down the œsophagus into the stomach. In her book on *Love and Marriage*, Margaret Warner, in speaking about the action of the spermatozoon as it unites with the female ovum, says: "Under the microscope these active forms have been seen eagerly moving around and around the egg, until one, more fortunate than the rest, finds admission and dissolves into the substance of the egg, not to be finally lost, however, for, as we know, this inexplicable union results in the growth of a new creature like neither parent, and yet like both, each cell having given to the new life certain characteristics of the creature from which it was derived."

**Concluding Thoughts.** We have traced in outline the origin of life, so far as science has revealed it. But what is life? One group of plasmic cells may produce a toadstool or an oak, a mouse or a man. Two micro-organisms uniting may evolve a Cæsar or a Newton. Whence come the moral and intellectual powers? Science and philosophy do not know. The plummet-line of reason or research can not sound these profound depths.

But scientific investigation can and does read the laws which govern the action of the physical, intellectual and moral powers of man.

In most of the schools of the country, and especially the public schools, the principles of physiology and hygiene are taught. But one of the most important functions of life is, necessarily, ignored. Perhaps in some better, purer age, the reproductive functions of man may also be taught in the schools.

## CHAPTER II.

### HEREDITARY INFLUENCES.

**A New Declaration of Independence.** Could we formulate a new "Declaration of Independence," it would read something like this: When in the course of human events it becomes necessary for people to dissolve their ancestral fetters which connect them one with another, and to assume, among the people of the earth, a separate and equal station to which the laws of nature and nature's God entitle them, it becomes them that they should declare the causes which impel them to the separation. We hold these truths to be self-evident:

That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these is the right to be well born, that they may have unhampered life, perfect freedom in the pursuit of happiness; that whenever any form of existence becomes destructive to these ends, it is the right, nay, the duty of the people to so alter it and to institute a new life, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect the safety and happiness of mankind.

All experience has shown that men are more disposed to suffer while evils are sufferable, than to right themselves by altering the forms to which they are accustomed. But when a long train of abuses evinces a design to reduce them to absolute despotism, it is their right, nay, their bounden duty, to throw off such bondage and to provide new guards for their future security. Such has been the sufferance of the sons of men. To prove this we submit the following propositions:

**We Are Not Equal.** We are not equal because of inherited or prenatal influences. Some are well born with admirable traits of character, lofty aspirations and symmetrical physiques, while others are handicapped by impediments, physical, mental and moral. David recognized this fact when he said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The Lord passed by Moses and proclaimed: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thou-

sands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon children's children, unto the third and fourth generation."

Like our Revolutionary fathers, we have not all the rights we claim. Like them we should seek to throw off the shackles that bind us if we would be true to our higher natures, our best opportunities. We may so alter our conditions, so mend our ways of living and thinking as to secure the desired ends.

**Heredity or Prenatal Influence.** In the discussion of this subject it is well to have a clear and definite understanding as to what is meant by the term heredity or prenatal influence.

By prenatal influence we mean all those influences, mental, moral and physical, which, acting through the parents, stamp their impress—desirable or otherwise—upon the child before he comes into the world as a separate being. Dr. Sidney Barrington Elliot gives us this definition of heredity:

**Heredity Defined.** "Heredity is that law by which *permanent and settled* qualities of the parents or of the more remote ancestors reappear in the child; while prenatal influence signifies the effect produced upon the future being by *temporary conditions* of the parents, as by temporary mental states (anger, fear, happiness), or by temporary physical conditions (activity, health, exhaustion of a part or of the entire body)." The latter refers to the time of conception or shortly prior to it. A distinction should also be made between hereditary transmission and the possession of faculties and qualities of the child which are due to impressions operating upon the mind of the mother during pregnancy.

Professor Riddell says: "Heredity is the science of transmission. It deals with that process in nature whereby the characteristics of one generation are transmitted to the next. It is the perpetuating factor of biology and evolution. Considered in its broadest sense, heredity includes all those laws, factors and forces which enter into the origin and determine the character of the new life."

"The great fundamental law is that 'like produces like.' This law is modified by a secondary law, namely, that the *acquired* characters of one generation are transmitted to the next. In a sense

these two laws stand in direct opposition to each other. The terms 'fixed characters' and 'acquired characters' must be considered as only relative terms. There are in reality no 'fixed characters' in nature. Through the operation of the primary law the fixed characters of the species are reproduced and their established peculiarities maintained. Through the operation of the secondary law the acquired characters of each generation are transmitted to the next and become a part of its hereditary nature.

"If the first were the only law of heredity, then the species must forever remain unchanged; both evolution and deterioration would be impossible. If the second law were the only one, or even the controlling factor, then the environment and conditions of each generation would so modify the next as to destroy all established types and finally exterminate the species."

We find, then, that heredity is a term applied to that law of living things whereby the offspring resembles the parents or other ancestors, the characteristics of one generation being repeated in the next, or some following generation.

**Atavism, or Intermittent Heredity**, must be admitted as a fact. We frequently find physical appearances or some mental characteristic reappearing after they have been dropped for a generation or two. This is known as a division of heredity called atavism.

Professor Kingsley remarks: "When the word heredity is used one is apt to recall only those striking instances of inheritance, as of musical ability, or physical peculiarities like the repetition of the 'Bourbon nose' in successive generations of the royal family of France. It includes not only the fact that six-toed cats are apt to produce six-toed kittens, but the really more wonderful fact that cats have kittens rather than some other form of animal life. In other words, it is through the action of heredity that all structural features of the parents are repeated in the offspring, and that in the development of the individual these are outlined and matured in certain fixed and definite ways." We are not satisfied with being told that this is natural. The inquisitive mind seeks to know why, and searches for information as to the methods which bring about certain results. Several theories have been deduced.

**Theory and Conditions.** The same writer says: "A satisfactory

theory must fulfil, among others, the following conditions: (1) It must be in full accord with the facts learned by embryology. (2) It must allow, not only for the reappearance of general form and structure, but of individual peculiarities as well. (3) It must at the same time allow for individual congenital variation. (4) It must permit of the inheritance of at least certain variations and modifications. (5) It must explain the reappearance of peculiarities after they have been dropped for several or many generations. (6) It must at the same time admit of the participation of both parents in the formation of the germ (fertilization), and permit, in certain instances, unfertilized eggs to develop. (7) It must, in cases of fertilization, allow both parents to perpetuate their peculiarities in varying degrees."

The earlier theories ignored one or more of these conditions. In the eighteenth century came the older evolution theory by which it was held that in the egg or spermatozoon was contained a minute but perfect repetition of the parent; that the development of the embryo was but the expansion or "evolution" of this germ. Other theorists showed that there was no such expansion of a minute germ, but that the embryo was gradually built up of apparently similar materials, and that the process was not a direct one.

**Different Theories.** Charles Darwin, taking into consideration all the limitations outlined above, advanced the theory that, minute particles called gemmules are constantly thrown off from every cell of the body, not only in the adult, but in every stage of growth; that these gemmules retain the impressions not only of the cells from which they come, but of the various conditions to which they have been exposed. These gemmules are supposed to circulate freely through the system, and by their union form the sexual elements. Hence, speaking strictly, it is not the reproductive elements nor the buds which generate new organisms, but the cells themselves throughout the body. If these gemmules exist, this theory would account for most of the phenomena of heredity.

Francis Galton, who argued that, if these gemmules are constantly given off by the cells, if they circulate freely through the system, and if the reproductive elements are formed from their union, the introduction of another kind of gemmules will of necessity modify the offspring. He therefore infused into the bodies of eighteen silver-gray

rabbits, a variety which breeds true to color, the blood of other kinds of rabbits, in some instances replacing half the blood. These eighteen rabbits produced eighty-six young, and in not one was there any tendency toward the other varieties, but all were pure silver-gray.

Prof. W. K. Brooks then proposed certain modifications which did not materially strengthen the theory.

In 1883, Prof. August Weismann formulated a new theory by which he reduced the whole question of heredity to one of growth. "The germ-cells form a continuous line from which at intervals the body grows up, lives its life and dies." But whatever the theory, the facts remain. They are experienced and observed on every hand.

O. S. Fowler says: "Nor is this department of nature left to chance. Like every other, it is governed throughout, even to its minutia, by its laws, one of which is 'each after its kind.' Else our children might be born brutes or trees, at perfect random. But this law renders them like their parents, and thereby preserves the unity of both our own species and every other. This great law of things, hereditary descent, fully proves and illustrates in any required number and variety of cases, showing that the progeny inherits the constitutional natures and characters, mental and physical, of parents, including predispositions to consumption, insanity and all sorts of diseases, as well as longevity, strength, stature, looks, disposition, talents—all that is constitutional—and in those various degrees in which they obtain in parents, and even derive every physical, intellectual and moral element and shade of character directly from similar ones in the parents."

**Races and Nationalities.** Races and nationalities have certain mental and physical peculiarities. There will be little difficulty in distinguishing a Chinese from an Indian, a Negro from a European, an Irishman from a German, an Englishman from an Italian, a Frenchman from a Turk, and these by physical distinctions alone. The intellectual characteristics are as widely marked as are the physical. We note the slow, stolid persistence of the Laplander, the intrigue and tyrannical duplicity of the Spaniard, the observant cunning of the American Indian, the conservativeness of the Chinese, the caution of the Scotchman, the provident and domestic traits of the German, the cruelty and voluptuousness of the Turk, the ready

wit of the Irishman, the alert vigilance of the Yankee, the proud and sturdy justice of the Englishman and the shrewd pertinacity of the Jew.

**The Jewish Characteristics.** Probably the most strongly marked of all people is the Jew. Through all his captivities and wanderings to and fro over the earth his Jewish blood tells. From the scheming Jacob and the exacting Shylock down to the tradesman of our own time, he possesses the same shrewd, calculating propensities. Through all his varying changes he retains his religious teachings and beliefs, and practices his peculiar rites and ceremonies regardless of his surroundings. An idea once established in his mind is retained forever, and is re-established in the mind of his children.

It was owing to this quality of the Jewish nature that made them receptive to the teaching and training that God, in early time, gave them. This nationality God chose as a medium through which to speak to mankind. To them he taught the idea of the one true God, and he kept them a separate people that through them he might give to the world its Redeemer. God said of that faithful Jew, Abraham: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

George Eliot says of the Jew: "Can a fresh-made garment of citizenship weave itself into the flesh and change the slow deposit of eighteen centuries?"

**Family Traits.** Not only races and nations, but families, from generation to generation, are noted for traits of character good or bad, honest or dishonest, temperate or intemperate, talented or stupid, generous or selfish, vile or virtuous, through every phase common to human nature.

The physical features are just as certainly marked, as, for example, the "Bourbon nose," alluded to before, and the peculiar lip of the Hapsburg family of Austria.

But to be more personal, have you never seen the awkward gait of an uncle, or the comical squint or gesture of a grandparent in the boy in your own home? or have you never noted the dimple of an aunt, the tone of a mother's voice, or the musical laughter of a sister in your own daughter? Or sadder, have you never observed your own

defects renewed in the child of your love? Have you ever marked the transmitted gift of musical harmony, of eloquence, of patriotism, of statesmanship, or even the skilful handling of a needle or a tool?

**Inheritance of Noted People.** History furnishes many examples of marked inheritance. For literary genius we present the names of Lord Bacon, whose parents were eminent for their mental and literary powers; Lord Byron, whose poetic genius was inherited from his talented mother, while from both parents were transmitted less desirable qualities; Sir Walter Scott, whose mother was of a romantic nature, reveling in poetry and art; John, Charles and Samuel Wesley, whose parents were possessed of much literary ability, and whose mother was remarkable for her executive qualities.

We must not omit Emerson, the essayist, poet and philosopher, whose ancestors for eight generations numbered among them a learned minister of the Gospel; also the Beecher family, every member of which possessed high scholarly attainments. But the cream of the whole family seemed to rise in the powerful eloquence of Henry Ward Beecher and his gifted sister, Mrs. Stowe, whom we may call the emancipator of the black man. The Adams family of Revolutionary fame is another example of intellectual force and moral excellence. It is said that the good traits of this noble family were augmented by their careful marriages.

Mrs. Nansen, the cultivated wife of the world-famed Arctic explorer, is the product of a family distinguished for generations because of the number of professors it has given to Norwegian institutions of learning.

One of Frances E. Willard's ancestors was president of Harvard College; another was vice-president of the same institution; a third was pastor of the Old South Meeting-House, Boston; a fourth was architect of Bunker Hill monument, and a fifth, Miss Willard's grandfather, was a chaplain throughout the Revolutionary war; her own parents were people of exceptional force of character and fine sensibilities.

Raphael, father and son, were distinguished artists. Mozart, father and son, were eminent musical composers. Mozart received his first lessons in music from his mother, and his sister was also a musician of considerable note.

The Bach family of Germany, which for upward of two hundred years was noted for its great musical ability, produced more than fifty artists.

Military and statesmanlike qualities are shown in the Harrison family. We trace Benjamin F., the twenty-third president of the United States, back to his grandfather, William H., ninth president, and hero of Tippecanoe, and still further to his great-grandfather, who was a signer of the Declaration of Independence, and to his great-granduncle, who was a Revolutionary officer. Along the line of statesmanship may be found the Pitt family, the English friends of our young nation in its time of distress. England found three of her most eminent statesmen in three succeeding generations of this family.

**Inheritance of Crime and Ignorance.** On the other hand, crime, ignorance, vice and insanity are as much an inheritance as the talents and virtues. "If a man sows to the flesh, of the flesh he reaps corruption." This is also true of nations, which are but the massing of individuals. History has again and again shown the fulfilment of the prophecy: "The kingdom of God shall be taken from you and given to a nation bringing forth fruits thereof."

Spain, once one of the great nations of the world, through her cruelty and greed for gold, has been humbled to the dust.

Rev. Henry Varley says: "The French people as a nation have so sinned away their physique that the splendid type of manhood which formed the First Napoleon's Guards is almost extinct."

Byron's poetic genius was tainted by the licentious habits of his father and the violent and oftentimes melancholy temper of his mother. Lady Macbeth could not wash out the murderous blood-stains, nor can the vicious and criminal wash out the blood-mark of crime.

**Blood-marks of Crime.** Defects of character, abnormal instincts, go through families like the measles or some other contagious disease. The James boys, the Younger brothers and the Daltons, all of whom were related, are well-known examples. We personally know a large family, many members of which are afflicted with a jealous, pouting disposition. In some, this is considerably under control. But of one member it was said by an observant pastor, "He belongs to the — family, without the grace of God."

Dr. O. W. Holmes, in *Elsie Venner*, says: "It is frightful to be in an atmosphere of family idiosyncracies; to see all the hereditary uncomeliness or infirmity of body, all defects of speech, failing of temper intensified by concentration, so that every fault of our own finds itself multiplied by reflection like our own images in a saloon lined with mirrors. . . . A house is like a large pod with a human germ or two in each of its cells; it is opened by the dehiscence of the front door by-and-by, and projects one of its germs to Kansas, another to Colorado, another to Chicago, and so on; and this that Smith may not be Smithed to death and Brown may not be Browned into a madhouse, but mix in the world again and struggle back to an average humanity."

**Investigation of Criminal Records.** Investigation confirms the opinion that a proneness to yield to the habit of strong drink is handed from parent to child. M. Morel, who has made a profound study of this phase of the subject, says: "I have never seen the patient cured of his propensity whose tendencies to drink were derived from hereditary predisposition given to him by his parents. . . . I constantly find sad victims of the alcoholic intoxication of their parents in their favorite resorts, the asylums for the insane, prisons and houses of correction."

Mr. A— was a genial, good-hearted man, whom all his neighbors liked, despite his intemperate habits. His friends were wont to say: "He is his own worst enemy." Too late he learned that he had been playing with fire. His appetite had got beyond his control. He would go without drinking for weeks at a time, then the appetite would again assert its mastery, and the result was a "spree." His boys felt their father's disgrace, and one of them declared that he would never be like his father. But he little knew the power of that appetite which lay dormant within him. With his first glass that appetite awoke and held him in its grasp. In this he but repeated the experience of his two older brothers. The boy who said that he would never disgrace himself by drink filled a drunkard's grave before he was twenty-three years old. One of the older brothers made such a beast of himself that his wife was obliged to go to her childhood home for protection. The remaining brother is a shame to his friends and a curse to himself.

**The Jurke Family.** Professor Pellman, of the University of Bonn, Germany, gives the following facts, collected by himself, of Frau Ada Jurke, who for sixty years was a resident of Cologne, and who died there about a century ago: She was a confirmed profligate, addicted to all debasing vices, and frequently convicted of crime; was the mother of several children, and six generations of her posterity, numbering altogether 834 persons, can be traced. Professor Pellman located and obtained the history of 709 members of this remarkable family. One hundred and six were of illegitimate birth, 162 were professional beggars, and 64 of them died in almshouses. One hundred and eighty-one women lived lives of open shame, 76 were convicted and imprisoned for crime, and 7 have been executed for murder. Professor Pellman calculates that it has cost the state an average of \$12,000 a year, or a total of \$1,200,000, to care for the paupers of this family, to protect society against them and to punish their crimes during the last one hundred years.

A somewhat similar instance is found in the Jukes family of New York. The discussion of that family will be found under another topic. From the similarity of facts and resemblance in names, we might almost take it for granted that Max Jukes was an American edition of Frau Ada Jurke.

**Relation of Heredity and Mental Dulness.** A deficiency in mental qualities can be traced to a deficient ancestry. Many a dull child, the trial of his teachers, is but the outcome of a torpid, sluggish-minded parentage. Dr. T. Alexander Mac Nicholls, of the city of New York, tells in the June, 1901, number of the *Philadelphia Medical Journal* of an investigation that he conducted for the purpose of determining the relation of heredity and mental dulness. Of the 10,000 children examined, 885, or 8.8 per cent., showed greater or less mental debility. Of these 885 children, the dulness of 40 was supposed to be due to the surroundings and physical conditions, which include poverty, defective sight and hearing, and general constitutional weakness; 221 were classed as due to heredity; 471 owed their stupidity to drunken parentage. Of the remaining 153, no definite information could be obtained. The children examined had good hygienic surroundings, with a few exceptions. Many of them having defective eyesight and hearing improved or were relieved,



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7. Guiteau, the assassin of President Garfield.
8. Prendergast, the assassin of Mayor Carter H. Harrison.
9. Antonio Probst, the brutal murderer who confessed that he killed seven persons.
10. Czolgosz, the assassin of President McKinley.

BLOOD-MARKS OF CRIME—PROGENY OF DEPRAVED AND IGNORANT PARENTS.



CELEBRITIES—THE PROGENY OF ILLUSTRIOUS PARENTS.

Henry W. Beecher.  
 Harriet B. Stowe.  
 Ralph Waldo Emerson.  
 Sanzio Raphael.

Theodore Roosevelt.  
 Sir Walter Scott.  
 Benjamin Harrison.  
 Wolfgang A. Mozart.

Frances E. Willard.  
 Chas. Darwin.  
 Geo. Eliot.  
 William H. Harrison.

while other physical infirmities were greatly modified or entirely removed; but the mental deficiencies remained. Dr. Mac Nicholls also traced the family histories of 463 children in 150 different families, through three generations. Seventeen were bright in some one study, as music or drawing; 403 were generally deficient; 17 had neurotic fathers; 78 neurotic mothers; 313 had drinking fathers; 51 had drinking mothers; 43 were of neurotic grandparents, while 265 had drinking grandparents; 246 had parents and grandparents who were addicted to drink. Two per cent. of these children had parents of less than average intelligence. Eighty-seven per cent. of these children were mentally deficient, while 76 per cent. had some organic disease or some neurotic affection.

By way of contrast he gives the results of an investigation of 231 children of 51 families of total abstainers. Of these, less than 3 per cent. were dull, and but 18 were troubled with neurosis or any organic disease.

Again he takes three classes of people and the results of this investigation, which show a wide difference, teach a strong temperance lesson.

The first is a study of 24 families of *drunken* parents, who had 113 children. Of these children, 93 had organic diseases, 66 were mentally deficient, 7 were idiots, 8 were dwarfs, 7 were epileptics and 16 were drunkards.

The second study was of 76 families of *moderate* drinkers, who had 236 children. One hundred and eighty-six of them had organic diseases, 169 were of feeble intellect, 8 were idiots, 8 insane and 21 were drunkards.

The third study was of 31 families of *total abstainers* who had no neurotic diseases. They had 116 children, of whom 20 had organic diseases, 3 were mentally deficient and 1 was a drunkard.

The foregoing studies with their accompanying array of facts show that there is a marked relation between the use of alcohol and mental deficiency, and that the bridge of heredity connects the two. Those conditions which impair or rob the nerve tissues, or otherwise affect or impede the process of growth, are just the conditions to transmit deficiencies of mind and body. What can do this more effectually than the continued use of alcoholic stimulants?

**Was He Responsible for His Crime?** In the state of Connecticut, in July, 1900, a mere boy—only sixteen years old—was executed for murder. He was the direct product of a vicious and debased ancestry of two or three generations. With scarcely a vestige of purity in his veins, this poor boy was made a victim of the law by the pernicious habits of those who bore him and those who preceded them. Note the line from which he sprung, then wonder not at the deed committed. The father was a feeble-minded drunkard, having a brother who was an epileptic. The mother was not only short of intellect, but died drunk on the street. Her sisters were all drunkards, and her brother died insane. His father's father was an epileptic, and his mother's father died insane. His grandmother on his mother's side was a drunkard, an epileptic and a prostitute. Can three more unfortunate, debasing conditions of the human kind be combined in one person?

What a scourge upon society! And the worst of it is, that a nation will consent to the prostitution of its commonwealth for a sum of money.

**Statistics and Facts.** Through hereditary influences insanity, idiocy and *crime* are on the increase, and according to census and police reports are out of proportion to the increase of population.

In relation to crime, the United States census reports for the years:

Year.	Prisoners.	Ratio to Population.
1850.....	6,737	1 in 3,442
1860.....	19,086	1 in 1,647
1870.....	32,901	1 in 1,171
1880.....	58,609	1 in 855
1890.....	83,329	1 in 757

Some criminologists have disputed the figures prior to 1880, deeming them unreliable. Carefully compiled statistics of the state of Pennsylvania for the years 1880 and 1890 show the following figures, which confirm the United States statistics for the same years:

	1880	1890	Per Cent. Increase.
Population of State of Pennsylvania.....	4,282,891	5,248,574	22.5
Inmates of Penal Institutions.....	5,449	7,310	34.7
Defectives.....	6,070	9,712	60.

In the city of New York the reports show that in the last ten years the population has increased  $33\frac{1}{3}$  per cent., while crime has increased more than 50 per cent.

In the city of Chicago the police reports, showing the number of arrests for the last ten years, bear witness to the same conditions.

Year.	No. of Arrests.	Year.	No. of Arrests.
1884.....	39,434	1889.....	48,119
1885.....	40,998	1890.....	62,230
1886.....	44,505	1891.....	70,556
1887.....	46,505	1892.....	89,833
1888.....	50,432	1893.....	96,976

In relation to *idiocy*, the United States census reports are as follows:

Year.	No. of Idiots.	Ratio to Population.
1860.....	18,865	1 in 1,400
1870.....	24,527	1 in 1,270
1880.....	76,895	1 in 700
1890.....	95,000	1 in 600

In regard to *insanity*, the showing is no better.

Year.	No. of Insane.	Ratio to Population.
1850.....	15,610	1 in 1,485
1860.....	23,999	1 in 1,310
1870.....	37,432	1 in 1,031
1880.....	91,997	1 in 600
1890.....	106,485	1 in 570

From the foregoing figures, and a study of relative facts, we can but see that the habitual criminal is largely the product of vicious parentage, and that heredity bears the same relation to the idiot, the insane and other defectives.

In Illinois the hospitals for the insane discharge about 900 per year. In the same state, the asylum for the feeble-minded has sent out 202 in the past six years. These persons are considered by the authorities sufficiently recovered to be discharged and to merge again in society. It is safe to say that among these are quite a large proportion who take upon themselves the responsibility of parentage.

So far as they themselves are concerned, the result of the treatment

received at these institutions is all that could be expected, and in many cases all that could be desired, but what about their progeny?

**The Grisettes of France** are another instance of moral degeneracy. Victor Hugo, in *Les Misérables*, thus speaks of Fantine, one of his heroines: "She was one of those beings who spring from the dregs of the people; issuing from the lowest depths of social darkness, she bore on her brow the stamp of the anonymous and the unknown. She was born at M—, of what parents? Who could say? She had no family name, as she had no family. She received the name given her by the first passer-by, who saw her running the streets barefooted. She received a name as she received the rain from Heaven when it fell upon her." Her child came in the same way, unnamed, save for the pet name given her by her childlike mother.

We also read that Rebekah deceived Isaac, her husband, and taught Jacob to do the same; he in turn was deceived by his sons, and Er, the son of Judah, who counseled the sale of Joseph, was wicked in the sight of the Lord, and the Lord slew him.

In the case of Chris Merry, recently tried in Chicago for the murder of his wife, a plea was made that he was a victim of hereditary frailties, and there were circumstances leading to the dreadful deed just as certain in results as the germination of the seed and its development into ripened grain, and that, therefore, he was not responsible for the murder.

**Heredity Versus Environment.** But we hear some one say: "Are not these instances largely the result of environment?" That environment has much to do with it we admit, but do not our inherited instincts and traits create and maintain our environment, and limit our personality?

The late Professor Drummond said: "The function of environment is not to modify, but to sustain. In the organism lies the principle of life."

The bird makes its home in the airy branches of the tree above the dirt and dust, the bear in the dark hollow at the foot of the tree. What is home and contentment to one man would be hell to another. Purse and health taken into account, our environments are what we make them. They are the embodiment of our conceptions of good. A family of musical ability will seek to impart the same to their young

by placing musical instruments and instruction in their reach and thus increase their inherited talent. Parents of scholarly attainments, realizing the benefits of the same, will surround their children with books. Those of inventive genius will have machinery and curious contrivances on every hand. Spiritual natures will impart and develop wisdom in things divine.

If environment makes all the difference, how is it that respectable families of intellect and genius, who have been reduced by unfortunate circumstances to extreme poverty, have yet maintained their integrity, and to a large degree their mental faculties, though surrounded by the ignorant and vicious?

With the same environment there is often wide difference in the disposition, talents and moral tendencies of families, owing to those traits that are inborn, and not to their surroundings. We are accustomed to the thought that education will overcome our natural bent, that post-natal culture will do everything, that that which we have inherited may be thrown off as a loose garment. Not so; it will only be at the expense of a long-waged and desperate battle, supplemented by God's grace, the most potent factor. It is true that a bad character may be improved by a good environment, and a good one lowered by evil associations, but are they changed proportionately? How many of us would without hesitation take into our homes a child of the Juke family?

**A Select Class.** We have seen that hereditary influences for good or evil do exist, that they work in the blood like ferments, that our scholars and geniuses come from a select class. As Dr. Holmes says: "Our best fruits come from well-known grafts—though now and then a seedling apple like the 'Northern Spy' springs from a nameless ancestry and grows to be the pride of all the gardens in the land." The "Northern Spy" is illustrated in the human species by such men as Lincoln, Garfield and Grant. It is often noted that the children of illustrious men are sometimes very ordinary persons. Many times they are merely eclipsed by the brilliancy of their fathers' reputation. There are several ways of accounting for these seeming contradictions. In the sixth condition of a theory previously noted, it was stated that "We must admit the participation of *both* parents in the formation of the germ," and in the seventh, "It must be allowed that both

parents perpetuate their peculiarities in varying degrees." We must also recognize the fact that they transmit their defects as well as their perfections.

**Heredity Modified by Marriage.** A man may marry into a family mentally and physically inferior; also he may cloud the mind of his child by a degrading appetite or a debasing habit. Then again we observe many married couples with seemingly strong, vigorous constitutions, who were able to perform a surprising amount of labor, yet who gave birth to weak, sickly, short-lived children. Why is this? The parents gave all their strength and vitality to the work in hand, and little was left to be incorporated in the life of their children. The daughters of the past and present generations are often compared with their grandmothers. We are told that our grandmothers reared large families, worked in the fields with their husbands, did their housework, beside the spinning, weaving and knitting for the family. Is it any wonder that our physical resources are small? So, many intellectual giants and specialists consume their force, and there is no like legacy for their offspring. It is also possible that they may have so much mental development and so little of the animal that they have no offspring to bequeath anything to

Much native ability may be found in children of great men, were there but the occasion to call it forth, as in the case of military achievement or statesmanship.

**Our Heritage and Responsibility.** We are here with our heritage of liberty or bondage, our defects of body that unfit us for service, or our mental frailties that limit the action of our will, or the range of our thought. Some of us are ready to cry with Paul, "O wretched man that I am, who shall deliver me from the body of this death?" What are we to do about it? Remain in bondage? Allow ourselves to be overpowered, to submit as slaves without a struggle? Shall you or I say, "I am not responsible for this or that defect of character; I inherited it?"

Dare we say, "I shall not be held accountable for this or that act of lawlessness because it was instilled into my very being by a guilty ancestor?" My friend, we inherited the *tendency*, not the *act*. The *yielding to it is our own individual act*. For *this* we are responsible. Though in bondage, we are also endowed by God with a certain

amount of intelligence and a will to choose, and there is a possibility toward, and an attainment of, a higher standard. If wrong has been committed, the last step may have seemed imperative, but the first step is generally one of choice. A drunkard may not be to blame for having committed murder while crazed with whiskey, but he is to blame for tasting the vile stuff. A woman may have a natural talent for the stage, but that does not necessitate her becoming an actress. Because of our infirmities we shall be hindered, the fight will be the fiercer, the struggle more intense. "But He knoweth our frame, He remembereth that we are dust."

"To whom much is given, much will be required." We are not responsible for our coming into the world, nor for our inherited imperfections, but we are responsible for our efforts to get rid of them. It is true that some are capable of doing more and better than others. The parable of the "Talents" teaches that we are to be rewarded for our efforts.

**Exercise of the Will.** A weak will grows stronger by exercise. If the will power is exerted at every approach of temptation, it will in the end control or greatly modify the inherited tendencies.

Dr. Holmes says: "There are people who think that *everything* may be done, if the doer, be he educator or physician, be he only called in season. No doubt, but *in season* would often be a hundred or two years before the child was born; and people never send as early as that." If everything can not be done, something can, so let us call the doctor at once. Let the doctoring begin now. Let the training, the molding, the educating commence immediately. Let no time be lost; leave no legitimate means untried. Let us make it hard for our children to do wrong and easy for them to do right.

**Cultivation of Fruits and Plants.** A noted horse-breeder says: "I can breed to pretty much any pattern I choose." All kinds of fruits and plants have been improved by cultivation, each of which would go back to its original condition if left to itself. "The sour, green crab has been changed into the 'Pound-Sweet' and the luscious 'Bell-flower'; the wild rose of the prairie into a thousand varieties."

The world has always had its sour crabs and noxious weeds in characters like Dickens' Fagin, or Luetgert and Chris Merry in real life. But what is done for the regeneration of this class? Crime

must be punished and society shielded, but is there not some preventive of the conditions which produce the criminal and the crime? The same antecedents will continue the same production.

All reforms must be based on the laws of heredity. These laws must be practically applied before the nations of the world are rid of that dread curse of humanity—intemperance. Vice and crime can only be eliminated by attention to those laws which are the foundation upon which the life and character of the individual is built. If we would rid our communities of criminals, our children must not be begotten by blind chance. If each new life partakes of all that preceded it, that which precedes should be of the choicest pattern.

**Legislation and Education Necessary.** It does seem that some legislation might be brought about to prevent marriage among vicious people and confirmed criminals.

Education plays an important part in correcting the effects of a polluted inheritance. It has been suggested that mission schools and social settlements do a world of good in discouraging the criminal tendency, and for that reason the state should turn its attention to the moral education of children of criminal parentage.

Dr. Napheys says: "A child born with a tendency to some vice or intellectual trait, may have this tendency entirely overcome, or at least modified, by training. So, also, virtues implanted by nature may be lost during the plastic days of youth, in consequence of bad associations and bad habits. Education can therefore do much to alter inherited mental and moral qualities." If training and education tend to uplift mankind, then let each prospective parent endeavor to train, educate, christianize *self*, and thus the coming child, who in turn shall bequeath nobler qualities and a diviner life to future generations.

**What the Father and Mother Transmit to Their Children.** What practical good shall we obtain from the discussion of this theme, aside from that already noted? It is the opinion of physicians and scientists, who have made this subject a study, that each parent exercises a special influence over the child, according to its sex. Some thinkers believe that the father transmits to the daughters the form of the head, the framework of the chest and of the superior extremities, while the conformation of the lower portion of the body and the

inferior extremities are transmitted by the mother. With the sons this is reversed.

They derive from the mother the shape of the head and of the superior extremities, and resemble the father in the trunk and inferior extremities. From this it therefore results that boys procreated by intelligent women will be intelligent, and that girls procreated by fathers of talent will inherit their mental capabilities.

Napoleon said that what the French nation most needed was mothers. It is supposed that he meant intelligent mothers. "The mothers of a nation, though unseen and unacknowledged in the halls of legislation, determine in this subtle manner, the character of the laws." History and observation show a large number of women who reflect their fathers' genius and intelligence. Among these we cite the names of Madame de Staël, Margaret Fuller, Mary Somerville and Maria Mitchell.

Also many men of note have attributed their success in certain pursuits to qualities which they themselves felt that they had received from their mothers. Of these are Scott, Burns, Napoleon and Byron.

**Inheritance Neutralized by Opposite Qualities.** We have spoken before of the combined influence of the parents upon the child. The desirable qualities transmitted by one parent may be neutralized in the child by the opposite qualities of the other parent, hence the wisdom of a careful selection of a life partner.

It is Dr. Stall's opinion that, while too much importance can not be placed upon the subject of heredity, the inheritance which we receive not only from our parents and grandparents, but even from our great-grandparents, and while it is true that all that can be acquired in character and culture, both intellectual and physical, is transmitted from the parents to their children; yet possibly that which by far the larger factor in determining the physical, intellectual, social and moral endowment of the child is found in the influences which mold and fashion the child during the months which lie between the period of conception and the time of birth. Of this period we shall speak in another chapter.

**Heredity Counteracted by Other Forces.** Up to the present time we have discussed only those fixed and permanent characteristics which are handed down from parents to children. We have seen that

the living of to-day are the product of all that have preceded them. All the factors of the past are united in the present generation. We have seen that the basal law of heredity is "that like produces like." But if this law were not counteracted by other forces, each child would be an exact copy of his predecessors. That this is not true, we have only to look around us to prove. In the same family may be seen children of entirely different dispositions and appearances. It must be admitted that other forces are at work to change or alter the direct line of heredity. There can be no reasonable doubt that the transient conditions of the parents, either physically, mentally or morally, previous to conception, do make impressions upon the new life. It is also recognized by eminent physicians and scientists that there is a subtle sympathy between mother and child while the little one lies so near her heart.

Of these counter influences we shall speak in the following chapter under the head of Prenatal Influences.

## CHAPTER III.

### PRENATAL INFLUENCES.

**Definition.** By prenatal influences we mean those temporary operations of the mind or physical conditions of the parents previous to birth, which stamp their impress upon the new life.

We may consider this subject as one which naturally divides itself into three periods: the preparation which precedes conception, the mental, moral and physical conditions at the time of conjunction, and the environment and condition of the mother during the period of gestation.

A. E. Newton says: "Numerous facts indicate that offspring may be affected and their tendencies shaped by a great variety of influences, among which moods and influences more or less transient may be included."

Dr. Stall says: "Prenatal influences are both subtle and potent, and no amount of wealth or learning or influence can secure exemption from them."

Dr. John Cowan says upon this subject: "The fundamental principles of genius in reproduction are that, through the rightly directed wills of the father and mother, preceding and during antenatal life, the child's form of body, character of mind and purity of soul are formed and established. That in its plastic state, during antenatal life, like clay in the hands of the potter, it can be molded into absolutely any form of body and soul the parents may knowingly desire."

**Cause and Effect.** As to methods which produce these effects we are somewhat in the dark, but that certain effects are produced by certain conditions is manifest.

Prof. O. S. Fowler says: "For precisely the same reason that children inherit the constitutional or permanent character of parentage, do they also take on those particular parental conditions existing *at the time* they receive being and character. In other words, as they inherit the *constitutional* character of parents, so when circumstances excite even feebler faculties in the latter to temporary predominance long enough to affect the character of those materials employed in the

manufacture of life and mentality, children imbibe along with their very being these temporarily prevailing characteristics of parentage by the action of that same great law which transmits the permanent physiology and mentality when *they* predominate."

We might cite many instances where a genuine sympathy exists between mother and child, "organ for organ, part for part."

Dr. Elliot says on this subject: "The child's body is growing rapidly in all directions, building material is plentiful, and the energies that can utilize it seem tireless. If any portion of the mother's body, whether it be an intellectual faculty or the stomach, is either continuously or intensely active, the same portion in the child seems to be stimulated to increased growth; and increased growth means increased power. . . . The manner in which the influence is produced on the father's side is still more obscure. The seed seems stamped with the imprint not only of his permanent characteristics (heredity), but also of his temporary conditions of mind and body (prenatal influence), and these have their place in determining the character of the offspring."

**Like Parents, Like Children.** It is folly to expect strong and vigorous children from weak and sickly parents, or virtuous offspring from impure ancestry.

The farmer breeds only from his best stock. Dr. James Foster Scott tells us that purity is, in fact, the crown of all real manliness; and the vigorous and the robust, who by repression of evil have preserved their sexual potency, make the best husbands and fathers, and they are the direct benefactors for the race by begetting progeny who are not predisposed to sexual vitiation and bodily and mental degeneracy. These are laws which are universally recognized by all breeders of stock and by those who have made a study of the races of mankind.

Hysteria in the mother may develop insanity in the child, while the drinking habits of the father may produce not only a like habit in the child, but also epilepsy or some form of insanity.

**Responsibility of Parents.** Selden H. Tascott says: "Ungoverned passions in the parents may unloose the furies of unrestrained madness in the minds of their children. Even untempered religious enthusiasm may beget a fanaticism that can not be restrained within the limits of reason."

In view of the preceding statements, what a responsibility rests upon the parents! No step in the process of parentage is unimportant. From the lovers' first thought of marriage to the birth of the child, every step of the way should be paved with the snow-white blossoms of pure thought. Kindly words and deeds should bind the prospective parents more closely together. Not mine and thine, but *ours*, should be the bond of sympathy. Each should be chaste in thought and word and deed as was Sir Galahad, who went in search of the Holy Grail, saying:

"My strength is as the strength of ten,  
Because my heart is pure."

What preparation shall the father make for the coming child? Perhaps the following instance from the pen of Dr. Dio Lewis will give some light upon the foregoing question:

**Experience of Col.** "Col. —, who was born among the hills of a neighboring state, and who served through the whole of the late Civil war, attaining honorable rank in the service, in speaking of this subject, said: 'Why, doctor, you do not know one half of the misery that comes to men and women in the way of which you are now speaking. Take my own family, for example. My father was intellectually and physically one of the most vigorous men I ever knew. Though he learned to write his name after he was seventeen years of age, he was at thirty-five one of the most intelligent men in our county. He stood almost six feet in his stockings, was of the finest proportions and possessed a noble presence. But he was addicted to the use of whiskey and tobacco, using both to excess. He died at fifty-four. Though my mother was of a healthy and very long-lived family, not one of the eight children who lived to grow up, began to equal our father in size, or vigor of body, or powers of mind. All of us liked whiskey, though our mother detested it. All the boys now use, or have used, tobacco to excess, and all of us are predisposed to some chronic disease, like rheumatism, scrofula or erysipelas. The worst of this sad story, doctor, is that our own children do not seem to possess even as much vigor as we do.

"Perhaps the experience of my own family may be of interest in this connection. While in the army I became an inveterate smoker.

My first two children, born while I was a victim of tobacco, are both of weak physical organization. They are bright enough in mind, but are delicate and nervous. Before the youngest was born, I had not only abandoned tobacco, but was taking exercise in a gymnasium, and living on oatmeal, cracked wheat, beefsteak, and other plain and wholesome food. Although my wife's health was not as good as usual, her last child is worth both the others, physically, and will excel them in powers of mind. Only this morning my wife said: "This is the healthiest baby I ever knew. She can stand anything." Doctor, when I look back, knowing what I now know, I can see what awful wrongs I have done to my little ones."

**Blood Will Tell.** Thus we see that prenatal influences greatly modify, if they do not wholly control, inherited tendencies. Is it common sense to suppose that a child, begotten when the parents are exhausted from mental or physical overwork, can be as perfect as when the parents are overflowing with the buoyancy of life and health? The practical farmer would not allow a domestic animal to come into his flock or herd under imperfect physical conditions. He understands that while "blood will tell," the temporary conditions of the animals will also tell in the perfections or imperfections of the offspring. No one expects that two old dray horses will produce a Flora Temple or a Joe Patchen; no more should we expect a gentle, placid child from a nervous, excitable parentage.

If it is worth the while for the horticulturist to secure the best seed, does it not behoove the highest form of animal life also to build carefully on a sure and safe foundation? Imperfect seed in poor soil means a sickly harvest.

Darwin says: "Man scans with scrupulous care the character and pedigree of his horses, cattle and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. For the sake of the offspring, both sexes ought to refrain from marriage if in any marked degree either has any defect in mind or body. The fact is, however, that 'Fools rush in where angels fear to tread.'"

**Preparation for Parenthood.** In preparation for parentage one should remember that anything worth having is worth striving for. In commercial life we rarely receive anything without paying well for

it. So if we are to have well-born children we must be willing to pay the price for them by practicing self-denial, exercising self-control and cultivating our highest faculties. If we would realize our highest ideals, we will shun those habits of indolence and self-indulgence as we would a poisonous insect. If we would bequeath to our children fine proportions, noble characters, healthful bodies and intellectual capabilities, we will make wise provision in season. We can not purchase these for our progeny—there is not gold enough in all the mines of Klondike—but we may earn it for them if we begin long enough before the initial of their lives.

It is no small legacy to be endowed with perfect health. In begetting children comparatively few people seem to think that any care or concern is necessary to insure against ill-health or poverty of mind. How strange our carelessness and unconcern when these are the groundwork of all comfort and success! How few faces and forms we see which give sign of perfect health. It is just as reasonable to suppose that men and women can squander their fortune and still have it left to bequeath to their children, as that parents can violate organic laws and still retain their own strength and activity.

If lost to themselves, how can they bestow it upon their offspring? If mistakes have been made, plan now to avoid the same in the future. If through ignorance and self-indulgence, weak and sickly children have been brought into your home, make provision now for a more bountiful nature and a better legacy for those which are to come.

A mother, just a bundle of nerves in a worn-out body, with five small children, ever at her side or in her arms, said: "It is the Lord's will, I must submit to it." "No," Justice says, "it is not the Lord's will; it is *man's*." God made better provisions; man took matters in his own hands, and he is responsible for the results.

Let us see what care and training on the part of both parents, previous to conception, will do for the child. Dr. Dio Lewis gives such an example under his own care. The husband had used the tobacco quid and pipe to excess. The wife had "lived on tea." The father had variable health, the mother was usually able to do her own household work, though frequently compelled to go to bed with sick headache. They had two pale, delicate, nervous, irritable boys, often ailing or actually sick. One was a sufferer from acute attacks of earache,

accompanied by a profuse discharge, and the other had sore eyes, thought to have been caused by measles. In consultation with Dr. Lewis, he advised them not to have any children for three years, and mapped out a course of physical training for them which they faithfully followed. In about four years a little girl was born. She passed through the measles and scarlatina with no after-troubles, and was singularly free from nervousness and irritability, and is altogether so much handsomer, brighter and happier, that it is difficult to believe that they all belong to the same family.

**Physical Power Transmitted.** We give an illustration from Professor Riddell, showing the result of a change in the habits of the father. He says: "I have a friend in New York who was engaged in a sedentary occupation. For years he had taken but little bodily exercise, and consequently was low in physical strength and energy. His little boy, born under these conditions, had a splendid brain and excelled in mathematics (the father was a book-keeper), but was sadly wanting in physical development and vitality. His lower limbs were spindling, his chest narrow and his whole constitution weak. After my conversation with the father touching the possible cause, he was determined to see what could be done by a little vigorous training on his part. He therefore took up systematic physical culture, putting in an hour a day in a gymnasium for nearly two years, with the result that he gained twenty-five pounds of solid muscle, and, as he said, 'twice as much energy,' becoming a well-developed athlete. At the end of two years the initial of another life took place. This child, also a boy, had as good a brain as his older brother and a strong physique as well. He surprised his mother and greatly delighted his father, when only a few months old, by suspending his weight by his hands from a bar and doing numerous other feats that indicated superior muscular power. When the two entered school, the elder was inclined to study beyond his strength, did not care for exercise or play, and had to be driven from his books. The younger, although there were several years between them, handled his brother like a bag of bran, took an active part in all active sports, yet kept up his studies easily. The father, after seeing the unquestionable benefit that his younger child had derived from his own training, said to me: 'I would



LIKE PARENTS, LIKE CHILDREN.  
Mental and Physical Debility.



LIKE PARENTS, LIKE CHILDREN.  
Health of Body and Mind.

give all I have in the world and five years of my life to have had my eldest son as well born as his brother.' "

**Mental Power Transmitted.** The acquired characteristics of the mind are also transmitted, as shown in the instance I am about to quote from the same authority:

At Strang, Neb., in a Chicago, Burlington & Quincy railway station, Professor Riddell saw a girl twelve years old, selling tickets, checking baggage, receiving and sending telegraphic messages, dispatching trains, directing passengers, and otherwise superintending the station. He made inquiries for the agent, and was informed that the child was the regular agent. On further inquiries he found that she had entered the employ of the company at ten years of age. She had entire charge of the books, money, telegraphic communications and all other business of the department. The road auditor reported her as "one of the most efficient agents of the system." The professor also says: "I spent several hours in conversation with her at different times, and was amazed at the rapidity and self-composure with which she discharged her many duties. I observed that in receiving or sending a message, she would converse freely on other subjects without any apparent difficulty; while the endless questions of passengers, the clamor of checking baggage, and the shouting of trainmen for orders did not disturb her in the least. All seemed to be done as if by instinct. The child resembled her father in his fixed characteristics, but in her marvelous gifts was a reproduction of his business qualities before the initial of her life. The father had been a train-dispatcher on one of the trunk lines out of Chicago for fifteen years prior to the birth of the child. His laborious tasks had seemingly concentrated all his forces in the one line. The child had shown a peculiar aptitude for his work from infancy."

Thus we see that fathers as well as mothers are instrumental in determining a child's capacities and possibilities by a well-chosen course previous to conception.

We have also shown by the foregoing illustration that the acquired habits of life, the results of mental training, may be transmitted as well as physical peculiarities. It is just as certain that vicious indulgence in the parent will corrupt the morals of the offspring. A

virtuous life will impart a stronger will and a more sensitive conscience to the life which follows.

**The Condition of the Parents at the Time of Conjunction.** Dr. Napheys says: "One of the best proven and most disastrous examples of untimely conjunction is seen in children who have been conceived at the time the father was partially intoxicated. There is no doubt whatever that under such circumstances the child is pretty sure to be idiotic, or to have epileptic fits, or to be of a feeble mind and irritable nervous system."

Children that are conceived when either parent is unusually excited or exhausted by mental or physical overwork will be likely to have little vitality and few resources upon which to build. The same may be true if conception takes place when the father is threatened with a severe illness or is recovering from one.

The direct influence of the father upon the child is received at the time of conception; after that his reflection will come from the mother.

Dr. Alice Stockham says: "Many a drunkard owes his lifelong appetite for alcohol to the fact that the inception of his life could be traced to a night of dissipation on the part of his father." It is said by other scientists that, not only do drunkards transmit to their descendants tendency toward insanity and crime, but even habitually sober parents, who at the moment of inception are in a temporary state of drunkenness, beget children who are epileptic, idiotic or insane, or with remarkable weakness of mind, which is transformed at the first favorable occasion into insanity.

George Combe, in his *Constitution of Man* gives the following striking instance: "In the summer of 1827, the practitioner alluded to was called upon to visit professionally a young woman in the immediate neighborhood, who was safely delivered of a male child. As the parties appeared to be respectable, he made some inquiries regarding the absence of the child's father, when the old woman told him that her daughter was still unmarried, that the child's father belonged to a regiment in Ireland, that last autumn he obtained leave of absence to visit his relations in this part of the country, and that on the eve of his departure to join his regiment an entertainment was given, at which her daughter attended. During the whole evening she and the

soldier danced and sang together; when heated by the toddy and the dance, they left the cottage, and after the lapse of an hour were found together in a glen in a state of utter insensibility from the effects of their former festivity, and the consequence of this interview was the birth of an idiot. He is now nearly six years of age, and his mother does not believe that he is able to recognize either herself or any other individual. He is quite incapable of making signs whereby his wants can be made known—with this exception, that when he is hungry he gives a wild shriek. The parents are both intelligent, and the fatal result can not be otherwise accounted for than by the total prostration or eclipse of the intellect of both parties from intoxication."

Professor Riddell says: "The law of initial impressions, like the other laws of heredity, is most easily traced where morbid conditions are transmitted; but fortunately it is quite as potential in the production of desirable qualities. Unusual excitement of the social, intellectual or religious powers in parents just prior to the inception of the new life frequently produces in the child corresponding tendencies."

Dr. Hufeland, a German authority, says of the time of coition: "In my opinion, it is of the utmost importance that this moment should be confined to a period when the sensation of collected powers, ardent passion, and a mind cheerful and free from care, invite to it on both sides."

Both parties should be at their best when about to give being to an immortal soul. A matter of so much importance should not be left to chance.

Dr. B. F. Pratt, of Ohio, had his attention directed to a boy who bore a striking resemblance to James A. Garfield, our martyred president. Upon inquiry he found that the initial of the boy's life occurred while the parents were under the magnetic influence of an inspiring and eloquent address of Mr. Garfield. He was bright, studious and a very promising boy, much superior to his parents in every way. He seemed to be the embodiment of the spirit of Garfield, which, for the time being, had taken possession of the parents, and through them had been transmitted to the boy. He seemed to be controlled to a remarkable degree by the influence of this talented and magnetic orator.

Some people are inclined to ridicule the idea and importance of initial impressions, because they say that conception rarely takes place at the moment of coition.

While it may be true that the germ and sperm cells do not immediately unite, the body, mind and soul of the parents are represented in these cells, and as are the parents, so are these cells, be the union of them when it may, at the time of conjunction or several days later. If the parents are weak and exhausted these life-messengers—the germ and sperm cells—will maintain their conditions.

After conception the child becomes the peculiar charge of the mother. From her it may receive such imprint as will determine to a large extent the future welfare of its being. It is rather a sweeping assertion to say that the mother has it in her power to bring forth just such a child as her heart desires, because very few women can command all the conditions favorable to her mental and physical comfort.

**Maternal Impressions.** We are taught that the brain is more impressive during the embryonic period than at almost any other stage. We may see the reasonableness of this statement when we note that the childish mind is more susceptible to influence than that of more advanced age. Usually the younger the child the more powerful the impression, and the longer is the impression retained. An old person may forget the friends and events of his later life, but in his declining years will recall with accuracy those of his early childhood. The older the person the less ready is he to receive a new idea, and the less capable is he to adapt himself to change of any kind. An elderly man may change his ideals, his thoughts, his politics and his religion, but these changes partake of the nature of a revolution. Knowing this to be true, we may the more readily accept the statement of Professor Riddell that "prenatal impressions are more potential than post-natal."

On this subject Mr. A. E. Newton says: "The human embryo is formed and developed in all its parts, even to the minutest detail, by and through the action of the vital, mental and spiritual forces of the mother, which forces act in and through the corresponding portions of her organism. And while this process may go on unconsciously, or without the mother's voluntary participation or direction, . . . yet she may consciously and purposely so direct her activities as, with

a good degree of certainty, to accomplish specifically desired ends in determining the traits and qualities of her offspring. In other words, it would seem to be within the mother's power, by the voluntary and intelligent direction of her own forces, in orderly, systematic efforts, to both mold the physical forms to lines of beauty and shape the mental, moral and spiritual features of her child to an extent to which no limit can be assigned."

**Mother Responsible for Mental and Intellectual Traits.** Dr. Napheys observes: "Since the mother can transmit through her blood certain characteristics of mind and body not her own—for instance, a disease peculiar to a male from her father to her son, or the physical and mental traits of her first husband to the children by her second—it does not seem at all strange that she should through this same medium (her blood) impart other peculiarities which have made a strong impression upon her mind.

"The plastic brain of the fœtus is prompt to receive all impressions. It retains them, and they become the characteristics of the child and the man. Low spirits, violent passions, irritability, frivolity, in the pregnant woman, leave indelible marks on the unborn child. So do their contraries, and thus it becomes of the utmost moment that during this period all that is cheerful, inspiring and elevating should surround the woman. Such emotions educate the child; they form its disposition; they shape its faculties; they create its mental and intellectual traits. Of all education this the most momentous."

Dr. Lyman Beecher Sperry is inclined to give more credit to heredity than to temporary training during the period of pregnancy. He says: "What one habitually *is*, not what one occasionally or periodically *does*, probably has the greater influence in determining the character of one's children. The influences which determine the capacities and character of a child begin further back than at the moment of conception. They certainly can not be commanded at will during pregnancy.

"While natural developmental processes are energetic and surprisingly effective in correcting weaknesses which may exist in reproductive germs at the time of their union, those processes can not take in hand diseased or feeble reproductive germs and make of them such creatures as naturally and easily develop from healthful and vigorous

germs. No woman, however pure and vigorous, can develop an ideal child from such poison-saturated and defective spermatozoa as some men, because of their bad habits, must supply. While the mother's definite and purposive actions, emotions and volitions during pregnancy are marvelously influential in deciding the result, they are not the only factors that enter into the problem."

**Maternity Woman's Noblest Work.** Woman's best and noblest work is maternity. In this she blesses the earth and honors her Maker. She naturally longs and desires the office of motherhood if she be a true woman.

In olden times, to be deprived of motherhood was one of the greatest afflictions that could be visited upon women.

At the present time some physicians tell us that more women consult them to ascertain the cause of barrenness and to overcome it than have sought them for the purpose of preventing motherhood.

Professor Drummond, in his *Ascent of Man* makes this emphatic declaration: "Mothers are the chief end of creation. In plants the mother species heads the list. Beyond the mother with her milky breast the Creator does not go; that is his goal."

Women who have lived in communion with lofty aspirations and heavenly-born thoughts, though coupled with the lowly tasks of an earthly life, will seek the best conditions for the nurture and development of their unborn, but not unloved, children. If these conditions are met, and the requirements of freedom and love fulfilled, these children will surely rise up and call her who bore them, "blessed."

The relation between maiden and lover is one of loving sympathy, that between husband and wife one of trusting love and worthy confidence, but no bond of union has stronger elements than that between the mother and the little life that lies so carefully shielded 'neath the walls of her own body.

All the accomplishments of the mother, whether of grace of mind, or beauty of person, or sweet and noble qualities of heart, are not hers alone, but may also be the possession of the new being whom she so lovingly cherishes and nourishes. Every breath she draws, every bit of nourishment she takes, every emotion and fluctuation of feeling she indulges in, every exercise she participates in has a direct bearing on the child she carries near her heart.

Those qualities of her nature that are the stronger, those principles that are the more firmly established will force out the weaker ones.

If the good are the stronger, then the evil will be forced out. But if the evil is predominant, then the good will be eradicated. Good surroundings will help to the rightful unfolding of the new life. The ancient Greeks understood this idea when they placed around their prospective mothers beautiful statuary and pictures.

**Brilliant Example of Prenatal Culture.** In the *Arena* of September, 1894, is an article by M. Louise Mason, from which I quote to illustrate what environment of a pleasant nature and ardent desires on the part of the mother will do for a child:

"I would often sit alone in my room, overlooking scenes that were pleasant, and, in a peaceful attitude of mind, perfectly passive, desire that my child should be a girl; that she should have a slight figure, chestnut hair and beautiful eyes; that she should be a musician, a singer, and that she should be proficient in everything she undertook; that she should be superior to all those I had ever known. Here is the result: a beautiful woman in mind and body, with chestnut hair, slight physique, and a phenomenal voice—contralto; she is a philosopher, a student in Delsarte, astronomy, astrology, and masters every study; is eloquent and has one of the most amiable dispositions. . . . My love for the unborn was so intense that it has created invisible lines which have grown with the years. . . . She has returned that love a thousand fold. She is all I desired and more."

Napoleon probably owed his military achievements and active, energetic endowment to the fact that a few months prior to his birth his mother rode side by side with her soldier husband and witnessed the stirring events of a warrior's life. She partook of the enthusiasm inspired by martial music and moving troops. She even endured the fatigue and hardships imposed by camp life. So fascinated was she with the accouterments of war and excitement of military scenes that, notwithstanding her condition, she would have dared almost anything to witness a battle, or braved any danger to go through a war from beginning to conquest.

We are also told that Dante received from his mother his poetic visions and fanciful imaginations which have so entranced the literary world. History tells us that shortly previous to his birth, his mother

saw a startling vision of great significance and grandeur, and the splendor and magnificence of it so filled her soul with sublimity that, through the pen of her gifted son, the world still retains the elements of the grandeur there and then engendered.

The mother of Robert Burns during pregnancy was never weary of chanting the old Scotch ballads, and many an otherwise tedious hour was beguiled of its monotony into happiness by her cheerful song and repetitions of the charming tales and fanciful legends of her native hills and streams. The budding of her fancy and sentiment grew and expanded into the genius of Scotland's greatest poet.

The mother of the authoress of the well-known French novel, *Mal Moulee*, says of herself during her pregnancy for this child: "When I was pregnant with my third child I put my whole energies to bring forth a poet. I read poetry, doted on it, lived in it, and when, during the day, unable to read it, thought of it, and when asleep dreamed of it. Byron being my favorite, I devoted to him more than a due proportion of my reading. My daughter is now a poetess, and her poems partake so much of Byron's style that her critics have asked her often why she did not sometimes select another model. . . . When next I became pregnant, my desires had been satisfied, and I did not care what the child would become. The result is that he has no strong qualities."

The mother's desire for purity and holiness begets the same desire in her offspring. The inspired book tells us that holy men, as Samuel the Seer and John the Baptist, were born of holy women who sought their children of the Lord, and who dedicated both their children and themselves to His service.

The mother of Frances E. Willard, the gifted leader of the "World's Woman's Christian Temperance Union," said, "I had many ambitions, but I disappeared from the world that I might reappear at some future day in my children." Not only did this wise mother give to her daughter her strong, courageous character and firm principles, but she gave her a facial expression much like a young teacher of her acquaintance of whom she was very fond, and whom she liked to look upon when pregnant prior to her daughter's birth.

Dr. Edward Garraway tells the following instance: "A lady of refined taste was in the habit of sitting before a group of statuary,

with one little figure of which she was greatly enamored. This was a Cupid reposing, his cheek resting on his hand. When her baby was born, his resemblance in form and feature to the little Cupid was at once striking. On seeing him the next day in his cradle, I perceived he had assumed the precise attitude of the statuette—the cheek upon the back of his hand; and this position he invariably, and, of course, involuntarily, adopted during sleep, not only throughout infancy, but up to advanced boyhood, when I lost sight of him."

Dr. A. E. Newton gives a case somewhat similar: "A mother at an early stage in pregnancy had her attention drawn to a beautiful figure of a child in wax, exhibited in a shop window. It had a lovely face indicative of an amiable character, and it greatly pleased the lady's fancy. She frequently visited the spot in order to feast her eyes upon its pleasing features, and brought the energies of her soul to bear in an endeavor to transfer them to the unfolding germ within. When her child (a daughter) was born, its features were an almost exact copy of those of the beautiful figure, markedly different from the features of any other of the family. There are five other children, none of whom are remarkable for beauty."

Col. William F. Cody, otherwise known as "Buffalo Bill," or the "Wild West Showman," was strongly impressed by his mother's heroism in frontier life previous to his birth. He was born in Missouri in troublous times, and his mother's dauntless courage and self-control during these stirring events were potential in the life of the buffalo hunter and government scout.

**Sad Examples of Prenatal Influences.** A gentleman, whose son had just been sentenced to state's prison, gives this sad experience: "When I was married I thought I could live more cheaply by remaining with my mother in the old homestead. We did so. My wife was timid and bashful in the presence of her mother-in-law and never felt at home. She soon became pregnant, and in that condition had cravings for articles of delicacy in which she dared not indulge in my mother's presence. She would obtain and secrete bits of cake, preserves and other niceties, as she found opportunity, and would eat them in her own room or out of sight. After our boy was born and had become sufficiently grown to sit at the table, we noticed that while there he would never eat any piece of cake, pie or other delicacy

that was offered him, but, if possible, would secrete a piece and go away slyly in a corner or behind a door and greedily devour it there. At first we thought this only an amusing freak of childhood, and called it cunning; but after a time it became annoying. We wondered at it and tried to break it up, but without avail. He soon began to take other things, but we thought it only a common, childish fault, and hoped it would be outgrown. When he was but a few years old, I took him one day to a store to buy him a pair of shoes. His eye fell on a pair of boy's boots which took his fancy, and he said he wanted them. I thought shoes preferable, and purchased a pair. When we reached home I was pained to find that he had the boots hidden under his coat. I reprimanded him, reasoned with him and tried to show him the wickedness of the theft; but he insisted that he wanted the boots and was going to have them. I told him he must take them back and tell the storekeeper he was sorry; but he stubbornly refused. I compelled him to go with me and return the boots, but not a word of regret could I induce him to utter.

"From that time on my troubles increased. In spite of all we could say or do, the boy would appropriate whatever he could lay his hands on that pleased his fancy. All my property has been spent in paying fines and rescuing him from the consequences of his evil propensity; the peace of my family has been destroyed, and I am a broken-hearted man—all for the sake of saving a few paltry dollars at the beginning of my married life! Poor boy! I know he can not help stealing, and therefore I am glad he is where he can have no chance to steal."

This is a dark picture and one which should serve to warn every future mother. Professor Riddell tells of a six-year-old boy who was inclined to steal, and whose case he studied. The mother said that before the birth of this boy, her husband was making money, but was unwilling to share with her. When her husband was asleep, the wife would go through his pockets and take as much as she dared. In this way she took something like a hundred dollars without its being discovered. She indifferently gave Professor Riddell the idea that her boy was a cute thief, as he would go to his father's store and slyly get what he wanted from the money-drawer, and slip out as innocently as if no such thought had ever entered his mind.

From the foregoing cases we note the great responsibility of the mother during the period of gestation. The true motherly woman will ever be mindful of that most sacred trust committed to her care. If the nervous system or controlling power be disturbed, all processes of growth which act in compliance with them will also be disturbed and diverted, and will result in an unnatural or deformed product.

General Sherman said: "War is cruelty and you can't refine it." And it is such not only to those who participate in it but even to those at the time unborn. Times of famine, disaster, suffering and war have so affected the minds of pregnant women that the result as shown in their offspring has been made a subject of scientific investigation. Of the children born at the siege of Antwerp, a large proportion was deformed and many were still-born. At the siege of Landau in 1793, the women were kept in a continual state of alarm; explosions and cannonading so added to their nervous excitement that they themselves were almost prostrated. Out of 92 children born in that district within a few months, 16 died at birth, 33 languished for eight or ten months and died, 8 became idiots and died before they were five years old, and 2 came into the world with numerous fractures of the limbs. The histories of the others were not followed up.

It appears that mental and physical health and moral excellence are the normal conditions of humankind, while disease and all other evils are abnormal. The former are in line with the great forces of the universe; the latter oppose them. Nature has a tendency to maintain the normal, provided the evil influences are contended with and forced to succumb.

**Notable Cases of Birthmarks.** The fact that abnormal impressions result in deformities of body or defective intellect is generally acknowledged by physicians and scientists who take any pains to investigate the cause of certain effects. The medical records and journals of the day give accounts of abnormal impressions which have produced what are commonly called birthmarks, though there are some theorists who ridicule the idea. In the face of such theorists, what of the facts? They are hard things to deal with. It is our purpose to cite a number of well-authenticated cases of birthmarks. Dr. S. Pancoast, professor of microscopic anatomy and physiology in the Institute of Medicine in Pennsylvania Medical University, Phila-

delphia, is authority for the following: "A woman who was forced to be present at the opening of a calf by a butcher, bore a child with all its bowels protruding from the abdomen. She was aware at the time of something going on within the womb.

"A pregnant woman became frightened at a lizard jumping into her bosom; she bore a child with a fleshy excrescence exactly resembling a lizard, growing from the breast, adhering by the head and neck.

"A woman frightened in her first pregnancy by the sight of a child with a harelip, had a child with a deformity of the same kind. Her second child had a deep slit, and the third a mark of a similar character, or modified harelip. In this instance the morbid mind of the mother affected several successive issues of her body."

Professor Riddell, who has given much attention to this phase of impressions, says that a lady in Chicago, to avoid disturbing her husband (who was employed nights and slept during the day), went about her work all day on tiptoe. Her baby, carried under these conditions, although a strong and healthy child, did not walk until nearly two years old. He would not put his foot flat down, but persisted in going on his tiptoes. This, with the following cases, came under his own observation: "A Mrs. G— was greatly frightened by a large, savage dog springing at her as she started to enter a barn. In throwing her hands down to resist the animal, she struck her limb. Her babe, born some months after, had the form of the vicious animal's face on the thigh at the point where the mother's hand struck. The form of the dog's face is slightly raised and is covered with scattering canine hair, presenting the same general appearance as the vicious animal." He also says of the same mother that she marked her son by an abnormal longing for beans. Seeing a huckster passing, she tried in vain to procure some beans. Returning to the house, she stepped to the mirror and adjusted her collar, touching her throat as she did so. Her boy, born a few months later, has two perfect brown bean marks on his throat.

Dr. Fordyce Barker gives the following circumstance under his personal observation: "Mrs. A—, who had been married but a few weeks, was at the theater with her husband and other friends. Something, she knew not what, vexed him, and he placed the point of his elbow on her hand, which was resting on the arm of her seat, and held

it so firmly that she could not draw it away. Not wishing to make a scene in the theater, she bore it silently until she fainted away. The fingers were much swollen and very painful for several days. . . . Thirty-five weeks and three days after the theater incident I attended her when she gave birth to a son. On the left hand, the first and second phalanges of all the fingers and the thumb were absent, looking as if they had been amputated."

In the *New York Medical Record* of Nov. 28, 1891, we find this instance from the pen of Dr. F. C. Herr: "A lady six weeks advanced in pregnancy was sued before a justice of the peace by her servant-girl for non-payment of wages. The lady received a notice to appear at the office of the justice. This was a new experience to her, and as she herself stated, it almost frightened her to death. She went. The justice, whom I know, has a cleft palate. His articulation is most difficult to understand, and his manner of speech, when you do not know him, rather repulsive. After returning home from his office, for weeks this experience was on her mind, and she said she could hear the squire talk all the time. A child was born to her, and the physical conformation of the palate, arches and roof of the mouth was the counterpart of that of the justice's."

Dr. A. E. Gore, ex-president of the Missouri State Medical Society, says: "I knew a lady who, while pregnant, was chased by a pet coon, and if I remember rightly, the coon sprang upon her right shoulder. She was much terrified. When the child was born, over the right shoulder and along the neck it was covered with a hairy growth as much resembling that of a coon as two peas resemble one another."

A little girl in the public school, under the charge of the writer, so much resembled the monkey in looks and actions that he made a remark to that effect in the presence of a lady, an acquaintance of the child's mother. This lady said that when pregnant, the child's mother had been very much attracted to the monkey cage in a circus, and so fascinated was she that her child bore this marked resemblance. The child had a peculiar way of using her hands, and while rather dull in comprehension of an abstract subject, was remarkably quick to imitate.

**The Assassin of Garfield.** Guiteau's father was a man of integrity and considerable intellectual ability. His children were born in quick succession and the mother was obliged to work very hard. Before this child was born she resorted to every means, though unsuccessful, to produce abortion. The world knows the result. Guiteau's whole life was full of contradictions. There was little self-controlling power in him, no common sense, and not a vestige of remorse or shame. In his wild imagination, he believed himself capable of doing the greatest work and of filling the loftiest station in life. Who will dare question that this mother's effort to destroy him while in embryo was the main cause in bringing him to the level of the brutes?

**Caution.** Any attempt on the part of the mother to destroy her child before birth is liable, if unsuccessful, to produce murderous tendencies. Even harboring murderous thoughts, whether toward her own child or not, might be followed by similar results.

"The great King of kings,  
Hath in the table of His Law commanded  
That thou shalt do no murder. Wilt thou then  
Spurn at His edict, and fulfill a man's?  
Take heed, for He holds vengeance in His hand  
To hurl upon their heads that break His law."

—Richard III., Act 1.

## PART TWO

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THE GIRL IN THE HOME

LOOKING TOWARD MARRIAGE

MARRIAGE—BRIDE—WIFEHOOD

MOTHER AND CHILD

PARENT STUDY



"IF A WOMAN HAVE LONG HAIR IT IS A GLORY."

THE TWO PATHS



WHAT WILL THE GIRL BECOME?



AT 13  
BAD LITERATURE



AT 20  
FLIRTING—COQUETTERY



AT 26  
FAST LIFE—DISSIPATION



AT 60  
AN OUTCAST  
Cops right, 1905, by J. A. Herriot

THE above cut represents a beautiful little girl at seven—as pure as a sunbeam—she comes from a fine Christian family. Going to the left you see her at thirteen reading "Sapho," a vile novel that was suppressed several years ago in New York—it had a bad effect on our model little girl; at nineteen *Flirting and Coquetry*; third stage, a step lower; at twenty-six, *Fast Life and Dissipation*—this tells the sad story; at forty she is *an outcast*—the miserable result of *Social Impurity*.

To the right we have a brighter picture—at thirteen, *Study and Obedience*; next a young lady in church—*Virtue and Devotion*; at twenty-six—*A Loving Mother*—a most inspiring and lovely scene; at sixty—*An Honored Grandmother*.



AT 13  
STUDY—OBEDIENCE



AT 26  
VIRTUE—DEVOTION



AT 26  
A LOVING MOTHER



AT 60  
AN HONORED GRANDMOTHER

## CHAPTER IV.

### THE GIRL AT HOME.

There is an old song entitled, "What is Home without a Mother?" that finds an echo in every heart because of its tender pathos. Long-fellow, the household poet, asks:

"What would the world be to us  
If the children were no more?"

Then he adds the thought so true to every parent heart:

"We should dread the desert behind us  
Worse than the dark before."

And many a father and mother would be unsatisfied if among the children were not found the dutiful daughter, the faithful and loving sister. In far-away India, where the little girl baby must make room in the home for the long-wished-for boy, she yet finds her a place because of her docile disposition, and faithful service to the honored father and brother.

**The Little Daughter a Blossom of Beauty.** But the Christian home has a seat of honor unoccupied, a niche in its temple unadorned, a pedestal ungraced, unless there be a daughter within its sacred walls.

The Heavenly Father, seated on the great white throne, bethought him of the daughterless home and gave order that the pearly portals should be left ajar, whence the pure white blossom of a sisterly soul might be wafted out and drift to earth on its mission of love. The bloom of Heaven was thus transported to earth, and the mother arms opened to receive her heaven-born gift, while her heart swelled with gratitude, and her tuneful lips parted to praise the Giver.

To the father, the little daughter is a blossom of beauty and fragrance; to the mother, she is a dream of bliss, a spot of ethereal brightness.

We may comprehend something of the feelings of the mother as she welcomes the daughter to her heart and care, for the little one not only requires love, but much, very much, patient, tender care.

Mrs. Sigourney well says: "I have seen a young and beautiful

mother, herself like a brilliant and graceful flower, from whom nothing could divide her infant. It was to her a twin-soul. She had loved society, for there she had been an idol. But what was the fleeting delight of adulation to the deep love that took possession of her whole being? She had loved her father's home. There she was ever like a song-bird, the first to welcome the day, and the last to bless it. Now she wreathed the same blossoms of the heart around another home, and lulled her little nurseling with the same inborn melodies."

And now, my dear girl, behold what manner of love the Heavenly Father had for you when he placed you in the radiance of such an earthly love.

Now as a daughter in such a home, with such a mother, what can you do, what can you be, to show your appreciation of all the care and love you have thus far received? You have been watched over with tenderest devotion, your slightest cry was heeded, your every need anticipated. In health you were nourished, in sickness you were cherished. Your faintest moan went like a knife to the heart of your parents. Do you owe this mother anything?

**Maidenhood.** Your childhood days are about over. You have done playing with your doll; and mud pies and the jumping-rope have lost their charms for you. The frolicsome games with your brothers and sisters, while still engaged in for their amusement, are not so fascinating as in former years. The freshness of the morning breeze has ceased to lure you from your restful bed for a bareback ride with old Dobbin. The keenness of the frosty air no longer tempts you out with sled and skate. You are fast approaching the time of "Maidenhood" so beautifully described by Longfellow in the following lines:

"Standing with reluctant feet,  
Where the brook and river meet,  
Womanhood and childhood fleet!

"Gazing, with a timid glance,  
On the brooklet's swift advance,  
On the river's broad expanse!

"Deep and still, that gliding stream  
Beautiful to thee must seem  
As the river of a dream.

"Then why pause with indecision,  
When bright angels in thy vision  
Beckon thee to fields Elysian?

"Seest thou shadows sailing by,  
As the dove, with startled eye,  
Sees the falcon's shadow fly?

"Hearest thou voices on the shore,  
That our ears perceive no more,  
Deafened by the cataract's roar?

"O thou child of many prayers!  
Life hath quicksands, Life hath snares!  
Care and age come unawares!

\* \* \* \* \*

"Gather, then, each flower that grows,  
When the young heart overflows  
To embalm that tent of snows.

\* \* \* \* \*

"Bear through sorrow, wrong and ruth  
In thy heart the dew of youth,  
On thy lips the smile of truth.

"Oh, that dew, like balm, shall steal  
Into wounds that can not heal,  
Even as sleep our eyes doth seal;

"And that smile, like sunshine, dart  
Into many a sunless heart,  
For a smile of God thou art."

**Duty to Parents.** Perhaps you are the elder daughter of the home. Your first duty is to the dear father whose name you bear, and to the mother whose love you share. Do you realize your influence in the home circle? Perhaps not. But let me tell you that there are few men in this Christian land who are not proud of their daughters. A father may, and does, love his son, but there is a tenderer love for the daughter, who is a constant reminder in form and feature to that other girl who was the light and joy of his young manhood. He sees in the daughter his youthful love, a counterpart of her who placed her all in his keeping till death do them part. Are you ready to give up your pleasure for his? Long years he planned for yours. Weary years he toiled to provide means for your comfort

and education. Wakeful nights he arranged every advantage worthy the child of his love. Have you noticed how his tired eye brightens at your approach? how attentive he is to reports concerning your success in school and among your associates? He rejoices in your achievements; he enjoys the recital of your victories; he glories in your attainments. He is pleased with your cheery talk and witty observations. So, give him the pleasure of your company, the sunshine of your young life to cheer the approaching dulness of his declining years. If he can not give you all the pretty things you desire, or can not furnish all the comforts your heart might wish, do not let him see you fretful and sulky about it. Remember that he would gladly give you all you wish, were he able to do so. Our loved Longfellow, seeing clearly into the future, tells us that

"Into each life some rain must fall,  
Some days must be dark and dreary."

And as the dear father nears the crossing of the river, the dreary days come oftener. Because of this, put in for him all the sunshine you can. Do not stand aloof, and think that your father does not care for your confidence, because he says but little; he does care. In the life of his children he renews his youth. In his daughter he renews his youthful love.

**Duty to Mother.** Your hanging braids or ringlets have disappeared, to reappear in shining coils above a thoughtful brow; your short skirts have lengthened into flowing lines of beauty; your romping ways have given place to the graceful dignity of maidenhood, and you are now, or ought to be, your mother's right hand. "If," as Ruth Ashmore says, in the *Ladies' Home Journal*, "your mother is queen of the household, you may be her prime minister." If she is president of the home government, you may be her secretary of state. To you she turns for help and counsel. She consults you upon various household economies. She seeks your opinion upon subjects with which you are acquainted, and with which, because of her many home cares and duties, she has had no opportunity to become familiar. You have now a chance to repay in a measure what she has done for you. But you will never know her self-denial, will never realize the sacrifice she has made for you, until you, yourself, have become a mother.

A thousand things—little things in themselves to be sure—must pass under her watchful eye for the comfort and convenience of the different members of the family, any one of which unprovided for would mean discomfort and annoyance to some, and perhaps all, in the home. In the care of these little things a thoughtful daughter will take a share. Then there are many divisions of the household work which are a great trial to the mother's strength as her years accumulate. The mother is now on the down-hill side of life, and must drop some of the burdens she has been wont to carry. These the loving daughter will cheerfully assume. An elder daughter may be the mother's go-between. The younger children in many homes call her "our little mother."

**Duty to Younger Children.** Many a young man is indebted to a sister's influence for a noble manhood; many a young girl has been inspired to higher living by the example of a faithful, loving elder sister. Father, mother and little children look to the elder daughter and sister for help, comfort and sympathy. It is her hand that smooths the path and lifts the burden from those who bore her; it is her touch that soothes the fevered brow of the wakeful children; it is her witchery that brings the smile from the would-be pouting lips of the little sister; it is her magic that quiets the wilful brother into good-natured obedience. It is she who is the companion of her awkward big brother.

**Influence Over Brothers.** She shapes his ungainly figure into one of symmetry by the power of her kindly art. She adjusts his collar; she softens his stiff, ugly bow-knot into something akin to beauty; she arranges his hair from stubby shortness into lines of comeliness; she presses his baggy trousers into neat and tidy outline; she straightens his nail-hung coat into becoming smoothness; she bids him with gentle sweetness to polish his boots and brush his finger-nails. And when he emerges from under her surveillance into society, he is, if not an object of beauty, at least one of pleasant interest.

**Her Place in the Home.** The place of our girl in the home is, therefore, just such a place as she has a mind and an effort to make it. It may be large or it may be small. That will depend upon her ideal and the endeavor she makes to realize it. It is really a creative place, one in which she may be the jewel of light and real worth, a most

helpful and sunny influence in the home, or simply a participant in the comforts and protection of the home, without a thought that anything is expected of her in return. Too many girls are thoughtless in this respect. We say thoughtless, because we believe that few mean to be selfish and unkind to those whom they know to be their best friends. Others there are in many an humble home who are gems of purest ray, not because of their learning and accomplishments, but because of their cheerful obedience to the promptings of an unselfish heart.

From the pen of Margaret E. Sangster, in *Winsome Womanhood*, we cull the following so replete with good sense and wholesome thought: "Not every household in the land has its darling, ministering daughter, but no household is replete without one. Into what need of the hour does she not fit? What longing of the heart does she not fill, this dear young thing who repeats in face and form the sweetness of the mother's past, and in trick and gesture, pose and accent, is a feminine copy of her father? The princess royal, wherever we find her, is the girl whose office it is to rule her circle of kinsfolk by right of her soft invincibility and to serve them in virtue of her unwearied strength. All the lovelier if she be gently insistent on her privileges and not too subdued and restrained, as the charm of the rose is enhanced by its shielding briars, it is permitted to the daughter of the house to have, in many minor details, her own way. If she decrees alterations, they are made; if she desires innovations, her family sanctions them. It is Katherine, Marion, Lillie, Charlotte, whose happy day of queenly prerogatives has arrived, and her people, from the grandparents down, are devoted and obedient subjects.

"The mother in her chair of state is not often ready to abdicate merely because her little girl has let down her frocks and put up her hair; because she has laid down the severities of her college cap and gown and donned a young lady's attire in frills and ruffles, trians and laces and ribbons.

"Dear mother prefers as yet to keep house in person and delegates only a small share of her work to her pretty Celia or Dorothy. But in portions of the home-making Celia naturally takes part, and especially is she in evidence in the home's hospitalities. She pours tea at five o'clock for the friends who call informally, and when the

mother has a day or days of receptions, her daughter is to her a right hand. The small and graceful courtesies, never obtrusive, but always appreciated, which add so much to a visitor's pleasure; the fresh towels in a guest chamber, the flowers renewed in bowl and vase, the bric-a-brac dusted, the slippers ready for father's tired feet, the cushion softly interposed at the moment when the mother's back begins to ache, the prompting word which enables aunty to tell her favorite story, the needles ready threaded for grandmother—these little cares are within the province of the daughter of the house.

"She is popular with the servants, and many a time a fervent blessing follows her, spoken lovingly by cook or maid, to whom she is always a particular providence. Hers is the happy knack of making people satisfied with themselves, and Bridget and Patrick, Norah and John serve her with alacrity because she requests and does not order, and is unstinted in her pleasant return of thanks for their kindness. The letters which they send to their cousins beyond the seas are often written for them by their young lady, who knows what they want to say, and says it in a honeyed phrase which commends her tact and discretion to those whose willing amanuensis she is.

"I am not surprised to find that, like Mrs. Browning's heroine in a familiar poem, 'tis her thinking of others, makes you think of her, for the daughter of the house at her best is an altruist.

"Her father glories in her beauty, in her quick wit and her accomplishments. The bond uniting father and daughter is very subtle; it implies loyalty on the one side and courtliness on the other. There is little in reason which he can deny her, while she instinctively asks for what she wants with the air of one to whom half of the kingdom is already pledged. The two have much in common; they like the same amusements, they enjoy the same books, and, when they go on a journey together, the father's attentions are as tender as a lover's to the maiden whose undimmed brightness almost confers a distinction upon him. Outsiders observe the relation between the two and smile in sympathy. A boat or a train is the richer for carrying such travelers.

**In the Sick-room.** "Some skill in amateur nursing is a gift which the girl should seek to obtain if it is not her birthright, for there are often occasions when she may be called upon to care for illness and

soothe an invalid. I am supposing that our Dorothy is herself well, as every young woman should be, and that she prizes her health so that she does not foolishly overdraw her reserves. 'I nursed my mother through two years of intense suffering,' said a daughter, 'and I was often with her at night as well as in the daytime, but I did not break down. I exercised regularly before open windows if I could not go out; I took what rest I could and I kept cheerful for her sake.' A course in nursing (if not the full course of the trained nurse, then the partial one of the trained assistant) gives a young woman invaluable preparation for the demands, which sooner or later her life will make upon her in the department of caring intelligently for the sick. Lessons in first aid to the injured are also beyond price, showing a girl what to do and how to do it, in a case of emergency, when a person has had a fall, or is burned, or faints, or is wounded or maimed by accident. Presence of mind is learned by those who are drilled and disciplined by exact practical training, and the time devoted to this by a young woman is put to good account.

**As a Kindergartner.** "If the daughter of the house wishes to make herself still further useful in her day and generation, still further able to 'serve the present age,' let her take the beautiful series of lessons which the kindergartner finds prescribed for her; not that she may teach the babies, but that she may acquire the precision, the serenity, the matchless tact and the sweet winningness which distinguish and adorn the teachers of Froebel's system. A young woman will be the lovelier in society, the better fitted for her future responsibilities as they come one by one, for having taken a course at a kindergartner school."

**Earning a Living.** Not every girl is obliged to fold up her childhood pleasures and lay them on the shelf as she does her apron, and happy is she who may retain them to womanhood's sedate years. Doubly happy is she who knows how to appreciate a good home where every need is supplied, and where love of kindred is unstinted.

If our girl is wise, and it is not necessary that she should go out into the world to earn a livelihood, she will hesitate long and consider seriously the question of seeking a wider sphere.

These are days of restless activity and aspiration. The time has long since gone by when school-teaching and millinery are the only

occupations open to women. To-day young women are tempted on every hand to lay aside the sweeter ministries of the home for the seemingly larger career of a business or a professional life. An ambitious girl, conscious of her native resources and acquired ability, prompted by a desire to achieve something commendable, or to further improve her abilities or character, is often induced to step out from the quietude of the home circle into the busy competitions which a public life offers. She argues that she has no right to withhold her talents which have been so carefully cultivated at a great expense, and which may be made useful and helpful to large numbers of other people less fortunate. Or, as Margaret Sangster says: "She wonders why there should be limitations hedging her about, when, in the case of her brother, not better equipped, not more aggressive than herself, it is expected and required that he shall engage in the competitions of his time, do battle with the public wrong, strive for the public right, and, in the open field, enter the lists with his peers. An ambitious and wide-awake young girl often chafes against the hampering conditions of her lot and wishes that she might without question do with her life as she pleases. And in this she is not to be blamed, nor for this should she be hastily condemned. The point of view must be regarded and the twentieth-century atmosphere weighed in the balance."

If, from reverses of fortune, it becomes necessary for our girl to measure swords with her brawny brother in obtaining a livelihood, or if the care of invalid or aged parents be thrust upon her small shoulders, then all honor to her for the brave stand she takes for their sakes, in the busy world of strife. Under such conditions our girl friend deserves the highest praise and sincerest sympathy as a wage-earner.

**Filling In.** But we contend that there is still a large field open for usefulness in the home. There are many niches unfilled, many spaces sadly in need of a skilful, ready hand. A young lady, just out of school, was asked by a friend how she employed herself. She laughingly replied, "Oh, I just fill in the chinks;" but her mother quietly added with appreciative earnestness: "The chinks are everything. You haven't the slightest idea what a help she is and what a load she lifts from my shoulders, this filling-in of the chinks, as she calls it."

"You see, when she was through school, there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while, at least, before she undertook to go out into the world.

"Our one servant does all the heavy work, of course, and I am kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does and I have very little time for. The left-overs, I always called them—oh, but it is such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat and making it look fresh and fluffy.

"Oh! I don't know," she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically.

"Let me see. Well, I began in the parlor, of course. All girls do at first. There were some little silver vases that were seldom shined. I kept those bright and the silver on the afternoon tea-table. You have no idea how much it tarnishes. And the little cups always dusted and the doilies fresh and clean and the tidies also. Really, that is a work by itself, and mother used never to have time. Then the picture-molding. The brass hook that holds the picture-cord was never dusted. I kept those clean.

"Then in the bedrooms I look out that there are fresh towels on the bureau and stand, and that the hair receivers are not jammed full.

"It is really too funny the way I found them packed when I first began. And the soap-dishes clean and fresh soap when it is needed, and dusters in their bags and waste-baskets emptied—oh, yes, and buttons sewed onto the shoes. I believe I sew on a half dozen every day.

"I go over the house daily—in the morning, right after the children are sent to school.

"I begin by picking up the things they have dropped and putting them in their proper places.

"Then I go into the library, sharpen the pencils that need it; fill the inkwell; see that the pens in the penholders are good, the blotting pad not too old, and the waste-basket empty, and then I go through

the other rooms, and, if you'll believe me, I always find something to be done, something aside from the regular work of clearing up, sweeping or bed-making—these belong to the girl to do.

"You see, I only do the little things that get left for the general cleaning, or neglected altogether.

"It is very pleasant, and helps—at least, mother says that it does."

"Yes," said the mother, "and no one else knows what a difference it does make in having those chinks filled."

**Plain Gifts.** Our young girl may not possess *great* gifts; she may not be able to elaborate a point in metaphysics, nor write an essay of any considerable literary ability, nor even to pen a graceful letter of condolence; accomplishments may not be in her line; she may not be able to paint a picture, nor play a waltz, nor sing a solo, nor embroider a doily; she may have no ability as a social leader; she may be neither remarkable in mind nor manner; she may have neither beauty of face nor symmetry of form or feature, and she sometimes sorrowfully wonders if in all the wide world there is any special place for such as she.

Mary R. Baldwin, in the *Woman's Home Companion*, writes of just such a plain every-day girl who found herself a place in the heart of others by the modest, unselfish giving of what she did have:

"She was the plainest of a family, and as she grew to maidenhood gave no sign of possessing anything that would not seem possible to the most ordinary person. Her sisters had each a 'gift.' But nobody expected anything great from 'Miss Margaret,' and she never dared to hope that she could fill any place of importance even in the smallest circle. As is often the case with the inconspicuous girl of the family, she became a general helper, and was called to assist and to fill gaps in the home service. She learned through all this to get away from herself, and, in effect, said, 'I can not do this, but my sister can.' As soon as she could accept this, she was no longer a lonely girl, but imagined that she had a sort of partnership in the achievements of those whom she helped. Let it not be imagined that she never experienced a regret that she had herself been overlooked in the distribution of gifts; there were bitter moments when she suffered on account of the fact, but this was before she had given herself wholly to the purpose of forgetting her loss and helping others. As soon as

this became a fact she began to receive of the blessedness of giving, and the mental and spiritual enlargement worked itself outwardly, so that she became a very attractive person. Finally, the prince came, and the slipper fitted the stay-at-home sister, and she became a princess before whom many hearts bowed in the sincerest reverence."

Very likely if you had questioned her as to her attainments and accomplishments, she would have answered with the gravest sincerity that she had none whatever, yet she had one rare accomplishment which out-weighed all those which she so painfully realized she lacked. This faculty that made her willing to accept the humblest place of service in the home, was the secret of her success in winning the regard of others, both within the home and without its fold.

**The Art of Making Happy.** Another sunny-faced, sweet-voiced girl who never had time for fancy work, and who always got off the key when singing, who never knew how to play the piano, and had never tried her hand at water-colors or crayon sketching, yet went about her commonplace work, touching every one with the wand of happiness. Wherever she went, gloomy faces grew cheerful; where frowns settled, smiles struggled for the position. She was a veritable happiness-maker, and she carried her trade-mark on her good-natured, freckled face. Children sought her presence, and stopped fretting when she came near. Chronic croakers ceased to whine in her company. The tired laborer revived under the influence of her lively chatter. Old people ceased to dream of the long-gone days of yore, and found the present bright and sweet. "Without being wise or witty or beautiful, there was an atmosphere of peace about her like the fragrance of a flower. Her smile had the comforting warmth of sunshine. The tones of her glad young voice stirred the heart like a song. Girls who are fitting themselves for life and to adorn life will do well to take into account this rare and valuable accomplishment." A part of the preparation—and a very important part—has been missed if the art of making happiness has not been mastered, or has unfortunately been overlooked.

**A Cosmetic that Beautifies Permanently.** Emerson says: "There is no beautifier of the complexion or form of behavior like the wish to scatter joy, and not pain, around us." Here is a cosmetic that all the feminine world may use with no fear of after effects. No one will be

accused of vanity, though it be used in great quantities. The more frequently it is applied, the more will the beauty of the consumer be enhanced. We often hear it said: "Don't you think such a girl is very homely?" The truth is we never had such a thought because the girl in question is always saying some kind or pleasant thing. She is so continually good-natured and cheerful, and so often engaged in making those about her happy, that her face is really beautiful to those who know her, and especially so to those to whom she ministers. In fact, all distributors of joy are lovely. No matter how angular the form or tawny the features, the cosmetic recommended by Mr. Emerson will work wonders if faithfully applied. Have you ever noticed among your acquaintances one of stately form and finely-chiseled features whose every movement was one of grace, whose perfect physique was instantly marked? Upon further acquaintance, did she prove the beautiful character your fancy imagined? If not, why not? Was it not that the selfish, bitter spirit within marred the beauty of the countenance? Perhaps as the rosy lips parted, they gave utterance to words that, like a knife, cut into the very heart of a sensitive listener. The beautiful features lost their symmetry and the harsh saying that carried the pain cast a dark shadow over the alabaster complexion, and you said in your heart, if your lips did not, she is not *homely*, but *ugly*, for the word *homely* implies something like home, of a *homey* nature.

**Kitchen Angels.** There is another form of home service for the young girl, which is just as valuable as any before mentioned. Perhaps it is even more valuable because it is such a service as every member of the family can appreciate, and one to which many of our talented young ladies are apt to give the least attention.

Too many young women of the prosperous classes in our country are educated to do nothing but light housework and fancy work; to play the part of daughters at home, and when abroad to be agreeable members of society. These are all very pleasant and agreeable as far as they go, but the trouble is, they don't go far enough.

Sarah V. Du Bois in the *Christian Intelligencer*, says: "One of Murillo's pictures represents a number of angels in a kitchen engaged in performing ordinary household duties. At first thought, we are disposed to be amused, perhaps, having associated ideas of

angels with performing on harps in streets of gold. Few of us would dream of looking into a kitchen to find a company of angels engaged in doing culinary work.

"Yet why not? Is there a more blessed or beautiful ministry than that of serving others in the ordinary ways of life? To be happy, one must be useful; and who can gainsay the usefulness of the young maiden who resolves to make wholesome and happy the atmosphere of her home? Baking bread, serving cake and delicious viands, may not be exactly angelic in its daily routine, but I am sure the bright and healthy mind employed in such labor may find in it a peculiar and enduring pleasure.

"I wonder if any who read these words will smile at the homely sentiments expressed and deem it unworthy of their attention. Now, I would not be misunderstood for a single instant, my dear young girls. Cultivate your minds, store them with useful knowledge, stir up the gift that is in you and make it count for something in this grand world which possesses such unlimited possibilities. The parable of the ten talents is too familiar to be brought here to your attention. To waste our opportunities is a sin for which we must answer to God in the great day of reckoning.

"It is very beautiful to write stirring lines and cause pulsations of delight in myriads of homes. It is no less pleasurable, perhaps, to be able to produce with skilled hands a work of art which is received with applause. But in vision I see a little cottage set back among a grove of trees and a busy young girl, with love-light in her eyes, flitting hastily to and fro as she prepares the noon meal. Over in the shadow, with seared hands folded and brow serene with heaven-laden joy, sits mother more beautiful than in youth, since time has only revealed the wondrous depths of character she possessed. We need not ask if she is happy; her physical weakness is not felt a burden and the bright young girl flitting from room to room leaves an essence of joy which penetrates her soul."

In this connection we have the testimony of many noted women in public life.

Mary A. Livermore, the eloquent lecturer, prided herself upon her housewifely accomplishments. In a public lecture she stated that she habitually kept her closets and bureau drawers in so tidy a

condition that she did not fear their inspection at any time by any one.

Mrs. Julia Ward Howe, in her *Reminiscences*, recalls some of the trials and mortifications which were very real to her, and from which she suffered much in her early married life, because of her ignorance of the commonest domestic duties. She was the daughter of wealthy parents, and had never known the necessity of doing any housework nor of having any of the care of a home. Her husband, while not poor in the general acceptance of the word, had not the wealth of her father, and it became necessary for Mrs. Howe to superintend the management of her home and to engage in unaccustomed work for which, by want of training, she was unfitted. Referring to this time of inefficiency and inexperience, she tells how she considers these matters in the light of her later years:

"As I now regard these matters, I would say to every young girl, rich or poor, gifted or dull: Learn to make a home, and learn this in the days in which learning is easy. Cultivate a habit of vigilance and forethought. With a reasonable amount of intelligence, a woman should be able to carry on the management of a household and should yet have time for art and literature of some sort. . . .

"If you have at your command three hours *per diem* you may study art, literature and philosophy, not as they are studied professionally, but in the degree involved in general culture. If you have one hour in every day, read philosophy, or learn foreign languages, living or dead. If you can command only fifteen or twenty minutes, read the Bible, with the best commentaries, and daily a verse or two of the best poetry.

"But surely no love of intellectual pursuits should lead us to disparage or neglect the household gifts and graces. A house is a kingdom in little, and its queen, if she is faithful, gentle and wise, is a sovereign indeed."

*Zion's Herald*, in commenting on the above, says: "We particularly commend this last sentence to our girls. All of the advice given by Mrs. Howe is of the highest value, coming, as it does, from a woman of her character and intelligence and experience who has lived to the advanced age of eighty years.

"It is certain that much of the domestic unhappiness of the age is

due to the ignorance and inexperience of girls who become wives without a knowledge of the duties they must assume in the "kingdom in little" to which they go. It is certain that too many girls are reared in ignorance of the homely household tasks that some one must do if the household machinery is to move evenly and without friction. It is certain that the great hue and cry about inefficient servants is largely due to the fact that there are so many inefficient mistresses, so many wives who are utterly ignorant of everything pertaining to the management of home. So many of them have such a false conception of the real nobility of work. They think that it is beneath them to do housework, and if they marry husbands who can not keep a servant, they prefer boarding to housekeeping. If it so happens that they are compelled to keep house they are utterly unable to make their homes places of peace and restfulness. Everything goes wrong because they do not know how to make them go right. They have not learned in the time in which learning is easy.

"Those who have made a study of the domestic discontent and unrest of the day are certain that it is in a large measure due to the decadence of the good old custom of mothers teaching their daughters the domestic virtues. Time was when the American girl began her married career thoroughly versed in the management of a home. It is true that she was less versed in art and in the intellectual pursuits than most of the girls of to-day, but art and literature are of little value in the kitchen unless it chances to be culinary art and the literature of the cook book. It is possible for a girl to be versed in domestic skill and also versed in art and literature. Indeed, it is necessary that she should know much beside the proper management of her household affairs if she is to reign well over her 'kingdom in little.' No home presided over by an inefficient wife can ever be a happy home."

**Winning Qualities.** People call our girl *so nice*, because—  
She shields others at her own expense.  
When a sacrifice is made she does it cheerfully.  
She avoids discussions in the presence of a third party.  
She speaks politely to all classes of people.  
She apologizes readily when an apology is necessary.  
She never notices an accident to others unless she can help them.



A SYMPATHETIC FRIEND.



THE DAUGHTER IN THE HOME.

She never accepts a gift or enjoys a pleasure without returning hearty thanks for the same.

She avoids personal jokes that would wound another.

She shows an interest in what is interesting to others.

She alludes to no subject in conversation that would pain another.

She uses Mr. Emerson's cosmetic freely.

She is altogether such a girl as is pictured in the following story:

**A Daughter Worth Having.** Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into a street-car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie; wonder where she is going?" caused him to look out upon the corner,

where a sweet-faced young girl stood beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess maybe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortless. Half the bouquets of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the horse-car.—*New York Evangelist.*

**Business Education for Our Daughters.** Should our girl receive a business education? is a question of serious importance. Many girls brought up in homes of comfort and even luxury are often suddenly thrown upon their own resources to earn their daily bread. Not this alone; they may also be obliged to provide for helpless children and an invalid husband. The poorest girls in the world are those not taught to do some kind of work. The most forlorn women belong to this class. Every girl should learn some trade or some form of business whereby she may be able to earn her own living if necessity demand it. The wheel of fortune may swiftly turn; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to any one, and is indispensable to the poor woman with a helpless family on her hands. The problem is not merely bricks without straw; but it may be how to make bricks and buildings without clay, mortar or even stubble. Better begin to gather the material and have it on hand at call.

**How the Richest Woman in the World Regards a Business Training.** "When I say that all women should have a business training I mean women of all classes—poor, middling rich and well-to-do. The assertion does not apply merely to those whose circumstances seem to indicate that they may one day be compelled to make their own way in the world. Every class of girl will make a better and happier woman if she has a business education, whether her womanhood sees her a maid, wife, mother or widow. I have heard it stated that for a woman to get a business training is to crush all the poetry out of her life. This is sheer nonsense. A woman with a knowledge of business appreciates music, painting and the other finer things of life just as much as the woman who is ignorant of all business matters; and the former has the decided advantage, in that she is able to turn her knowledge of business into securing more opportunities of seeing and appreciating these fine things. She can get more tickets to concerts and art galleries, she will have more money to become the possessor of more beautiful things than a woman without business training, and a woman with a sure income before her feels a great deal more like studying poetry than a woman who is compelled to worry about her future bread and butter. I have been a business woman for fifty years, and am just as fond of pictures and music as any one of my age. A business training is but one more accomplishment added to the list which the young woman of to-day is expected to acquire, and it is absurd to say that its possession will interfere with the proper enjoyment of any of the other accomplishments. Then, every housekeeper is a business woman, the degree of her excellence as a housekeeper being the degree of the business training she was provided with before she entered upon her domestic duties. The successful and economical management of the house calls for the same kind of ability and judgment that is necessary to the successful management of a commercial enterprise."—*Hetty Green, in Woman's Home Companion.*

**Higher Education.** Does the higher education unfit our girls for wifehood and motherhood?

While it is true that many college-bred women lack knowledge of household affairs and domestic economy, it is also true that large numbers of women who have little or no education are wanting in these same qualities.

If girls are instructed in household duties and practice the same before entering upon college life, the lessons will not be forgotten, but the duties will be the better done, because of increased knowledge which will show itself in added skill.

Mrs. Clara Kern Bayliss says: "At the recent meeting of the National Educational Association in Detroit, President G. Stanley Hall, of Clark University, said that boys and girls should be in separate schools and that higher education unfits girls for wives and mothers.

"The shock caused by these assertions was due wholly to their authorship. That an educator of Dr. Hall's acknowledged standing should betray such a belated conception of educational ideas was enough to arouse his fellow workers.

"Dr. Hall is reported to have said that his conclusions are as absolute and as well based as the law of gravitation.

"He also said that girls at the high-school age are fully able to keep up in their studies with the boys, but it is done at great expense; they use up that force which was intended for something else, and are thus unfitted for wifehood and motherhood.

"Why at great expense if they are fully able? Again, that they are fully able presupposes that their mental faculties are equal to those of the boys, that the boy and girl stand at the threshold of the high school equally equipped for the work before them. It would be interesting to know who so initiated President Hall into the purposes of the Infinite that he can say with authority that it is the divine plan for the boy to use his intellectual force in acquiring a high-school education, while the girl's intellectual force is to be deflected and, in some unexplained way, transmuted into the physical force requisite for motherhood. For it is evident that Dr. Hall was thinking of a mother merely as a physical being and was forgetting that a good mother must not only be capable of bearing and caring for her children during infancy, but must also be their intellectual companion and guide during the period of youth; that the model nurse-maid is not necessarily a model mother to children in their teens.

"Who can for a moment believe that it is a misfortune to a child to have a mother whose intellect has been sufficiently expanded by the ordinary high-school curriculum? True, there may be many young women who have received a high-school and college training, who are

physically unfit to become mothers; but why should Dr. Hall ascribe this fact to intellectual discipline rather than to social dissipation and, say, the wrong use of corsets? The Chinese think that by deforming the feet of their girls they render their women more desirable as mistresses of the household; shall we outdo them by concluding that if we dwarf and deform the brains of our girls they will become more efficient wives and mothers?

"But why all this concern about fitting girls for wifehood and motherhood and the apparent unconcern about fitting boys for husbandhood and fatherhood? Are we evolving a race of half-orphans? Does the child inherit none of its father's tendencies and is its life modeled in no degree after its father's life? Why should we give our boys superior opportunities for culture and then exempt them from all responsibility in the evolution of the race? Why restrict the intellectual development of our girls and then lay upon them the whole burden of accountability for the moral, mental and physical status of coming generations? Or is intelligence an attribute of man only and are the ethics of the world in woman's keeping alone? Or, on the contrary, is it not true that intelligence and morality are incapable of divorce?

"And since men and women must ever be closely associated throughout life, let us not remove our girls and boys from this normal condition by placing them in separate schools and giving them a different education. In no other country is there such freedom of association, in school and out, as in ours. In no other country is there so little social, industrial and educational distinction based upon sex; and in no other is there so much virtue and domestic felicity, or such admirable mothers. Yet, even here, the chief bane of society is that we have not yet eradicated from our lives and literature a somewhat undue and abnormal recognition of sex.

"All this talk of separate schools and education is a survival from old-time dualism. We used to have a dilettanti educated few and a toiling, uneducated many. It is the weakness of our educational system that we have not yet annulled this divorce between physical and mental labor. We used to have inferior females and superior males, and it is time we had a common humanity, with a common purpose and a common destiny.

"Sex has no place in our estimate of individuals, or in our training for life. When we have given our girls the best possible preparation for living their own lives, we shall have given them the best possible preparation for nurturing and directing the lives of their children; and conversely, when we have fitted our boys for husbands and fathers, we shall have best fitted them for life and its responsibilities. Parenthood is no more the sole end and aim of woman than it is of man. It occupies not more than twenty-five of the seventy-five years she ought to live. During this period father and mother are both engaged in providing for and rearing their offspring. And no better preparation for this can be given them than the preparation which fits them to live. When boys and girls are thoroughly equipped for the seventy-five years, they are equipped for any of the incidents that occur by the way—even for the most important and most sacred of life's incidents—parenthood."

Upon this question, Margaret E. Sangster speaks with no uncertain sound:

"If I were a girl again and could, even at the cost of much self-denial, take a college course, I would certainly do so. It might well be a question, however, whether, to accomplish this, I should insist upon or accept too large a sacrifice from my parents. That would be for my conscience to decide. College does a great deal more for a woman than simply to give her a diploma at the conclusion of a prescribed course of instruction. It rounds off her angles; it brings her into touch with girls from other states in the Union, and from other antecedent conditions of training than her own; it broadens her scope and puts tools into her hand; it gives her intelligent appreciation of the best in art and life. For all her future days, whether she shall live quietly at home as wife and mother, as daughter and sister, or engage in some active career, it assures her in its *alumnæ* association a circle of congenial acquaintances and a certain intangible camaraderie, which will give moral and spiritual support, alike in New York apartment house, and orange grove in Florida, or a log cabin in Idaho."

Mrs. Mary Roberts Smith, associate professor of sociology in the Leland Stanford Junior University, has rendered a valuable service in collecting comparative statistics of college and non-college women in relation to marriage, motherhood and health. Her records cover the

cases of 343 married college women and 313 married non-college women. The result was published in a bulletin of the American Statistical Society of Boston. The non-college women were the sisters, cousins or friends of the college women and thus represent much the same social environment.

The following résumé of Mrs. Smith's report was printed in the *New York World*:

1. The college women marry two years later in life than the non-college women (at 26.3 vs. 24.3 years of age).
2. The age of marriage for both classes has been growing later during the last thirty years.
3. The college women have a higher percentage (55) of male children as compared with non-college women (47.7).
4. The percentage of births of children per years of marriage is slightly larger among the college women than among the non-college women.
5. There is no measurable difference between the two classes in regard to health before or after marriage, or in regard to the health or mortality of children.
6. Before marriage more than one-half of the college women were engaged in teaching and nearly three-fourths were engaged in some occupation outside of their own homes, while less than one-fourth of the non-college women were teaching and only slightly more than one-third engaged in other outside occupations. In other words, college training promotes economic independence.
7. Three-fourths of the college women married college men, while only one-half of the non-college women married college men. (Coeducation promotes matrimony among the "coeds.")
8. Sixty-five per cent. of the college women, as compared with thirty-seven per cent. of the non-college women, married professional men.
9. From the financial standpoint the college women married better than the non-college women.

In other words, the test of figures in a fair comparison shows that while the time spent in college postpones the age of marriage by two years, a college education neither impairs the health of woman nor unfits her for marriage or motherhood or economic independence, nor diminishes in any way her prospects of marrying well and suitably.

It would be interesting to know the result of a further inquiry into the relative efficiency of the college woman and the non-college woman in all departments of life. We believe it would show the advantage of a college education for women.

**In the World.** So far we have seen this ideal maiden in the pleasant atmosphere of a Christian home. Here she has been guided and shielded by every device of watchful love. Vice and evil have been granted no license 'neath the sheltered walls of home; they have been sedulously kept at bay by parental care.

Her mother has been her confidante, her counselor, her best friend.

But a change inevitably comes. The loving daughter, the trusted and trusting sister looks beyond the outer door of her happy home for new and untried pleasures. These she meets at every turn in her young life's journey. Amid the new scenes and unwonted pleasures come also bitter disappointments, betrayed confidence, blighted hopes and a long train of treacherous devices to win her from that purity with which she heretofore has been surrounded. Now comes danger. Just at this point she must be upheld by those firm principles which have been hers by birth and education.

**New Friends.** Perhaps she is away from home in a distant school surrounded by companions of her own age. Intimacies may be formed which will wean her from her best friend, her mother. The lips that have opened to this good friend every secret of her young heart, are now sealed. The chum of the schoolroom now receives her confidence and favors. Other friends are crowded out if our young lady is not cautious and wise.

Does my young lady reader see herself in the above sketch? If so, my dear girl, let me tell you that a good friend is a gift from God. But do not neglect the old for the new. If your new friend is sensible and true, she will bid you still to count your mother first, your family next; she will never seek to displace them in your affections nor be jealous of their right to you.

**Avoid Slang.** As you would be true to your mother, so be true to your mother-tongue. Among a bevy of buzzing, chatting school-girls it is very easy to drop the plain home speech and adopt the sometimes expressive, but never elegant, slang.

To do so is to take a downward step in manners, and step by step bad morals may be reached. 'Tis first the thought, and then the word, and later the deed. That which is begun in fun very often becomes a habit which is difficult to overcome when the harm of it is seen.

As you had influence in the home, so you have in school and society. Do you use it? Is your virtue vigorous, your character forceful, your will resolute? If so, you will be a power for good among your youthful associates. You will hold a steady, moral sway over your young friends and the reflex influence shall descend in blessings on your own head.

**Beauty.** Perhaps you are endowed with beauty of face and figure. This may be a dangerous possession, an unfortunate inheritance. No gift is so general and so widely abused by young women as the gift of beauty. It should not be so; it is not so of necessity. A beautiful face and symmetrical form are to be admired; they appeal to our aesthetic sense; they possess a charm when not used as a cloak to vanity and selfishness. A beautiful face should be but the servant of the inward beauty of mind and soul. But many times this gift makes a young woman haughty, careless and indifferent to others whom she binds as slaves. Many beautiful women are indolent and vain and good for nothing but to look at. They become a snare and a temptation to the opposite sex, who, like themselves, seek only the gratification of their selfish desires.

But beauty used aright never tempts to wrong-doing, never leads astray. True beauty is the outward expression of inward grace, which does not fade with time, nor is it marred by disease.

**Wealth.** Possibly you have inherited wealth, which, like beauty, is also a dangerous gift, but if rightly and generously used is not only a blessing to self, but a boon to others.

Wealth has been the means of ruining many by suppressing active energy and removing incentives to work. When one has what one needs and wants without making any effort to get it, much is lost in the way of discipline; so that wealth is a questionable good. Much depends on the one who possesses it. Many young people would be much better without it, though few look upon it in this light.

As you have given your best self to your home friends, so give of your best to school and society. Make the most of your influence for good among your associates. Do you ask, what shall it recompense me? He who gives most shall receive most, is the Bible teaching. To you it shall be given in "good measure, pressed down, and shaken together and running over."

**The Dawn of Love.** You are now thinking new thoughts, dreaming strange day-dreams and seeing fanciful visions. New objects force your attention and demand recognition, and you timidly ask, "May I receive the special attention of a gentleman friend?" Certainly you may if he is truly a gentleman, and such a one as you think your parents would approve.

**A New Joy.** It is natural that as you reach out in maturer thought and feeling a new experience should come into your life, a new joy into your heart.

This is the dawn of a new day. Under this strange new feeling, the world looks different, life takes on a new meaning, it has a fuller and deeper significance. This strange dream, this new experience, call it love, or what you will, is not to be cast aside as silly or sentimental. It is meant by a wise Creator to be properly entertained, to be jealously guarded and kept until you can bestow it upon a worthy object.

"True love's the gift which God hath given  
To man alone beneath the heaven;  
Its holy flame forever burneth,  
From heaven it came, to heaven returneth.  
It is not fantasy's hot fire,  
It liveth not in fierce desire.  
It is the secret sympathy,  
The silver link, the silken tie,  
Which heart to heart, and mind to mind  
In body and in soul doth bind."

**Danger—There Are Traitors in the World.** It will be remembered that in the home all were friends. It must also be known that out in the world are many traitors. They may mask as friends only to win and betray. All may be well if the enemy be alone outside. Troy could never have been taken had there not been the enemy within to open the gates.

Our girl can never be harmed if within her nature she have no enemy that will open the gates of the citadel to the outside foe. A girl whose moral nature has been cultivated, whose weaker tendencies have been fortified, whose lower passions have been subdued, whose actions speak of the purity of her soul and the chastity of her life, will know by intuition whom she can trust, and a young man will likewise know that no impure word or deed will be permitted in her presence.

A young woman who is accustomed to meet her brother's friends in her own home, and to mingle with them in the schoolroom is not so likely to be imposed upon or led astray as if she were never allowed in earlier years to associate with the opposite sex.

By being kept from their society, she will have her attention the more directly drawn to them by the law of opposition. She will also be more at a loss to know how to behave properly in their company when once the restraint is removed. A young lady accustomed to mingle with young gentlemen under the home roof or among older friends will be polite and cordial without being familiar. She will act toward young men as she would have her girl friends act toward her brother. She will treat another's brother as she would have hers treated. To a strange young man she will hold herself aloof till she finds him trustworthy.

**Modesty and Virtue Her Defenders.** She will value her own worth, she will honor her own virtue. She will consider her own body as sacred from even the touch of the opposite sex. In this way she will be her own defender. At the least intimation of undue familiarity, she will by tone and look ward off the *first* approach. A young man may, by very carelessness, do that which to a young lady of refined taste would be an act of impropriety, but more likely he will purposely take the opportunity to test her strength of character. It may be only a touch or a look, but if she maintain her dignity, she will be the more highly respected.

A young man may be made to feel that he can take no liberties whatever. The safest way is to let him know that the *very first* advance will be repulsed. Some young men, seemingly virtuous, will test a young woman to ascertain how far he dare go. If she hesitate, falter and only partly resist improper advances of word or act, he will be tempted to persist until she yields, and he gets what he desires. If he persists in unpleasantly touching a young lady's hand or arm, or an ornament on her person, in spite of her request that he should keep hands off, be assured that his intentions are not right. It is best to rid one's self entirely of such company.

**Timidity Must Give Place to Bravery.** A young lady can not afford in such a case to be timid. She should call her courage to the front and valiantly battle for her right. A young woman's virtue is

her priceless treasure, and should be of spotless whiteness. It is easy to cheapen one's self. No one does this intentionally, but by very passiveness, or a desire to be agreeable, many young ladies do not win the respect of those whom they wish to please.

**Kisses and Caresses Fraught with Danger.** Our young lady will keep her kisses and caresses for her own brothers and father until that circle shall so enlarge as to include her husband. Do we hear you say, "What! exclude the caress of my lover?" Yes, until he has been truly tried and not found wanting, till a formal engagement has been made and the wedding day near at hand. The favor will be more appreciated when granted.

Should an engagement be broken off for a good and sufficient reason, it would not be pleasant to remember that you had lavished caresses upon an unworthy man, or sat on the lap of another woman's future husband, encircled by his arms. A young married man once boasted that many a time a certain young lady had sat upon his lap. Such a statement must be anything but gratifying to a sensible and sensitive young woman, and certainly can not be much more pleasant to the wife of such a man.

It is not necessary to be physically demonstrative in order to enjoy the companionship or even friendship of the opposite sex. Indeed, demonstrations of affection should be reserved for the very few among our acquaintances. It is only natural that we should enjoy the companionship of some, that we should admire the genius and native ability of others, that we should live in the friendship of a few, that we should want the genuine love of a still smaller number.

**Real Love.** But above all there is one thing, one possession that every human heart craves. The heart yearns for that peculiar possession, that complete confidence and trust, that all-powerful, all-controlling love of one person, of the opposite sex, for all time.

This desire is planted in the human heart for a wise purpose. It is seed in the garden of the Lord from which springs every variety of human kind. It is the potent factor in all human affairs. Human love consists of two parts—the first, that blending of two distinct natures into a complete and perfect whole, and second, that parental instinct, the desire for procreation, which we share with the animal world beneath us.

Without doubt the highest and purest love which is engendered between man and woman results from the attraction of their minds and souls.

But there must be a perfect union of body as well as soul before true marriage, the natural outcome of love, takes place. We speak now of the article marriage—not the ceremony. Mutual love is made the essential condition of marriage. How shall it be ascertained that a true love between the opposite sexes exists?

**Courtship.** What do we mean by courtship and what is its purpose? Marriage is not necessarily a blessing; it may be just the opposite—a curse. How shall this last condition be avoided? Possibly by a conscientious and judicious courtship. Courtship is that process whereby young people of opposite sex persuade themselves and each other that they each are the complement of the other, and that therefore they should unite in marriage. The object then is to secure a fitting life companion. It is designed that men and women may get well acquainted with those to whom they seek to be bound in the closest relationship for life. By their frequent meeting together they may learn much of the other's habits, tastes and peculiarities. If young men and women are true to themselves, if they do not assume that which they do not possess, if they shun deceit, each may obtain a fair estimate of the other's character and disposition by means of a timely courtship. It is well for young people to meet under varied circumstances, to mingle freely in the other's family, to observe each other in the home relationship before agreeing to unite fortunes and lives. But to many we fear this is only a pleasant pastime, or possibly what is worse, a period of flirtation which results more or less disastrously.

During this probationary state, the tendency of young people is to be much alone, to indulge in caresses and physical expressions of endearment which are not only injudicious but positively harmful. If marriage is not to be a lottery, this is the time to be on the lookout. One must not keep one eye open for perfections, and the other closed to defects. Young people may talk on business matters without seeming mercenary.

**Learn Your Intended's Opinion of a Wife's Relation to Himself.** As a young woman, you may and should learn your intended's opinion of a wife's relation to himself. You may learn whether he expects

you to be a business partner, sharing his profits and being responsible for the outlay of the same, or whether he expects you to be a pretty toy created only for his amusement and subject to his caprices. If a young woman is worthy to take a man's name, if she is able to share his responsibilities, if she is capable to manage his home, if she is wise enough to bring up his children, she is certainly entitled to a fair share of the profits of the business in which she is a partner.

Young people, during this period, may also talk with propriety of the responsibilities of parentage as it shall touch their united lives. Indeed, if this were done in a thoughtful, intelligent, delicately-worded manner, many false notions might be righted, and the future would not be spent in useless lamentations over grievous mistakes.

Mrs. Mary Wood Allen wisely says: "There seems to me more indelicacy and more danger from long evenings spent in murmuring ardent protestations of love and indulging in embraces and endearments than in a frank, serious conversation on the realities and responsibilities of marriage, an exchange of earnest thoughts, voiced in chaste, well-chosen language—a conversation which by its very solemnity is lifted out of the realm of sense-pleasure into the dignified domain of science and morality."

## CHAPTER V.

### LOOKING TOWARD MARRIAGE—GIRLHOOD.

**Puberty.** We now come to a province peculiarly your own. There came a time in your life when a change occurred both in mind and body, and so marked was it, that you scarcely knew yourself, and you were tempted to ask, "Is this I or some one else?"

In body there was a feeling of general weariness, quite unlike your former care-free life. Perhaps you were troubled with headaches, pains in the limbs, shifting from place to place, now here, now there, now somewhere else. Often there was a sense of heaviness in the small of the back, and a pressure about the ovaries, as if something were weighting down the abdomen.

You often had nervous, chilly sensations, and if out walking, you lagged behind from depressive weakness. These were the accompaniments of a great physical change. If you remember, you grew tall very rapidly. If you met a friend who had been absent for a year or two, she said, "Is it possible this is the same little girl who played 'fox and geese' in our door-yard only a year or two ago?" Your clothing needed altering, not only as to length, but as to width. If you were chubby and short-waisted, you grew more slender at the waist, but fuller and more rounded at the chest; the hips widened, and hair grew under the arms and upon other parts of the body. Perhaps you were of a delicate, slender build; if so, you probably grew larger and more robust in appearance after the change was fully made and you had settled into regularity. At this time, from the age of twelve to sixteen, the organs which mark your sex waken as if from a deep sleep, and become energetic and active. The blood becomes richer and also more vigorous, so that there are apt to be congestions of various organs, which frequently find relief in nosebleeds.

As the changes progress and become settled, you recover from your languor, and the present outlook is more cheerful and the future vivid with golden light. You passed from the realm of childhood into that of womanhood with these changes.



BEFORE MARRIAGE.



"The heart feels most when the lips move not."  
LOVEMAKING IN REVOLUTIONARY DAYS.

We have spoken of the outward appearance of the body at the time of this change, which is known among scientists as the age of *puberty*. The internal organs assume new functions and powers, and the system demands a change suited to these new conditions.

**Ovulation.** All animal life has its beginning in an egg, as you have read in the chapter on "*The Origin of Life.*" This egg, or ovum, is a production of the female. In the human body when it is complete in its development, it passes from the ovary through a tube into the womb. If, while passing to the womb, the egg should come in contact with the fertilizing principle of the male, a new life is imparted to it. It then will attach itself to the walls of the womb, where it will remain and develop into a child. If it escapes the male principle, it passes out through the vagina and is lost.

This passing away of the egg, or ovum, is called *ovulation*, and occurs in the woman about every twenty-eight days. It used to be thought that these periods were in some way connected with the phases of the moon, but from careful observation no such relation has been found.

The ovum does not mature or ripen until the girl reaches the age of twelve or thirteen in the temperate zones. In the warmer climates ovulation commences a year or two earlier, and in the colder zones a year or two later. There are exceptions to these general laws. Girls of ten years have ovulated regularly in the United States, while others have commenced and then made a pause of several months.

**Menstruation.** The uterus is lined with a delicate membrane, and at the time of the passing away of the ripened egg, or ovum, this membrane becomes swollen and soft, and bleeds for several days. This blood passes through the vagina and is known as *menstruation*. The functions of menstruation last on an average of about thirty years of a woman's life. Beginning at the age of puberty, it continues till the age between forty-five and fifty, unless interrupted by disease or pregnancy. When a girl sees this sign of ovulation, she may know that the maternal period is at hand, when it is possible for her to become a mother.

Although it is possible for so young a woman to become a mother, it would not be wise for her to do so, as her body must yet undergo important changes before she is fitted for child-bearing. Until she

has reached her full stature, has attained complete development and has entered upon a life replete with health and vigor, she will not be capable of endowing her child with a sound, healthy body.

Menstruation should be devoid of suffering, but under our artificial habits of life, this has come to be the exceptional state of woman in the more civilized countries.

Occasionally we find women who suffer no more than slight inconvenience during this period, while the larger number are attended by languor and more or less pain. Some are obliged to lie abed for two or three days and suffer intensely.

As a rule those women who live in accordance with the laws of nature, spending much time in active outdoor exercise, escape with the least illness.

Mrs. Stockham, author of *Tokology*, says: "To errors in woman's dress more than to any other one thing is the unnatural pain due. Women are burdened with heavy clothing, and every vital organ is restricted by bands and bones. It is not unusual to count from sixteen to eighteen thicknesses of cloth worn so tightly about the pliable structure of the waist that actual deformity is produced." Next to unhealthful dress, deficient diet and want of proper exercise are causes for painful menstruation. While the diet may be plentiful, it may not be of such a kind as will best nourish the system, and the exercise indulged in may be such as to irritate the nerves and excite the sexual passions.

**A Critical Time.** The years of puberty are a critical time. Overwork, physically or mentally, and excessive social duties amounting to dissipation, are common causes of early ill-health. There is no time in life when the laws of hygiene should be more closely observed than now. The girl who has been allowed to be out evening after evening at parties and society gatherings, coming and going at her own will, will suffer the penalty of such a course. While the girl who has been properly mothered, whose muscles are strong, whose nerves are vigorous, whose thoughts are pure and whose virtues are untainted by secret vices will probably need but little special care. However, even she should be prepared by her mother in anticipation of this event, which means so much to womankind.

At this period in a girl's life the seeds of hereditary and constitu-

tional diseases manifest themselves. Dr. James Foster Scott says, in speaking on the subject of puberty: "It is well recognized that this is a critical period, during which the hereditary influences for health or disease, for good or bad tendencies, for insanity or mental equilibrium are most felt. . . . The change in the female is more profound than in the male, and the bodily disturbances of greater intensity; so much so, that few girls pass through this period without marked constitutional derangements, or some of the multiform types of hysteria."

Dr. Napheys says of hereditary diseases: "They draw fresh malignancy from the new activity of the system. The first symptoms of tubercular consumption, of scrofula, of obstinate and disfiguring skin diseases, of hereditary insanity, of congenital epilepsy, of a hundred terrible maladies, which from birth have lurked in the child, biding the opportunity of attack, suddenly spring from their lairs, and hurry her to the grave or to the madhouse."

Of nervousness and hysteria, Dr. Mary Wood Allen says: "I would like to call attention to the great evil of romance-reading, both in the production of premature development and in the creation of morbid mental states which will tend to the production of physical evils, such as nervousness, hysteria and a host of maladies which largely depend upon disturbed nerves. . . . It is not only that novel-reading engenders false and unreal ideas of life, but the descriptions of love-scenes, of thrilling, romantic episodes find an echo in the girl's physical system and tend to create an abnormal excitement of her organs of sex, which she recognizes only as a pleasurable emotion, with no comprehension of the physical origin or the evil effects. Romance-reading by young girls will, by this excitement of the bodily organs, tend to create a premature development, and the child becomes physically a woman months, or even years, before she should."

**Suppression.** Anything that lowers the vital forces of the system, such as poor nourishment, sedentary life, overwork, late hours, excessive grief or debilitating diseases, may cause a suppression of the menses, a term applied to the process of ovulation and menstruation.

Sometimes sudden exposure to cold when the body is overheated will produce the same effect. Bathing in cold water when exhausted, getting the feet wet and allowing them to remain so, will stay the menses for a time. First, the general health should be maintained;

if, from some accidental cause, the menses fail to reappear, the patient may take some warm drink, and a hot foot-bath or a hip-bath, and lie down in a comfortable position, secure from any draft and warmly covered. Should she have pain, a rubber bag filled with hot water may be applied to the vulva and lower part of the abdomen. Also a regular action of the bowels should be secured as soon as possible, when the relaxed parts will help to secure relief.

Hot hop tea, ginger tea, tansy and all those old-fashioned remedies are good; probably the real essence lies in the heat and the perspiration which follows.

**Self-Pollution.** Keep thyself pure, for the pure in heart shall see God. From early childhood you may have been exposed to the danger of contamination from immoral or exciting books of romance, from obscene pictures, or bad companions; happy are you if you have remained pure in thought and deed. You have been admonished of evil practices by a careful and wise mother, but there are girls and young women who have not had the careful training that has fallen to your lot, and for their sake we would give a word of warning.

You have learned that the bearing and rearing of children is the peculiar work of woman. You have also learned that the organs used for this purpose are aroused from their dormant condition to a new activity at an early age. As the generative organs develop, a girl's attention is more or less directed to them. These organs are the seat of great nervous susceptibility, and by exciting these nerves a pleasant sensation is caused. The proper course for a girl to pursue is to allow herself to think about these organs as little as possible. All lustful thoughts are seriously injurious, not only to the organs themselves, but to the entire body and mind. The more delicate the organ, the more sacred its use, and the more care should be taken to avoid its abuse.

The generative organs are the most delicate and sacred we possess. They were given us by God for a wise purpose; to misuse them would dishonor God and disqualify ourselves from bearing healthy, happy children.

Any handling of these organs to produce a pleasurable sensation causes more blood to go there than is needed. Thus the blood that should go to nourish other parts of the body is called away, and the

other parts are robbed of nutrition, and consequently grow weak and diseased. Many girls who are victims of this habit do not know of its dangers.

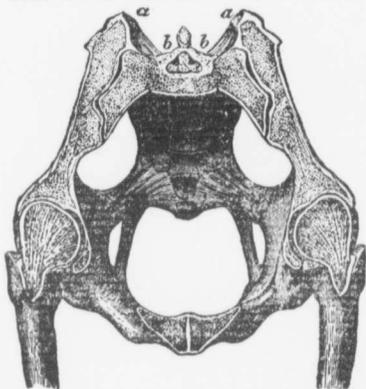
Dr. Mary Wood Allen says: "Others who would not stoop to a mechanical exciting of themselves do so through thoughts, and do not know that they are just as guilty of self-abuse as the girl who uses the hand or other mechanical means. The results of self-abuse are most disastrous. It destroys mental power and memory, it blotches the complexion, dulls the eye, takes away the strength, and may even cause insanity. It is a habit most difficult to overcome, and may not only last for years, but in its tendency be transmitted to one's children."

In the following I quote the observations of a noted physician: "If we notice a child or a young gentleman or lady who has usually been healthy and bright or intelligent, beginning to look delicate, pale-faced or bloodless, with sunken, ghastly eyes, with or even without dark semicircular lines beneath the eyes, with redness of the edges of the eyelids, with a dull, heavy, sleepy look of the eyes; if there is a clammy, greasy feeling of the skin, especially of the palms of the hands; if there is a weakness in the small of the back, with more or less pain; if the ends of the hair are split, the appetite variable; if many of the above symptoms exist, we have a right to suspect that the child or adult is addicted to this vice."

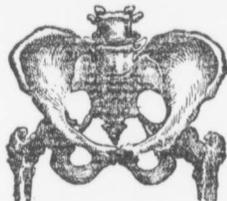
This practice often leads to insanity and imbecility, and is in itself vile and only vile. Let it be understood that the habit has its birth in the *mind*. The mind must first be poisoned before the habit is formed, and it is a mental weakness or disease. At *first* the act is a voluntary one, but it has a tendency to pass beyond control. How careful then we should be of our thoughts that they should be pure.

If one has been unfortunate enough to contract this miserable, degrading habit, how shall it be overcome? The question is a serious one, and it will require persistent, resolute effort to answer it correctly. I again quote from Dr. Allen: "The very first thing to do is to change the mental attitude in regard to the whole matter of sex; to hold it in thought as sacred, holy, consecrated to the highest of all functions, that of procreation. Recognize that conserved and controlled, it becomes a source of energy to the individual. Cleanse the mind of

all polluting images by substituting this purer thought; then go to work to establish correct habits of living in dress, diet, exercise, etc. See to it that there are no such causes of pelvic congestions as pro-



*"The House We Live In" for nine months: showing the ample room provided by Nature when uncontracted by inherited inferiority of form or artificial dressing.*



*A Contracted Pelvis. Deformity and Insufficient Space.*

lapsed bowels, caused by tight clothing or constipation; keep the skin active, and, above all, keep the mind healthfully occupied.

"The victim of self-abuse has, through the frequent repetition of the habit, built up an undue amount of brain that is sensitive to local

irritation of the sex-organs or to mental pictures of sex-pleasure. She must now allow this part of the brain to become quiescent, and she should go to work to build up other brain centers. Let her train her sight by close observation of form, color, size, location. Let her cultivate her sense of hearing in the study of different qualities of sound, tone, pitch, intensity, duration, timbre; her sense of touch, by learning to judge with closed eyes of different material, of quality of fiber, of the different degrees of temperature, of roughness or smoothness, of density; in fact, let her endeavor to become alert, observant along all lines of sense-perception."

Is it not worth the effort when we realize the pernicious effects of such a practice? Let me tell you what Mrs. Dr. Millers says of this habit:

"Self-abuse weakens every part of the system. A good many little girls and a good many grown-up women die of consumption and liver disease and brain disease and many other diseases, just because they have wasted their best blood and weakened the system by this vile habit. Some become idiots, incapable of taking care of themselves. Some become crazy; in the insane asylums all over the land are very many who have practiced self-abuse."

Another writer on this subject says: "One of the most effective of the exciting causes of this practice is wrong habits in eating. That a child can be fed on highly-seasoned gross food—lard, eggs, pastry, animal food, pepper, salt, candies, pickles, tea, coffee, etc., and, as very many are, on some form of alcoholic liquors—and not have amative desires is utterly impossible."

If girls were taught to eat, drink and dress hygienically; were given plenty of exercise or housework or light gardening to do, not neglecting the cultivation of their minds, they would not so readily adopt habits of vice. When the habit is formed it is difficult to break. The best means to root out the evil are moral restraint, open-air exercise, active mental and physical employment, and plain, wholesome food, with no stimulating drinks. Then avoid evil companions, especially those who have contracted this special habit.

**The Use of Stimulants.** Of one pernicious habit I would warn every bride and prospective mother, and that is the practice of indulging in alcoholic stimulants, be they ever so light. The young

are peculiarly sensitive to the evil effects of stimulation. Alcohol has more power on the babe unborn than on the mother herself. Undiluted alcohol is one of the most deadly poisons, and a single draught of it will cause a person's death almost as surely as a draught of prussic acid.

Some people think that the milder drinks, such as wine, beer and cider, do not intoxicate, hence are harmless. The stinging, prickling sensation given by these finer drinks shows that they contain alcohol, and they are intoxicating in just such a degree as they contain alcohol.

Alcoholism in the parent, especially in the mother, will produce nerve degeneration, and nerve degeneration may be a factor in producing inebriates. Weak and degenerate nerves crave a stimulant, and the weakened will yields; the stimulant in the milder form is taken. The nerves demand stronger and stronger stimulants, and inebriety results. On this topic, Mrs. Dr. Allen says:

"As a young woman you hold great power over the race in yourself and through your influence over others, especially over young men. Your influence, wisely used, may save more than one from a drunkard's fate, and to use it wisely you should be instructed as to the real character of alcohol and its effect on the system."

It is a startling fact that in our more civilized countries drunkenness is on the increase. Is it to be wondered at when we read such items as this taken from a leading paper?

"A young married woman, who belongs to one of the great families of New York, leading in fashionable society, stated in court, where she was being examined to determine whether she was sane or insane, that frequently she and her father sat up all night and she drank whisky and smoked cigarettes. She often smoked forty or fifty cigarettes a day. At the same time and during one of these all-night sittings with her father she had taken a whole quart bottle of whisky."

Rev. J. T. Crippen, of Marion, Iowa, asks, "What will the harvest be?" in the following article on woman's connection with inebriety:

"One hundred thousand persons fall into drunkards' graves annually in this country. From the saloons and drinking-places recruits are furnished for these depleted ranks. The commonly received opinion is that these victims of the drink traffic are men. We are slow to admit that a large per cent. are women. A drunken

man excites our pity. A drunken woman is indescribably repulsive. Among our foreign population, especially in the cities, large numbers of women are victims of the drink habit.

"It is declared that among the degraded women who live in the 'slums' and among the outcasts the number of women who drink is fully equal to that of the men. Were the facts known, society would be shocked at the use of intoxicants by women claiming respectability at 'lunches' and 'dinners.'" He then gives the following statement, taken from the daily press, and is vouched for as being true and correct:

"Careful investigation reveals the following: Of 50 women lunching at Delmonico's, 45 used liquor. Of 100 lunching at the Waldorf-Astoria, 95 drank. At O'Neill's 85 dined and 72 indulged. Twenty-five lunched at Sherry's and 15 drank. At the Manhattan 40 were at dinner and *all* drank. At an early dinner at the Savoy, for 5, 4 indulged. Twenty-five lunched at Maillard's, at 5 p. m., and 21 drank. Three hundred and thirty in all 'lunched' and 'dined' and 292 used intoxicants. The drinks furnished at the different places included 'cocktails,' 'wine,' 'beer' and 'liquors.' According to the reports, the type of women frequenting these places as guests was 'women with gray hair, fine-looking young women of thirty and girls of eighteen.'

"These facts tell a sorry tale. The effects of intoxicants upon the individual woman would be the same as upon the individual man, but the effect upon the race must be infinitely worse.

"Some one has said that, when God would make a great man, he first makes a good woman.

"The late P. D. Armour is reported to have said that the important thing to know about an individual is to know what kind of a mother he had. He regarded the moral and intellectual fiber of the sire as of minor consideration. Possibly his views were somewhat extreme, but it will be a day of darkness and of danger for America when the use of 'cocktails,' 'wine,' 'beer' and 'liquors' at fashionable dinners and lunches by our women becomes common.

"What is alarming about this view of the case is that there is good reason to believe that if investigation into the habits of the 'smart set' in New York were prosecuted so as to include an examination into the customs of 'polite society' in other cities and towns, similar tendencies would be revealed.

"In the light of these facts, I submit, that it would be well to start a reform movement among the women of our land, in order to persuade them to adopt the principle of total abstinence, both for their own sake and for the sake of those who shall come after. The law of heredity is sure and certain in its operation and the sins not only of the fathers, but of the mothers as well, are visited upon the children, 'unto the third and fourth generation.'"

There is another influence at work about which I would speak a strong word of caution, and that is impurity or lapses from virtue on the part of young men.

Again I quote Dr. Allen: "The law of God is not a double law, holding woman to the most rigid code of a 'thou shalt not' and allowing men the liberty of a 'thou mayest.'"

Frances E. Willard contended that purity's definition is "a white life for *two*."

Dr. Allen further says: "The penalty inflicted for the violation of moral law is one of the most severe, both in its effects upon the individual transgressor and upon his descendants. The most dreadful scourge of physical disease, as well as moral degeneracy, follows an impure life. This disease, known as syphilis, is practically incurable. It may temporarily disappear, only to reappear in some other form later in life; and even after all signs have become quiescent in the man, they may reappear in his children in some form of transmission. Even one lapse from virtue is enough to taint the young man with this dreadful poison, which may be in after years communicated to his innocent wife or transmitted to his children. . . . If girls were aware of all this, they would not only be careful how they marry immoral men, but they would shrink from personal contact with them as from a viper. Not one, but many girls who have held somewhat lax ideas concerning the propriety of allowing young men to be familiar have reaped the result in a contamination merely through the touch of the lips.

"To-day a young woman in good social standing is a sufferer from this cause. She was acquainted with a young man of respectable family, but immoral life. His gaiety had a fascination for her, and his reputed wildness only added to the charm. On one evening, as he escorted her home and took leave of her on the doorstep, she allowed

him to kiss her. It chanced that at the time she had a small sore on her lip. The poisonous touch of his lips conveyed the infection through this slight abrasion, and she became tainted with the syphilitic virus, and to-day bears the loathsome disfigurement in consequence."

It is sad to reflect that the innocent must suffer not only for the guilty, but for the thoughtless and the foolish. Not only do little innocents suffer the loathsome disease, but they inherit the same moral infirmities of the parent, which will be perpetuated still further as one generation succeeds another.

**Age to Marry.** It has been thought by some that when the age of puberty overtakes a young woman that she is capable of reproduction, and therefore ready for marriage. This is an error, for marriage should be consummated only between a physiologically perfect man and woman. Physical perfection implies ripeness, a full growth of every organ of the body.

When puberty first shows itself, the framework of the system, which supports the muscular, nervous, arterial and digestive parts, is not full grown. This implies that the productive element also is not full grown. There are many of the bones that are not completely ossified or full grown until the twenty-fifth year. The collar-bone does not attain its full growth till the eighteenth year; the scapula, or shoulder blade, is not fully formed until the twenty-fifth year, as also the bones of the pelvis and leg. It is folly then to argue that woman is at her best for the office of reproduction at the age of fourteen or sixteen years. She may possibly attain her height at that age, but in temperate climates she will continue to grow in breadth and robustness until the age of twenty-four or twenty-five. If a woman bear children when too young, her own growth is arrested; she must divide the nutriment between herself and her child, bad health follows, and old age will come on all too rapidly.

It is difficult to lay down a strict rule for the proper age to marry; one person may develop and mature long before another. Food, heat and surroundings have much to do with the maturing of individuals. Heat increases the vital energies of all the organs and renders their growth more rapid. Thus we see that women in the tropical climates mature earlier, and old age also comes on more rapidly.

An eminent authority says: "The nearer girls arrive at the age of twenty-five before consummating the marriage rite, the greater the probability that, physically and morally, they will be protected against those risks which precocious marriages bring in their train."

Perhaps you have reached the age when you think you can with safety enter the marriage relation. You have consented to leave the old home for the new, to beautify with your skill, and to sanctify with devoted affection a new heaven upon this old earth. As you have been faithful and true under the parental roof, so continue to be in the new home which you are about to institute.

Yours is a most glorious mission, and the act of marriage is the most responsible one in which you can engage. It concerns not only your own happiness, but that of your husband and those also who shall exist after you are gone.

**Choice of a Husband.** See to it then that he who seeks your hand and companionship for life is a fit subject to transmit his qualities and characteristics to your children, that he be sound in body and free from vice.

Be sure that he has no habits which may tend to weaken the powers of your children, or in any way debase or lower their being. Do not rely upon appearances alone, but seek to know the truth by careful inquiry.

We have seen in the study of heredity how we may hand down to our children and to our children's children those characteristics and diseases which we possess. Children's health is impaired, and their physical structures poorly balanced and ungainly from various causes in harmony with the organizations that unite in the marriage relation.

It is important also that our young woman who contemplates marriage should be very sure that the proposed union is based upon genuine love and an adaptation of qualities and temperament that will not fail when the duties and trials of life press the heaviest.

There are certain physical and mental complements, certain moral and social adaptations which are necessary to a complete and abiding love, such as will stand the test which years of married life will surely bring.

There will be differences of opinion, different standards of judgment, there may be failures of health and loss of property, but if

there be genuine love with those principles of rectitude which are so essential to peace in the home, the foundations will stand.

**True Marriage.** "True marriage is the life union of one man and one woman who are in suitable conditions of health in mind and body, of age, of temperament, of convictions and of tastes to enable them to live together in harmony and happiness, to assist each other in fulfilling the general ends of human life in the development of character and performance of duty, and to become the parents of healthy offspring; marriage means just this, no more, no less. . . .

"The Creator has, for wise ends, implanted certain instincts and passions in each member of the human family; as these instincts and passions are intimately connected with important ends, they have been made strong, and have been closely connected with the central organs and functions of the body and mind. They are *invaluable servants*, but *bad masters*. They must be judiciously directed and controlled, else harm and degradation are certain."

**Mutual Understanding.** It seems to us wise that a young woman should not enter into the physical relations of marriage until she has talked freely with her companion on these relations. It will save her much suffering and perhaps a feeling of utter degradation.

Henry G. Wright, in a word to young women, by way of advice, says: "Learn distinctly his views and feelings and his expectations in regard to that purest and most ennobling of all the functions of your nature, and the most sacred of all the intimacies of conjugal life. Your self-respect, your beauty, your glory, your heaven as a wife, will be more directly involved in his feelings, views and practices in regard to that relation than in all other things. As you would not become a weak, a miserable, imbecile, unlovable and degraded wife and mother in the very prime of your life, come to a perfect understanding with your chosen one ere you commit your person to his keeping in the sacred intimacies of home. Beware of that man who, under pretense of delicacy, modesty and propriety, shuns conversation with you on this relation and on the hallowed function of maternity. Concealment and mystery in him toward you on all other subjects pertaining to conjugal union might be overlooked; but if he conceals his views here, rest assured it bodes no good to your purity and happiness as a wife and a mother. You can have no more certain assur-

ance that you are to be victimized, your soul and body offered up, *slain*, on the altar of his sensualism, than his unwillingness to converse with you on subjects so vital to your happiness. In the relation he seeks with you will he, *practically*, hold his manhood in abeyance to the calls of your nature and to your conditions, and consecrate its passions and its powers to the elevation and happiness of his wife and children? If not, your maiden soul had better return to God unadorned with the diadem of conjugal and maternal love, than that you should become the wife of such a man, and the mother of his children. . . . Doubtless woman might save herself much anguish and suffering if she would approach man frankly, in womanly love, tenderness and dignity, and open to him the depths of her soul in regard to maternity. Men are not all below the brutes in their nature. If woman were true to purity, to justice, to her own nature, and would be just and true to her husband and her children, and freely and lovingly converse with man on these relations and functions, he would often, with manly pride and affection, respond to her. Let wives then be true to themselves if they would have their husbands true to them."

Respect yourself, your person. You will gain nothing, not even the love of your husband, which you so much desire to retain, by submitting to wrong and outrage. Instead of strengthening his love, you will but strengthen his passion. That which seemed the most genuine love sometimes proves to have been but passion.

**Marital Indulgence.** The two, however, are naturally combined for a wise purpose, and a *moderate* amount of sexual indulgence in a natural manner may be beneficial to both parties. Intelligent people *with consciences* will study with care this subject, and with a little time and experience will be able to settle the matter wisely and to the advantage of all concerned. In living together as husband and wife, our main duty is to compromise, not principles, but those things and pleasures especially our own, which yet can not be indulged in without injustice or injury to the other.

## CHAPTER VI.

### LOOKING TOWARD MARRIAGE—ESSENTIALS.

**Good Health.** Before a young woman enters the marriage state she should look well to the house in which she lives, the dwelling she has occupied since her eyes opened to the light, and which she will continue to inhabit till the door of eternity opens to let her in and she drops this house of flesh. She should give such attention to her physical condition as will insure her good—if not perfect—health and pleasant marital relations.

Good health is the first requisite for a life of usefulness and happiness. This is more particularly true of a young woman about to enter the marriage relation, and it should be her special care to obtain it and have it well established before taking this important step. In early childhood before the serious consequences of ill-health are realized by the girl herself, her mother should seek to enforce such a healthful mode of living as will insure the best possible degree of health and corresponding comfort and happiness.

A sick, nervous or improperly nourished body makes sad havoc in an otherwise happy home. The mind is greatly hampered by the bad condition of the body; it can not perceive so clearly nor reason so efficiently. Many an irritating word, many an exhibition of temper is but the result of an impaired physical system. Let the stomach become disordered, and the once sunny temper and cheerful disposition will give place to the gruff or impatient word, the exasperating scowl and the shambling gait of indifference or indolence.

Treacherous digestive apparatus was probably the cause of the want of harmony in the Carlyle household, and the spirit of wrangling holds sway in many other homes for the same reason.

We come into the world with a certain amount of vitality measured out to us as our inheritance, which, other things being equal, determines the length of our lives. When this is consumed we cease to live. It may be properly consumed or it may be squandered, either by a slow process or suddenly by some unwise act.

Every thought we think, every movement we make, every emotion we indulge in, every stroke of work we do, uses up a certain amount of this vitality. This, however, is a necessary consumption. Every time we violate a law of health we consume a portion of vitality; in so far, we help to break down our constitution. Every cold we take makes us less able to stand exposure, and weakens the parts affected. Every sickness, every overstrained nerve, every overburdened organ, every departure from nature's laws, encroaches upon our vitality, weakens the constitution and finally breaks down the health.

Each organ of the body has a separate work, yet each is designed by a wise Creator to cooperate with all the others for the good of the whole body. Any single act, or any habit that interferes with the normal action of any organ injures not only that organ and restricts its function, but also impedes the work of the body as a whole. Any act or habit that interferes with the complete development of the body or any of its parts will affect the activity of the brain and energy of the mind and will, making them weak and sluggish. Some one has said: "A sound mind in a sound body is sound logic," which statement sounds perfectly reasonable.

Any article of dress that confines the body, that prevents freedom of motion, that compresses the vital organs, is harmful, unhealthful and should never be tolerated by a sensible woman.

**Attire Conducive to Health.** We concern ourselves for the little foot-bound sufferer of China, we pity the flat-headed sons of the red man, we ridicule the pierced features of the South Sea Islanders, and show contempt for every malformation not our own; but are these practices any worse than the one which arrests the growth of the waists of civilized womanhood?

That fashionable strait-jacket, the corset, is responsible for many evils, but not for all of them. Any article of clothing that restricts motion or prevents the healthful action of the vital organs will result in serious injury not only to the possessor, but to her children yet unborn. No young woman who wears tight shoes, tight garters, tight waist-bands, tight corsets, tight and high collars, can have as good circulation of blood, as perfect a nerve action, as healthful and free a respiration or as good a digestion as one whose clothing is comfortably loose. Tight clothing arrests the circulation of the blood, caus-



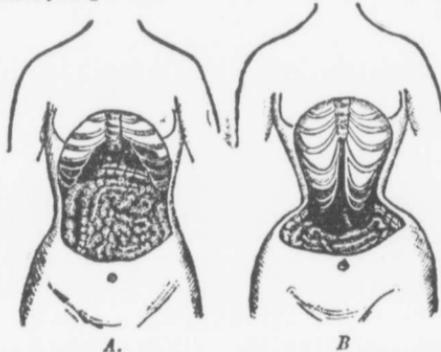
A MUSICAL REHEARSAL.



ENGAGED TO BE MARRIED.

ing headaches, backaches, imperfect vision, cold feet, benumbing sensations of the extremities, and a dozen other ailments and all manner of discomforts. Shoes may be so small and laced so tightly as to cause varicose veins, while perhaps the larger proportion of people who wear shoes, suffer from bunions or corns.

The high, tight collars so universally worn the past few years are responsible for goiters and much of the throat trouble experienced by our fashionable young women. Others suffer from heart difficulty as



**A.**  
The ribs of large curve; the lungs large and roomy; the liver, stomach and bowels in their normal position; all with abundant room.

**B.**  
The ribs bent almost to angles; the lungs contracted; the liver, stomach and intestines forced down into the pelvis, crowding the womb seriously.

*Nature versus Corsets, Illustrated.*

the result of the tight corset. In some instances the heart has been displaced and the lungs so compressed that years have been spent in misery as a consequence, and death came as a welcome relief. The womb also and neighboring organs have been so gorged with blood and their nerves made so sensitive, that the suffering during the menstrual period has been excruciating. But not until this organ yields its perfect fruit is the full extent of these evils recognized.

The body is as much a desirable part of the human being as is the mind. True, it is not ourselves, but it is our home, the house in which we live. Impair our dwelling-place and the life within partakes of

the injury. Keep the dwelling clean and pure, every part equal to its own work, every avenue unobstructed, and the inhabitant will be in better condition because of the healthful house in which he lives. This house was made for use, but a useful house may also be a beautiful one. A perfect organism and health mean beauty. Health, beauty and worth constitute the main attraction between the sexes, and is the very life of social union.

As remarked before, the body is made up of parts; each part contributes a separate economy depending on the whole, and the whole is sustained by the perfect combination of its parts. Let any of the parts be disarranged or made incapable of performing its work and the whole body necessarily is affected. One organ should not be developed at the expense of another. Neither should the mind be developed at the expense of the body. An active mind will retain its activity better in a well-kept body than in an ill-kept one. The mind and body should be in proportionate harmony of development. The old notion that a weak physical organization indicates a spiritual-minded individual, or that stooping shoulders is the sign of a scholar, has gone by. Many of the present day intellectual giants show a muscular arm and a handsome physique. Scholarly athletes, not book-worms, is what the world is looking for now.

While the building up of the character and the development of the mind is going on, the body should be given an equal chance. Such attention should be given it that its vitality should be sustained and nourished by a proper course of diet, exercise and rest, and everything calculated to impair the mental and physical organism should be abandoned.

**Rest and Work the Law of Life.** Work and rest, rest and work, is the law of life instituted by the Creator. They go hand in hand, each dependent on the other. Take no rest, soon you will take no work. Do no work, and shortly you will do no resting. Rest does not necessarily mean sleep or idleness, but often only a change of work or a change of position. A man who works all day at an office desk may rest by hoeing in the garden at evening; a woman standing all forenoon at the ironing-table may rest while she sits to peel the potatoes or prepare the vegetables for dinner.

Rest is obtained by changing work from one set of muscles to that

of another. The mind may rest while the muscles of the body are busy, and while the body rests, the mind may be actively engaged. But do not get the idea that absolute rest of mind and body is sinful. How often have we heard a busy mother say at dusk, "Well, I ought not to sit here with my hands folded when I have so much to do," and she said it as if she really feared she was doing something wicked.

Even our school-girls, bent on improving their minds, carry an instructive book on boat or car, or our shop-girls a piece of needle-work or crocheting, imagining that these are necessarily virtues. There are as useful lessons in the panorama of wood and field and hill as any found on the printed page. There are little dramas of humanity enacted on the cars worth more than embroidery and Battenberg. We need not reproach ourselves because we sit with folded hands to enjoy a beautiful sunset or a quiet moonlit evening. Rest is not waste. Time is not stolen when we stop to enjoy the beauties of nature that the Heavenly Father has spread all about us. Let us be careful that in our rush after the accomplishments we do not trample underfoot things more desirable.

Some one has said that "Americans know how to do everything better than they know how to rest." We need resting times for our own best growth and activity. We need recreation too.

Vegetation needs rest. Winter is its resting-time. God realized rest was needed, so he gave us night. He himself rested when the work of creation was done.

**The Gospel of Rest.** The gospel of rest for young women is not preached half forcefully enough. They are urged forward at a rapid rate in the school-room by both teachers and parents, and when graduated, the ambitious young woman desires to do her duty acceptably on the various committees of Christian Endeavor and Sunday-school. Perhaps she joins a reading circle, or study club, or a musical union for further improvement, or she may be foolish enough to undertake them all in addition to her home duties, or possibly the requirements of a paid employment where she is occupied from seven in the morning till six at night. Is it any wonder she breaks down before middle life? Nervous prostration is becoming too familiar a trouble. In a recent club meeting a member read a paper on the "Value of System in

Work," and gave a model day in which every minute from getting out of bed to getting in again was filled with active effort. When she closed, a woman rose and pointed out that one important occupation of the day had been omitted from the carefully prepared essay. This was "dawdling," the speaker's term for resting. She said that while she indorsed the value of the system, she felt that she must plead for the incorporation in the working day of every woman of at least a half hour's absolute rest—not the rest of a fresh occupation, but the rest of complete and entire relaxation, mental and physical.

**Worry—Strive Against It.** Our young woman should strive against the habit of worry, for with many it is an acquired affliction. We meet few people who do not bear on their faces the lines of care and worry. We even find them upon the faces of the young, where of all places they ought not to be. Even our young women rush through the hours of the day with feverish speed, and bring a hot brain and tumultuous pulse home at night to a restless, unrefreshing sleep.

Worry ages one. It is a waste of vital force. It is a habit that may be conquered by watchfulness, resolution and good, hard common sense. It is too costly a habit to indulge in. It really impedes progress instead of hastening work. A worried woman never does her work so well as if free from feverish hurry. She is apt to forget, to make mistakes, she can not think so clearly, her mind becomes confused, and she finds that she can not depend on her own judgment and decisions. Her many hurried plans are apt to be failures. She finds—if she stops to consider—that usually she has "too many irons in the fire." It were better to be content with fewer irons. A writer says:

"All good in life costs. Virtue goes out of us in everything we do that is worth doing. Every exertion requires some outflow of vital force. But for normal, healthy action, nature provides. There is recuperative energy enough to supply the waste. The foundations are filled as fast as they are drained. The fiber is renewed as fast as it is worn away. Worry, however, is abnormal and unhealthy. It exhausts vitality more rapidly than nature can reinforce it. It is like friction in machinery and grinds away the very fiber of the life. Worry, therefore, both impedes progress and makes work costly and

exhaustive. One neither accomplishes so much nor does it so well, while the outlay of vitality is greater. The ideal theory of life is, therefore, work without worry."

From the pen of Ada C. Sweet we take the following:

"Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad air or an obnoxious person, must be driven out, and the best way to drive either out is by the introduction of the good. You can fill your mind with comforting, calming thoughts, leaving no room for the harassing ones. You can flood out the enemy, just as by pouring a stream of clear water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself. Keep it in reserve, ready for every touch of human feeling, responsive to goodness, honor, cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or somber feeling has the best of you. To say how sad or perplexed you feel when your heart sinks for the moment deepens your inward troubles and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another human being—one, perhaps, already weighed down by cares and anxieties. To so speak is to allow yourself to be overborne by 'things' ruled by the natural course of the world. You can not rule the world, it is true, but you have the power to rule your part of it—that is, yourself. Don't hate and don't worry. This is the advice given by a hale and beneficent old man to those who asked him for the secret of length of days. He might have added, Don't get angry."

**Anger Shortens Life.** Bancroft, the historian, who was vigorous and amiable at the age of ninety, said: "The secret of a long life is in never losing one's temper." We will die soon enough without the assistance of anger.

Some one has said: "A storm of passion will disorder one's nervous system about as soon as a thunderstorm the wires of a telegraphic line. A few such storms will destroy it altogether."

Another writer states it thus:

"Hitherto we have regarded fretfulness, melancholy and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease. No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison and creates some form of disease. Moreover, such people radiate an unwholesome influence, which, like the atmosphere of a malarial region, one can not help inhaling. They also lack hope and energy and are far more likely to succumb to prevailing epidemics than those of a cheerful temperament. A variety of motives, therefore—our personal well-being, regard for the dear ones of our households and loyalty to the divine Master, who forbids our taking anxious thought—should inspire us to cultivate a sunny disposition."

Let love reign in the heart and the demon of anger will find no place. Make all you possibly can, do all you possibly can without worry. Be as beautiful, as wise, as cultured as circumstances will allow, and use these faculties and gifts for the pleasure and happiness of yourself and those about you. We are enjoined by a happy writer to use

**Laughter as the Best Medicine.** "For every good, hearty laugh we indulge in there is a day taken off our age. Why should we take life so seriously? Can not we labor as well or better, accomplish as much and enjoy life as we go along, if we keep on the watch for every possible opportunity for a good, hearty, blood-stirring, pulse-tingling laugh? Let us try it for a year. Let us put away all those wrinkle-producing, skin-withering, blood-drying, heart-narrowing feelings of envy, spite, jealousy and secret hatred—those petty, penny-grasping, soul-contorting, narrow-minded ambitions and desires—and make up our minds to live to enjoy living as long as we do live and to live as

long as we can. Joy is the sunshine of the heart; cheerfulness and honest mirth bring forth the blossoms and unfold the leaves, while their fragrance sweetens all our lives and the lives of others. Let us not worry. Worry drains the system of its vitality and shortens our lives.

"A good hearty laugh is a medicine which druggists do not keep. You can nearly always find it in peaceful, happy Christian homes. True religion does not create long faces."

If a girl is naturally of a nervous disposition she should be careful how she spends her energy. Let it not be wasted in fretting about the things she can not help.

Helen Hunt Jackson wrote thus of the sin of fretting: "There is one sin which, it seems to me, is everywhere and by everybody underestimated and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech—so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which probably every one in the room or in the car or on the street corner, it may be, knew before and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even of the simplest, if one keeps a sharp eye on that side of things." This is certainly true; and it is no less certain that a cheerful disposition may be cultivated in the same way that the voice may be trained in harmony or the mind in various learning.

The *New York World* in a truthfully humorous way tells of

**The Pace that Kills.** "The pace which kills a business woman is the work she does at home.

"Good, hard, faithful attention to business never killed any one, man or woman. Worry and the 'seeing to things' idea—these are the two nails in the business woman's coffin.

"The 'seeing to things' idea is distinctly feminine. No man ever had it. Every woman is born with it.

"Men sit in a street-car and watch the driver of a truck groan and tug and try to get his wheels off the track and not a man will move to help that driver or even sigh in sympathy. Every woman in the car is edging and peering and wishing she dared go out on the platform and 'see to that truck.'

"That's the thing which kills women.

"They try to carry the world on their shoulders, and they do not realize that the world is a great deal better off without their puny strength under it.

"Business women try to do too many kinds of things. They are, most of them, 'Jills of all trades.' When a business man gets up in the morning he takes his bath, goes into the dining-room and eats his breakfast, kisses his family good-by, and goes downtown to work, like a sensible man. The business woman—do you know her? I do.

"I will tell you what the business woman does. She gets up early and goes into the children's room and fusses around for half an hour or so. If you ask her what she is doing she'll say she is 'seeing to things.'

"She hires a servant—and waits upon her.

"She pays a dressmaker—and sits up nights studying fashion books for a new way to have a dress made.

"She buys a hat—and takes it home and tears it all to pieces and makes it over again. She dictates to a typewriter—and then takes the 'copy' and corrects it herself. She works herself ill over something that she can't do and ought not to do, and takes a rueful pleasure in a martyred spell of illness.

"She worries about other people's troubles, she frets over other people's children, she almost takes medicine for other people's headaches, and she puts all her friends into nervous irritation trying to 'see to them.'

"If the business woman is worth one-half her salary, she puts all these things out of her mind at the office."

Most of us find that if we exist, we must work; if we work, we must rest; if we rest, we should seek the best rest, which is found in sleep.

**Sleep is the Great Restorative**, the blest physician to mankind. Troubled brain, wearied nerve, overstrained muscle, all are invigorated by quiet, healthful sleep.

We have seen that all activity is accompanied by destruction of bodily tissue. While we think, play, work or whatever else we do, we are expending force. Every thought of the brain, every utterance of the voice, every motion of the hand, every movement of the body, every emotion of the heart, every passion brought into play is at the expense of bodily tissue.

All work of the body, all activity of the mind and nerves implies waste of the cell-substance of which the body is composed.

This waste matter must be removed and carried out of the system, and, in turn, must be replaced by new cells, which are built up from the animal and vegetable cell-substances which we eat as food. This exchange takes place best when we rest and sleep. No organ of the body can long endure work without rest, or an opportunity for replacing the worn-out cells with new tissue. When we rest, particularly when we rest by sleeping, the vital forces quietly carry off the broken and worn-out tissues, which are replaced by new material. In some persons this process of rebuilding, called assimilation, is carried on more rapidly than in others. The lost energy of some may be restored in five or six hours, while others whose vital forces work slowly and feebly require eight or even nine hours to complete the renewal of expended energy. Napoleon is said to have required but four or five hours' sleep, and these he could take on horseback.

If after sleeping seven or eight hours, a person feels rested and vigorous and as if he would like to begin work at once, he has probably had enough sleep; but if still sleepy, tired and dull, the probability is that not enough time has been taken for the work of restoration. Children and feeble people require more sleep than healthful adults. The length of time to be given to this form of rest varies with age. Infants require at least sixteen hours out of twenty-four; children four or five years old ought to sleep about twelve hours, and from ten to fifteen, about ten hours. After twenty-one the time given to sleep should be about eight hours. In some cases nine hours is better. However, no one person is a guide for another in the matter of sleep. Each must judge for himself. The most beneficial sleep is that taken before midnight; it is said by writers of old to be the "beauty sleep." Many people lie abed long enough, but are unable for some cause to obtain sleep enough to waken refreshed.

Those whose occupations necessitate a somewhat irregular resting time, should endeavor to make up for lost sleep, otherwise Nature will have her revenge on an overtaxed brain. Sometimes loss of sleep disables one from going to sleep readily when he has the opportunity. Many times children and young people are so excited by play or absorbed in their studies that perhaps hours are required to subdue excitement and calm the nerves preparatory to health-giving sleep. A child called from an exciting game to go to bed, leaves his play with reluctance and perhaps with ill-concealed anger; he is not in a fit condition for sleep till in a better frame of mind. An elder sister may act the part of the mother and quiet him by a restful story or a soothing hymn into peaceful slumber.

No one is more benefited than the elder sister herself by the quieting influence of the slumber song. Perhaps she is unable to sleep when she retires because of overanxiety, planning for to-morrow, or thinking over the mistakes of yesterday, or the worries of to-day. Perfect quietude in a restful position is a good preparation for sleep. If from mental overwork she is unable to sleep, the brain should be relieved of the excess of blood.

This may be done by some light form of physical exercise, as to stand erect and rise slowly from the heels, then descend slowly. Continue this exercise for three or four minutes, when relief will follow and sleep is induced. Or a drink of hot milk may be taken, which will increase the activity of the blood vessels of the stomach and relieve those of the brain.

If the muscles be overstrained, the restful position, the soothing lullaby, the pleasant imaginings of the brain, the bright pictures which the fancy paints are all conducive to sleep. Sleep we must have. The cry for rest and sleep is as loud as the cry for food and water, and for some it is as hard to get. Sleep will do much to cure an unpleasant temper, peevishness, sorrow and general unhappiness. It will build up and make strong a weak body, it will restore vigor to an overworked brain, it will cure a headache, strengthen weak eyes and lengthen life.

**Mid-day Nap.** The great philanthropist, Dr. D. K. Pearsons, wants to live to be one hundred years old. Arrived at the four-score mark, this venerable man wishes to compass a century in his life and then

live a while longer, if possible. He thinks the way to accomplish this end is not to search for the fountain of life in Florida, but to take a nap after dinner. This he does regularly, and, because of the habit, he declined to serve upon the reception committee for the Dewey day celebration. Here is the letter which was received at the committee's headquarters explaining Dr. Pearsons' views on the matter:

I am eighty years old and I sleep after dinner. One day in the Dewey celebration might make me sick ten days. If I were younger I would go in for a jolly day. I thank you for the invitation. Yours,  
D. K. PEARSONS.

P. S.—Old men must be kept quiet; I want to live to be one hundred years old.

Young women, and particularly young housekeepers, are helped over a weary day by the mid-day nap. Only a few minutes are required to relax the system. One lady of my acquaintance gets the twelve-o'clock dinner all ready to dish up, then she lies down on the lounge for a five-minute nap while the men wash, and another person dishes up the food and places it on the table. This is her life-preserver, her wrinkle-eraser.

**Sleeping Rooms.** As about one-third of our life is spent in sleep, perhaps it would be well to inquire into the condition of our sleeping apartments.

The first requisite to healthful sleep is a well-ventilated room, and the second a clean bed.

The room should be as large as one can afford. If possible the floor should be of hardwood and bare, with rugs of such size that they may easily be taken outdoors for cleaning and airing. Everything about the room should be washable. Use no heavy, dust-gathering draperies about the bed or windows. Nor should the room be filled with upholstered chairs and couches. If possible have the bedroom for the purpose of rest and sleep alone, instead of using it as a sewing or sitting-room during the day.

**Ventilation.** If there is no direct draft into the chimney, perhaps the best substitute for changing the air is to have the windows so arranged that they may be opened at the top and bottom. If the sleeper is in delicate health, the windows of an adjoining room may be opened instead, so that she may not be so directly affected should a

marked change of atmosphere occur during the night. Do not be afraid of the night air. As there is no provision in the economy of nature whereby we may stop breathing during the night, we shall be obliged to breathe night air. And it seems that a pure quality of that article would be more acceptable to a cleanly person than day air enclosed in a heated room and breathed over four or five times during a single night. The same air should not be breathed twice any more than the same water should be drunk twice. If water and food are a necessity to health, so also are pure air and sunshine.

Harriet Benton, in the *Youth's Companion*, gives directions for airing a bedroom by means of a wind-curtain, which we quote in full:

**Wind-Curtain.** "To get plenty of air into a sleeping-room at night without the cold or damp wind blowing directly upon the bed is necessary alike for comfort and health.

"The familiar device of a board fitted to set tightly into the window frame underneath the raised lower sash answers for extremely cold nights; but it does not give enough air in moderate weather. On the other hand, if a severe wind is blowing upon the opened window, although the temperature may not be very low, the strong current is too trying for most sleepers.

"To those who wish to enjoy the open window at night, and yet to be defended against a direct current of air, the wind-curtain will be valuable.

"About a foot above the window-stool, on both edges of the casings, insert diagonally a pair of two-inch screw hooks. Being on the outside edges of the casings, they do not mar the wood, and are unnoticed during the day. Prepare a light curtain-pole, say an inch in diameter, and insert screw-eyes to correspond with the hooks. This pole may be a regular curtain-pole with brass knobs, or a bamboo pole, or a humble broomstick—painted, however, we will hope.

"Hang upon this pole, either by rings, or by a broad hem through which the pole is thrust, a short curtain of burlap. This coarse cloth is suggested because of its very openness; while breaking the force of the wind, it admits much of it in a gentle way. This may be trimmed tastily with a half-inch hempen rope, or with cat-stitching.

"To prevent the curtain from flapping in the wind, sew to it a pair of small rings, which can be loosely attached to another pair of small

hooks screwed on the under side of the window-stool at its extremities.

"The chief admission of air will not be through the interstices of the coarse burlap, but above and around it, from the three or four-inch space between it and the sash. A shawl or an afghan may be thrown over the pole instead of a regularly hung curtain, and will answer the purpose equally well. In the morning the pole is lifted from its inconspicuous hooks, and stored away in the closet out of sight.

"If it is preferred to have the window opened at the top, the same contrivance may be used—the window-shade being run up out of the way, and thus preserved from flapping or from damage by rain."

If one rise with the headache, or mental dulness, or physical languor, it is fair to assume that she has been breathing foul air that has done service several times, or that there have been impurities in the room from soiled clothing, or that the chamber vessels have not been properly cleansed and aired.

**Single Beds.** More single beds would mean greater health in a large number of cases. A healthy person should not sleep with a diseased one, nor an aged person with a child. They are cases of the blind leading the blind; both may fall in the same ditch. Disease is the result of poison within the body, which nature seeks to throw off by means of the lungs, the pores of the skin, and the discharges from the kidneys and the bowels. If two occupy the same bed, one in health and one diseased, the healthful one will absorb much of the waste and impure matter thrown off by the one diseased, as is often seen in cases of healthful people who sleep with consumptives.

**Care for Bedrooms.** More care should be given to our beds and bedrooms than to any other furniture or room of the house. Badly ventilated sleeping-rooms are hotbeds of disease. They not only engender disease, but feed and keep them alive. In close, pent-up bedrooms the carbonic acid gas, a deadly poison thrown off by the lungs, can not escape, but remains to be breathed over and over again; the perspiration of the body amounting to two or three pounds in twenty-four hours also stays in the room to become fetid and sickening, and it is no wonder that the sleeper rises unrested and goes wearily upon her round of duties. Were it not for the smell of such rooms, many would go unaired.

**Fumigation.** Many seek to remedy the matter by fumigating. Dr. Abernathy, in lecturing to a class of medical students, said: "Fumigations, gentlemen, are of essential importance; they are so abominable a stink that they compel you to open the windows and admit fresh air." To destroy the smell is not to destroy the danger. To remove the danger is to remove the *cause* of danger. When asleep, the body has the least power to resist the evils of an impure atmosphere; therefore, anything that will absorb and retain the exhalations of the body should be discarded from the sleeping-room.

**Clothing Aired.** Of course, our young lady will remove at night every article of clothing which she has worn during the day, and hang it where it may be thoroughly aired if it must be worn the next day.

**Breathing Exercise.** Upon rising in the morning, let our young lady throw open her window, and while yet in her night-dress, slowly inflate her lungs to their full extent, then as slowly expel the air. A five-minute exercise of this kind taken morning and evening will expand the lungs and thus beautify the form; it will also clear the complexion, strengthen the voice and increase the general health of the body.

**The Bath.** The morning bath is also a help to health if not too prolonged. A simple sponge bath, followed by vigorous rubbing, is all that is necessary to health. For cleansing, a more thorough bath is desirable. If in delicate health, the cold bath should be avoided, especially during the menstrual period. Indeed, at such a time it may be positively dangerous. At such times a local warm bath should be substituted, which is both cleansing and soothing. Few girls can stand an absolutely cold bath, and even though our girl may be strong enough, she should not indulge in it, unless she follow the bath with a vigorous rubbing.

**Virtues of Salt-water Baths:** "For a hand bath (a bath given to the body by use of the hands only, or by sponge or cloth) place a handful of salt in a basin as ordinarily filled for washing. Allow the salt to dissolve, or hasten the action by stirring it with the hand. The water should be as cold as you have vitality to withstand. Use no soap. Bathe the entire body. Do not neglect the face and the neck in the free use of the salt water. This bath has an exhilarating influence, tones the entire system, and gives to the skin a healthful

condition that amply repays for the time and trouble involved. If used in the winter it will be an excellent preventive of colds, besides being a substitute for face cosmetics. No chapping, no roughness of the skin and no clogging of the pores will trouble the person who systematically and regularly takes a bath of this sort. Ordinary table salt or rock salt will do, but will not do so well. The sea salt contains medicinal properties not found in the others. Whether one exercises or not, the body should receive a daily hand bath of cold or cool water, especially in the summer, either upon rising or before retiring. . . .

"A bath should never be taken within two hours after a hearty meal. The first effect of immersion in warm or cold water is to seriously derange the digestive process, if this is progressing at the time, and by a physiological effect that naturally follows, to unbalance or derange the whole nervous system. The result of this is extremely dangerous to the bather. There are numerous instances of severe illness, and even of death, caused by bathing while the stomach was full."—*Edward B. Warman.*

**The Complexion.** Mrs. Humphry, in the same periodical, guarantees any girl a good complexion who will wash her face every night and morning, and twice a day besides, according to her directions: "The water must not be quite cold in winter, and soap should be used but once a day. The fingers are better than any sponge or glove or flannel, and they should be used as the masseuse uses hers, pressing them firmly but gently into the skin and passing them two or three times over every inch of the face. More particular pains should be devoted to the corners, where dust is always liable to lodge, around the eyes, nose and mouth. If a wash-cloth is used it should be of the softest and finest, and plenty of water should be applied after the soap so as to wash it all away. The drying process should be equally thorough and effectual, a hurried rub opening the way to all sorts of roughnesses and chappings. Not one girl in twenty knows how to wash her face, and that is the reason why massage flourishes. It thoroughly cleanses."

The face should be washed regularly before going to bed, to remove the dust and possible germs that may have accumulated during the day. Use pure olive oil soap, warm water and a Turkish toweling

wash-cloth. Rub the skin briskly, rinse with soapless water, dry and massage two or three minutes with cold cream that is absolutely pure. Women with sensitive skins should never wash the face just before going out into the sun, as it renders the skin more liable to tan and sunburn.

When going on a journey do not take cologne with which to bathe your face. Never use any preparation containing alcohol, for it will soon give the skin that old, parchment-like appearance. It kills the outer skin and stimulates the inner skin, which makes a bad combination. Neither is it wise to use witch-hazel too frequently, for it coarsens the skin. Benzoin is good, and with the wash of Epsom salts will keep your face clean without hurting it. Never use any but volatile oils. Try a little on a sheet of white paper. If it all evaporates it is fit to use on the face. The animal oils will not evaporate.

When troubled with pimples try rubbing on a little of the flour of sulphur before going to bed. If they are very bad, apply a paste made of the sulphur and oil of sweet almonds and at once look to the cause. Pimples are usually caused by trouble either with the liver, the kidneys or the stomach, and if taken in time a short course of some simple home remedy will be found sufficient. If the person is inclined to be stout, her pimples may usually be cured by reducing her allowance of food one-half and avoiding all that is starchy.

The condition of the skin depends almost entirely upon the care given to the general health. The girl who is up late at night, gives no care to her diet, indulges in various stimulants, bathes but seldom, and exercises less, is certain to have either a dull, muddy-looking skin, or one covered with disagreeable-looking black and red spots. One should avoid many sweets and much pastry, and not allow herself to become a slave either to tea or coffee any more than she would to some vicious drug or strong stimulant. She should also remember that, unless she is in good condition internally, she will be anything but a pleasant object to look upon externally.

Finally, if you want a nice complexion you must take plenty of sleep in a well-ventilated room, stop worrying, bathe frequently and perspire a little every day. No lotion is better than perspiration, but it must not be allowed to dry on the skin.

**The Teeth.** The teeth are to be kept sound and gleaming by wholesome food, well masticated, and by thorough brushing, inside and out, up and down, with a moderately stiff brush, after each meal.

Once a day a tooth powder, authorized by dentists, and not merely a patented preparation, should be used, but not more frequently, as nothing is better than simple warm water, and the mouth should be thoroughly rinsed.

Dyspeptics and other invalids, too, are apt to have unpleasant teeth, but this is usually due to willful neglect of the stomach and enforced neglect of the mouth when weakness has followed indigestion.

All persons, old and young, should have their teeth examined once every six months by a competent dentist. Decay will be present and tartar forming, which nothing but a thorough examination will reveal. Professional service rendered in time means high-class work, less pain and great economy. A tooth filled when decay is slight will not be sensitive, the operation not long and the filling lasting, because the operator has more and better structure to work on. He is enabled to make the walls of the cavity thicker and stronger and with slight danger of exposing the nerve, the dread and fear of all when having teeth filled. Have your teeth attended to in time. Do not procrastinate. Only a few persons have good teeth; ninety-nine persons in a hundred could have good teeth with the proper attention.

**The Eyes.** Few people are aware what an excellent tonic a cold-water bath is for the eyes; not the ordinary sponge bath, with closed lids, but opening the eyes and holding them open for a minute or more in clear cold water. To do this take a teacupful of water, and hold it to the eye, against the face, and open the eye in it. Open and shut two or three times to wash out the eye. Then dry with a soft towel. Never rub your eyes; it is an exceedingly injurious practice, and children should be warned against it. If your eyes are weak, put a pinch of salt in the water.

On arising in the morning the eyes should be bathed gently in cold water. While using them closely they should be rested at intervals of an hour or two, for the strain of constant reading or sewing is like that of extending the arms at a certain height immovable. Imagine, then, the taxing of the eyes, which can not complain save after years of irreparable neglect. When dust settles in the eyes warm water will

soothe them of any inflammation; rose-water is extremely refreshing, but it should be bought in small quantities, as it keeps but a short time. Five cents' worth will give a daily eye bath for several weeks. Tea leaves and alum water were the eye tonics which our grandfathers used; but in these modern days of absolutely hygienic and antiseptic simplicity, water, especially in a distilled form, is considered powerful enough.

**Care of the Hands.** There are few minor things more unpleasant, either for the sufferer or for the casual observer, than ill-kept, red and roughened hands. Skin that easily chaps requires oil; and so do nails that split and crack. The best sort of soap for such skin is that which contains the most oil; the best sort of treatment for such nails is to rub them well with a cold cream mixture after washing them at night. Very hot water is bad for the skin, and so is cold water when used constantly when washing the hands. It is also a poor policy to surprise your hands by putting them from hot water into cold water, or from cold water into the hot element. A little powdered borax added to the water will soften it and have a beneficial effect. Indian meal is a simple but good addition to the toilet table, and should be used as a preventive and as a cure for chapped hands. Use a fine soap and tepid water in washing the hands, and before rinsing off the soap rub the hands well with the meal, rinse them with tepid water, using a little meal each time except the last. Dry the skin thoroughly and then rinse it again in a little water containing a teaspoonful of pure glycerine. The word pure is important in that connection, since impure glycerine is anything but healing. Pure glycerine rubbed on the hands is perfectly lacking in odor. Glycerine, by the way, should never be applied to the skin undiluted. It has a strong affinity for water, and will absorb all moisture from the surface which it touches unless it has first been mixed with an equal bulk of water. Rose-water, lemon juice and glycerine make a first-rate combination for softening and preserving the skin.

It has recently been claimed that cases of infection that could be accounted for in no other way have been explained by the fingers as a vehicle. In handling money, especially of paper, door knobs, banisters, car straps and a hundred things that every one must frequently touch, there are chances innumerable of picking up germs of

typhoid, scarlatina, diphtheria, smallpox, etc. Yet some persons actually put such things, if not too large, in their mouths. Before eating, or touching that which is to be eaten, the hand should be immediately and scrupulously washed. We hear much about general cleanliness as 'next to godliness.' It may be added that here in particular it is also ahead of health and safety. The Jews made no mistake in that 'except they washed they ate not.' It is a sanitary ordinance as well as an ordinance of decency.

**Care of the Hair.** The care of a girl's hair during her childhood has much to do with its later beauty.

The following general rules for the care of the hair should be religiously followed by all who value a healthy scalp and luxuriant tresses:

1. Brush the hair from four to five minutes, night and morning, with a moderately hard brush, taking care, however, not to irritate the scalp. The brush should be washed at least once a week. This is one of the best means of keeping the skin of the head perfectly clean.

2. Wash the head once a month in water softened with a few drops of ammonia, and use the yolk of an egg, well beaten up, with a little warm water, instead of soap.

When the hair shows a tendency to fall out, the very best thing to stop its coming out and promote its growth is the abundant use of genuine olive oil. Saturate the hair thoroughly, and keep it saturated for a week, until the dry scalp has absorbed all it will, then wash with pure soap and water. If this operation is repeated every two or three months, the effect is said to be marvelous.

**Personal Appearance.** It is no uncommon thing for a pretty, stylish girl to lose interest in her personal appearance after marriage. Often she is blamed, the while she should be pitied; censured when she should be encouraged to a better state of things. Before she became mistress of a home of her own she did not lack for time to perform these little personal offices that go such a long way toward forming the charming, well-dressed women that are attractive to all with whom they come in contact.

She has no intention of neglecting her toilet, but little by little her duties increase as time goes on, encroaching upon the time she has hitherto devoted to herself, until before she is aware a hasty

brushing of the hair is the only office allowed beyond donning the day's raiment. The heavy, ceaseless round of work monopolizes every moment of the day, and when the hour for retirement comes she sinks wearily into bed without having given her body the care and attention that even her self-respect demands. A day or two of this neglect may have no perceptible effect upon her personal appearance or character, but as constant dropping of water wears away the hardest stone, so prolonged daily neglect of self roughens and vulgarizes the character.

It seems to me that the whole matter hinges more upon the personal inclination than upon the surroundings. True, when we are obliged to work to the limit of our strength from early morning until bedtime we feel too tired to care much for personal appearance, but could we but once view our counterpart in another woman we would register a solemn vow to neglect work rather than ourselves.

The finest compliment we ever heard paid to a woman was by her husband; he said in speaking of her: 'We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table.'

How many breakfast tables are presided over by women who make no effort to be dainty! The claim that household duties keep women from looking well in the morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen, a big apron will thoroughly protect her dress, and then, too, cooking, unless one makes it so, is never dirty work. That woman commits an error who looks uncared-for and badly dressed in the morning. The other woman who wears any old thing to the breakfast table is also making a mistake, for that is the time when the men of the household ought to see a woman at her best and not specially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.

We want all our girls to be veritable morning-glories when they are transplanted to the new home where they are to please and bless by the odor of their presence.

**Habits and Occupation.** A young woman's habits of life have much to do with her health. Regular and punctual sleeping hours, with hygienic habits of eating and drinking, healthful exercise and

occupation, with few social dissipations would give a young woman a good start on the road to permanent health.

But too often ambition to excel in study, to shine in society, to overstep some one of stronger physique in achievements, has been the means of undermining the constitution of many a bright girl, and she has thus become unfit, physically, to assume the duties of wifehood and motherhood.

Let us look for a moment into her history. From the age of six to eighteen years she has been a devotee of the school-room. She, with fifty or seventy-five other little martyrs, has been cooped up five hours a day for five days in the week in a room giving breathing space for only one-fifth of the number of occupants.

Vitiated air has been her portion, worry and ambition for high marks have constantly attended her, excitement too often has been the food upon which she lived. She carries home in the evening an armful of books half as heavy as her own frail body, and lunches on pie and cake during the noon hour. Often she forgets her breakfast entirely in her haste to avoid a tardy mark.

As to exercise, she has none, excepting the walk to and from school. It may be that some time during her school course she has been fortunate enough to be under a more progressive teacher than usual who has given her a few minutes' practice in calisthenics.

The girl herself is not to blame for this. Too often she has been goaded on by an aspiring mother who can not bear to see her child excelled by some neighbor's child, or by an anxious father who wants to rush her through school so that she may the sooner be able to earn something.

The girl is in too continual a state of worry with her school, her music and her drawing to take any actual open-air exercise or play, or to enjoy them if she does. When she does up her hair and dons long dresses, she is told that it is unladylike to indulge in outdoor games, that she will fray her dress-skirts, spoil her complexion, and a dozen other devices are invented to keep her indoors in conventional dress.

Then comes the social party with its fashionable dress or undress, its rich food and late hours, in crowded and overheated rooms. The excitement of the card table and the dance only enhance the evil;

they are recreations only in name. Recreate is to make over, to renew. In reality, many times they are agents of destruction. Our girls should have rest; they should have recreations which do rest, not weary them.

**Physical Culture.** Herbert Spencer says: "We do not yet realize the truth that in this life of ours, the physical underlies the mental. The mental should not be developed at the expense of the physical. The ancient and modern conception must be combined. Perhaps nothing will so much hasten the time when body and mind will both be adequately cared for as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality."

Physical culture develops, harmonizes and gives strength to the muscles of the body, and places them under the control of the mind. Physical exercise is nature's method of restoring health and giving strength to the body. Exercise maintains the health and strength of the body by regulating and stimulating the circulation of the blood. It is the purpose of physical culture not only to maintain health, but to give endurance of powers and symmetry of form. Physical exercise increases the breathing powers, co-ordinates the heart power to the blood-taking capacity of the lungs, makes the muscular action more vigorous and enduring, increases the action of the eliminating organs and lessens the fat.

We often hear the expression, be natural. One of the hardest things in the world to do is to be natural. We are creatures of habit, and what becomes habitual seems natural. We must discriminate between the natural and the habitual.

Running about at random in the open air is excellent so far as health is concerned, but it does not correct defects nor give symmetry of form. By regular and correct exercises, the over-developed parts may be diminished, and the weakness and stunted growth of other parts remedied. Well-directed exercises distribute the movements equally and thus aid respiration. Deep breathing overcomes the sunken chest, protruding chin, drooping shoulders, lack of interest and lack of purpose.

Good position in sitting causes the muscles of the back to grow strong and so holds the body comfortably erect. The room should be

well ventilated during physical training, particularly when taking breathing exercises.

**Standing Erect.** "There are many things in the lives of women which tend to develop a carriage of the body anything but upright. Girls who tend the baby become one-sided because they carry the little one on one arm more than the other. They might be taught the better way by their parents or teachers. There are multitudes of little girls in all large cities whose chief business is to tend the baby while their mothers work. Deformity is common among them. If a girl has any pride in being upright in body as well as in morals, she can, even if she has an occupation which tends to make her crooked, do much herself to prevent it. In the first place carefully cultivate the sense which tells her when she is standing straight and when she is not. By paying attention to this muscular sense it becomes in time very acute. By neglecting it the sense becomes dull—is paralyzed. Cultivate it daily or several times a day by assuming the upright attitude."

But you ask, how am I to know how to stand correctly? Dr. Mosher gives this rule: "Stand with your heels behind your belt line, draw your chin back to the neck with your head level, in this position relax your muscles; or place one foot half its length behind its fellow, and without changing the position of the upper part of the body, slide the other foot back until the heels are in line. When the body is to rest upon the feet, place one foot with the heel behind the belt line and the other a little in advance; make the knee of the posterior leg firm and rest the weight of the body upon it, relaxing the muscles of the other leg. Transfer the weight from one leg to the other without changing the position of the pelvis."

"Stand before the glass and see when you are straight, or get a friend to tell you, and then put yourself in this attitude whenever you stand or walk, or sit at any labor in which you are engaged. If you have only to walk across the room, do it in an upright attitude. If you have only to stand and converse with a friend in the street, on the road, at a party, get yourself so accustomed to the upright attitude that you will feel uncomfortable in any other. In time an upright habit will be established, and constant attention to it will not be required. All twisting or drooping of the body should be avoided.

See how tall you can be. A woman can not stand correctly and look slovenly. And yet how few women do stand properly!

"A woman may have a face as perfect in its classic outlines as that of a Greek goddess; her figure may be well proportioned, and yet she may appear unattractive because she does not carry herself well. Beauty of feature and form weighed in the balance against grace and carriage is always found wanting. An awkward posture is the chief fault in the beauty of American women who have passed thirty. One must note with regret the settled figures and protruding abdomens, for it is the tendency of the body to fall back heavily to the heels unless there is some exercise to offset the action. The springy step soon becomes a thing of the past, and walking, instead of being a rhythmic falling forward, becomes a jerky up-and-down movement. The abdomen from that time begins to protrude unpleasantly and grace is lost."

"Now watch her," said a tourist friend, pointing to a peasant-woman who had lifted a heavy basket up to her head and was walking off with free, sure step. "See how steadily she carries it and how well her head is poised. If that were one of our countrywomen she would try to carry that basket on her arm, where it would be in her own way and in that of every one who passed. She would shift it from side to side, bending awkwardly under its weight, and reach her destination tired out. But that woman has learned how to carry a load—and what a fine, erect carriage she has! It's a pity our girls can not have a little training along that line."

"Before retiring go through these exercises if you would be graceful: Take correct standing position, heels together, toes well apart. Without moving feet or bending body, turn at the waist, with head firm, to right and then to left, repeating six or eight times. Same position. Turn body at the waist to the right, at the same time turning head to the left. Repeat several times; then reverse. This exercise gives flexibility to the waist muscles and reduces fat in that part of the body.

"The four following simple exercises will greatly help to develop and preserve physical symmetry:

"First, stand erect, with hands outstretched on a level with the shoulders, and slowly raise yourself on your toes as far as possible.

Retain this position for an instant and then sink back upon the entire foot. Do this twenty times a day at first, and increase each day to a reasonable limit.

"Second, place the hands on the hips, and, resting all the weight of the body on the right foot, slowly raise the left leg and extend it in front of the body. Then bend at the knee, pointing the toe downward and bringing the foot up. Repeat this ten times at first. Then stand on the left foot and repeat the exercise in reverse.

"Third, stand erect, and lean over at the hips without bending the knees and try to touch the floor with the fingers. Day by day you will come nearer and nearer the floor. This exercise will make the body supple and strengthen the back, and will encourage grace.

"Fourth, extend the right arm, and, placing the left on the hip, bend to the right side as far as possible, and then reverse the exercise, which should be repeated ten times at first, and, like all others, increased from day to day as much as circumstances will permit. This is an excellent general gymnastic. No woman should indulge in any exercise to such an extent that even the slightest strain is possible. Fifteen minutes a day spent in exercise at home should result in muscular development and greatly help to retain health.

"To remain young a woman must keep her joints limber. If neglected, they become painful and stiff. Women sit by a fire and shiver with a cold, when, if they encouraged gymnastics, the blood would circulate vigorously through the body and the cold would disappear.

**The Way to Sit.** "When our grandmothers were girls, and straight-backed chairs instead of cushioned divans were the usual resting-places, the young women held themselves with a straightness that was almost stiffness. Then when they grew old they still held themselves like duchesses. For it is the way one sits rather than the exercise one takes that determines the erectness of the figure. A prominent physician says that the proper sitting position requires that the spine shall be kept straight and that the support needed for the upper part shall be felt in the right place.

"Therefore, it is necessary to sit as far back in the chair as possible, so that the lower end of the spine shall be braced against the back of the seat. If this back is straight, the shoulders will also rest against

it; but even if the shoulders have no point of support, it will be found that they do not need it when the base of the spine is supported properly. This position makes no strain upon the ligaments of the spine. Every organ of the body is properly fixed by this attitude. The feet should rest squarely upon the floor; the hands should rest lightly in the lap, and thus perfect equilibrium and rest are secured. The arms should never be crossed, for that position causes a strain upon the spine, places a weight upon the stomach and diaphragm, and thus increases the labor of digestion and respiration.

**The Virtues of Walking.** "To the American girl who wishes to keep the beauty she has, or to acquire the beauty she has not, Dr. George F. Shradly gives a prescription in one word—'walk!'"

"Sickness is destructive of good looks. To be a chronic dyspeptic, always on the edge of nervous collapse, and be a charming personality at the same time, is a task beyond the power of man or woman.

"Of all the forms of exercise, walking is, no doubt, the least popular. One reason for this is that the trolley-car now goes everywhere, not only through the city streets, but through the country fields, tempting us at every step of our walk, if we start on one, to get aboard and make quick time.

"Then, again, walking is so easy and so cheap. It does not have to be learned and it costs nothing. Bicycling, golfing, horseback riding and boating all call for a course of instruction, special clothing and equipments, and are all more or less expensive.

"And it is the thing that is most difficult and costs most money that men and women are prone to prefer. Hence the proverb: 'Things that cost nothing are worth nothing.'

"There are few things more conducive to health than quick walking. It expands the chest, strengthens the muscles, especially those of the lower extremities, promotes digestion, clears the complexion and exhilarates the spirits.

"No exercise can be more healthful for the average girl than the various household occupations and light gardening. In housework one brings into action nearly all the muscles of the body, and if the clothing be properly worn, there is not a part which may not be strengthened."

In her article on "The Lady Who Does Her Own Work," Mrs.

Harriet Beecher Stowe dwells on the value of housework in giving the most healthful form of exercise.

"Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grandmothers knew of?" and then adds: "I will venture to say that our grandmothers in a week went over every movement that any gymnast has invented, and went over them to some productive purpose, too."

Here is a hint that women with thin arms would do well to take. Clara Louise Kellogg, the singer, when a young girl, was much annoyed by the attenuated appearance of her arms when she began to don evening dress at her crowded concerts. Some one recommended a brisk use of the broom, which advice she followed, and soon had a round, plump member as the reward of her labor. If a thin, listless girl, with a dull eye and stare, can by any means be persuaded to try the "broom cure," she will be astonished to find what a beautifier it really is.

In gardening, besides the advantage of being in the open air, there is the pleasure of contact with growing nature, and the satisfaction of seeing the result of carefully devised plans in growth of plants and flowers, all of which act as an antidote to depression and fatigue.

**Recreation.** Work of any kind is a mere routine process, of which we become tired unless we change the surroundings or vary the circumstances. To obtain the greatest amount of benefit from active work it should be combined with pleasure. We need some kind of diversion, some recreation as an antidote for irksome toil. "All work and no play makes Jack a dull boy," is true to a letter. Athletic sports and outdoor games are not only necessary to health, but are conducive to good morals and happiness. Amusements of the proper kind have a beneficial influence on mind and body. They are helpful stimulants, genuine tonics.

Swimming is a pleasing and important exercise. It is a charming accomplishment for a young woman. It combines all the advantages to be derived from bathing with the active movement of nearly every part of the body. It is not only a means to physical culture and a recreation, but may be necessary for self-preservation.

**Rowing.** Rowing may be ranked among the most active forms of exercise, and is one of the most pleasurable as well. To the robust and those in perfect health, this exercise, when not carried too far, is admirably calculated to impart strength to the arms and breadth and development to the chest. If indulged in to the neglect of other forms of exercise, it may produce a partial and ungraceful expansion of the body.

**Riding on Horseback.** Riding on horseback is a fine and graceful recreation for a young woman and for many reasons should be more generally practiced.

**Cycling.** The hygienic value of the *sensible* use of the bicycle can not be overestimated. As a means for acquiring strength and vigor, improving the circulation and developing the respiratory organs, cycling is unexcelled. But this form of recreation is too often abused. Fast riding among those not accustomed to physical exertion, and leaning over the handle-bars in a stooped position, are to be condemned. The fascination of this recreation often tempts one to overdo, to ride too long and too fast for one's strength.

The dress of a young woman should be loose, and so made as to give perfect freedom of movement, and not long enough to come in contact with the dangerous part of the machine. Should she suffer from disease of the sexual organs, she should consult a physician before taking this form of exercise.

**Skating.** Skating is another outdoor recreation which exercises a large number of muscles, strengthens the ankles, aids digestion and circulation, and tones up the nervous system. Like cycling, there is a temptation to overdo because of the fascination of the sport. By beginning gradually, and being careful not to cool off too suddenly after the exercise, a girl may be greatly benefited by this form of recreation, provided that she be suitably dressed.

**Other Recreations.** Archery, tennis, croquet, basket-ball, golf, jumping the rope, tossing the grace-hoop, all have advantages to recommend them, the greatest of which is that they get one out in the open air.

**Purpose of Recreation.** The worth of a recreation is its ability to enable the fatigued and overtaxed parts of the body to rest. Any form of recreation that will accomplish this and make one forget herself,

her burdens and anxieties without leaving a sting of regret, will have accomplished its purpose.

**Singing.** From the medical standpoint, singing is a most important exercise, on account of its influence on the emotions, on the respiratory movements, and on the development of the lungs. Nothing better shows the beneficial effect of singing in developing the chest and warding off lung diseases than the great pulmonary development and freedom from pulmonary disease among professional singers. Their general health, moreover, is exceptionally good, and this is probably in a large measure attributable to the mere exercise of their calling. "Such therapeutic importance do I attach to singing," says a great doctor, "that I recommend it whenever opportunity affords. It is especially useful in defective chest-development and in chronic heart disease. It is scarcely necessary to say that the singer should be so clad as to allow absolute freedom of the chest movements; there should be no constriction of the neck or waist, the collar should be low and ample, and the stays, if worn, ample and loose."

**Dancing.** Dancing in itself is a graceful amusement, and under proper conditions may be very beneficial. But combined with overheated rooms, untimely eating and drinking, overwrought nerves, excited passions and late hours, it becomes a questionable recreation, if not an absolute evil. If the exercise were taken in the open air, without the close contact of the sexes, the immodest dress and the late hours, more could be said in its favor. But when a large number of prostitute women trace their fall to the passions excited in the dance, then it is time to find some form of amusement and recreation which will renew and not destroy.

A noted archbishop, of New York, says that the confessional of his church has revealed the fact that a large per cent. of the women who fall, take their first downward step in dancing parties.

Young men of principle have left an immodestly dressed partner, so inflamed with passion that they dared not trust themselves longer in the presence of her whom their arms have encircled in the whirl of the round dance. Others, less conscientious, have gone from the one protected by friends of wealth and influence, to seduce some innocent child of poverty or toil.

Evangelist Barrow, of Nebraska, says: "I have noticed that people

lose interest in Christianity when they become interested in dancing. Take from dancing all that belongs to Satan's kingdom—the tendency to lust and libertinism—and there is nothing left to make a dance of; eliminate its patent, glaring tendency toward an unholy and unlawful association of the sexes, and there will be an end of dancing."

Were men to dance with those of their own sex and women among themselves, the exercise might be beneficial, provided it were taken in moderation, in a well-ventilated room and at a seasonable hour.

**Cards.** Should a young woman play cards or other games of chance? is a question that at some time in life she will probably have to answer. As an amusement there is but little to say in its favor. Simple in the beginning, there is yet danger ahead. Where one may have the strength to resist the fascination which leads to gambling, two will be led astray. Like Paul, she should be able to say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Whatever amusement soothes the nerves, rests the weary brain and tired body, without leaving a sting to poison self or another, is a proper recreation. Whatever recreation is beneficial for a boy is likewise helpful for a girl, provided she does not go beyond her strength. Those exercises which are taken in the open air are the ones which should receive the most attention, as girls and women are more inclined to remain indoors than are the opposite sex. Those inclined to lung difficulties should spend as much time outdoors as possible. Such exercises as musical directors give in the special culture of the voice, not only increase its strength, but, combined with the breathing exercise, are excellent practice to expand the lung capacity.

**Dress.** But one of the notable hindrances to this form of exercise is the dress of civilized womanhood. Women are handicapped by tight clothing around the chest, a multiplicity of tight bands about the waist, and long, heavy skirts weighing down the abdomen. Notice for a moment how the waist is swathed by bands. First, there is the chemise, or under-vest; after that the drawer band of two thicknesses; then two skirt bands, each of two thicknesses of cloth. Following this in many cases is a corset of two thicknesses of twilled cloth, then a corset cover, after which comes the dress-skirt band, which counts two more thicknesses of cloth. Add to these a lined dress-waist and

an outside ornamental belt, and you have the result, *fifteen* thicknesses of cloth around the waist-line. Is it any wonder that women have the backache and complain of shortness of breath? All these bands about the waist are more or less tight. Above and below are found the most delicate and complicated organs, which, if obstructed in their work, are the source of most of the ailments of womankind.

The health of women demands a more sensible style of dress, and we are on the outer edge of such a reformation. We have discarded the close-fitting, boned basque for the loose shirt-waist, but Fashion would deprive us of the short skirt if she could.

**The Corset.** Shortness of breath is only another name for tight-lacing. The chest is so compressed by the corset that the free action of the diaphragm is interrupted. Not only does this occur, but the circulation of the blood is so impeded that the extremities are often cold to numbness, the head aches, the eyes blur, the brain wearies and the whole system is deranged. Below the waist-line the bowels press upon the womb, the womb upon the bladder, and a whole train of evils ensue. The falling of the womb, so painful and trying, the inflammation of the bladder and kidneys, are traced directly to the habit of tight-lacing. Liver troubles are also engendered by the evil habit. And what is it all for? It is not an enviable possession, a small waist. In reality it is a malformation, a defect\*. A large form with a small waist is out of proportion, therefore out of harmony with its surroundings, and can not be beautiful. A large house with little windows, or a low-ceiled room with a wide-bordered, large-figured wall paper, strikes the eye unpleasantly in the same way.

**Long Skirts.** That long skirts are a serious menace to health has apparently been proved by Dr. Casagrandi, a distinguished scientist of Rome. At a congress which was held in the Eternal City he told his colleagues that he had made some simple experiments which had convinced him that the fashion of wearing trailing skirts ought at once to be abandoned.

He had employed a number of women, wearing long skirts, to walk for one hour through the streets of the city, and, after their promenade was over, he had taken their skirts and had submitted them to a careful examination. As a result, he had found on each skirt large

\*See page 107.

colonies of noxious germs, including those of influenza, consumption, typhoid fever and tetanus. The bacilli of minor diseases were also well represented on each skirt.

Dr. Casagrandi maintained that, in view of these facts, women, and especially mothers, ought at once to stop wearing long skirts. The other members of the congress unhesitatingly expressed the same opinion and passed a resolution to the same effect. A French writer, commenting on these experiments, says that the sooner this time comes the better pleased will be all those who have made a study of hygiene and who know how dangerous to public health the long skirt is.

The long skirt also interferes with the free movement of the limbs. Nervous force is wasted in the effort to walk, and weak and sickly women are discouraged from attempting to exercise in this way, and so lose what little muscular strength they have.

**Dressing Warmly.** Dr. Harriet M. Austin says: "One of the great physiological sins of women is that they cover the extremities of the body so poorly that the circulation has to be maintained at an immense waste of life. If the body is well clad over the whole surface, the limbs being as warmly dressed as the other parts, the external circulation is kept up with comparative ease, the blood passing through the capillary vessels readily; but when any part of the surface is inadequately covered, the blood has to be forced along at a disadvantage, and there is an unnecessary strain upon the vital energies. Neither men nor women, as a general thing, have any conception of the ill-health which accrues to women from the lack of sufficient clothing. Thousands of women go through life without ever being comfortably warm in winter."

**Shoes.** Strong leather shoes, with broad, low heels and thick soles, are sometimes worn by sensible women who desire health more than to be known as fashionable. High heels do not make a foot look beautiful, and actually mar an otherwise good figure. The high heels throw the body forward, and thus disturb the equilibrium of all the organs.

**Distribution of Clothing.** Mrs. E. R. Shepherd says: "The clothing should be equally distributed over the body. This point is of infinite importance. . . . Those parts of the body which nature provides with fat and muscle need less extra covering than those in which

the bones and nerves lie near the surface. The ankles and wrists, then, ought to be protected more than the top of the head and small of the back. The head needs rather to be kept cool."

The spine should be kept well protected; it ought never to be chilled.

Bundling the neck with furs makes it so tender and sensitive that when uncovered, there is danger from taking cold. Fur caps are a fruitful source of throat and bronchial difficulties, and the sooner they go out of fashion the better.

**Suspenders.** Skirts and stockings should be suspended from the shoulders instead of the hips. These supporters are kept in an ordinary dry-goods store and may be had for a small sum of money. Having once supported the skirts in this way, you will not again wear them dragging upon your hips.

**Foods.** As we have seen, the body is constantly undergoing changes. The waste matter is continually removed to make place for new building material. This building supply is made from the food which we eat, and is necessary to replace the worn-out matter. That condition of the body in which there is a perfect balance between waste and supply constitutes health. Food is that which, taken into the stomach, can be digested and used to rebuild the tissues of the body, or which will produce heat and energy in the body without injury to it. In order that food may be in proper condition for use, it must undergo a preparation called digestion.

After it has been properly prepared, each different substance must be taken and fitted to its special place in the system; this is called assimilation. When the food is taken to the place assigned to it by the process of assimilation, it becomes a part of the body and maintains the symmetry and usefulness of that part to which it is fitted; this is known as nutrition.

**Food Elements.** The food elements which nourish the tissues of the body are made up of four kinds of matter: carbon, oxygen, hydrogen and nitrogen.

The respiratory food elements contain carbon, oxygen and hydrogen, but no nitrogen, and are used as fuel and burned by a slow process of combustion to keep up the temperature of the body. Not everything that is eaten or burned in the organism is food or fuel for

the body. When the stomach is in a healthy condition, it will digest real food and pass it into the circulation, where it will be used to build up the tissues or to supply heat to the body. If it is not real food, the vital forces will seek to expel it from the system. This means extra work for the vital forces and causes disorder and disease. If one overeats and more food is taken into the stomach than can be used, the surplus will clog action unless removed.

So that we see that foods, their digestion and assimilation, the quantity and quality are subjects of vital importance to mankind. As to eating, the what, how, when, where and why may be equally valuable.

**What?** The nutritive principles, as albumen, fibrin, gluten and casein, are contained in such food materials as wheat, oatmeal, peas, beans, beef, etc. These principles or elements are formed by the growth of plants. We get the same elements in flesh food, second-hand, but in a more compact form.

There are articles taken into the stomach which satisfy the sense of hunger without having those properties which nourish the body. These are not foods properly speaking, though we think of them as such. They are simply stimulants, or possibly worse, irritants or nerve-poisons.

That which would be proper food for infants and young children would not be suitable for a muscular outdoor laborer. Also a diet which would be suitable for a young woman would not supply the needs of a woman nourishing a child. Therefore, it is necessary to make a selection of foods suited to age, sex, condition, occupation and habits of life.

**How?** Eat slowly. Plenty of time should be taken to thoroughly chew the food and mix it with the saliva so that the stomach may the more readily do its part of the work.

The opinion that hurry in eating is a prolific cause of dyspepsia is founded on common observation. The ills resulting from bolting food have been attributed to the lack of thorough mastication and to the incomplete action of the saliva upon the food. Two-thirds of the food which we eat is starch, and starch can not be utilized in the system as food until it has been converted into sugar, and this change is principally effected by the saliva. But there is a third reason why

rapidity of eating interferes with digestion. The presence of the salivary secretion in the stomach acts as a stimulus to the secretion of the gastric juice. Irrespective of the mechanical function of the teeth, food which goes into the stomach incompletely mingled with saliva passes slowly and imperfectly through the process of stomach digestion. Therefore, as a sanitary maxim of no mean value, teach the children to eat slowly and in giving this instruction, by example, the teacher, as well as the pupil, may receive benefit.

**When?** Food will be more agreeable and the process of digestion hastened when the mind is free and the body at rest.

There should be regularity in eating. The stomach must have intervals of rest or its energies will become exhausted, its functions impaired and dyspepsia result. The stomach can no more work continually without injury to itself and the whole system than can the brain or the body. Many people, especially children and young girls, are munching at something during most of their waking hours, and then complain that they have no appetite at meal time and that they do not sleep well.

**Where?** Our meals should be eaten in bright, cheery rooms under the most pleasant conditions.

Many families seem to think that any place is good enough to eat in, forgetting that surroundings have much to do with the appetite.

**Why?** Why do we eat? Is it simply to gratify pleasure? We have shown that with every thought, motion and act the bodily tissues are worn out, that these tissues must be replaced, that they are replaced by the assimilation of nutritious food, hence if food is to do us any good we must eat it.

**Just Enough.** The building up of the body depends not on the amount eaten, but on the quantity digested and assimilated. We are in danger of eating more than we need rather than not enough. One of Benjamin Franklin's rules was to rise from the table before hunger was quite satisfied; this requires some strength of character to do. The variety of food on our tables often tempts us to overeat and thus deranges digestion. While we need a variety of food, we do not need a large variety at one meal. The change should be made in the different meals.

**Kinds of Food.** Foods should be plain and simple and not too highly seasoned. Rich pastries, cakes, pickles, puddings and sweetmeats should be avoided if only what is necessary for perfect nutrition and health is desired.

**Tea and Coffee.** Tea and coffee should also be banished from the list, and all alcoholic beverages should be scrupulously avoided. The first are nerve irritants and the latter poisonous to the system.

**Water.** Water is the natural drink of man and animals. Nothing in the way of drink can be a perfect substitute. However, even this should not be taken at meal time, as it prevents the use of the saliva, dilutes the gastric juice, lowers the temperature of the stomach, and thus weakens digestion.

**Animal Foods.** The principal animal foods are beef, mutton, pork, fish and fowl. Beef and mutton are richest in muscle-producing material.

Fish and fowl are easily digested and contain the valuable elements of food.

**Vegetable Foods.** Wheat is rich in the four food elements, and when the flour is unbolted is the most complete article for the supply of the bodily tissues. Barley stands next, but is not so pleasant to the taste. The fine white bread, the pride of so many housewives, abounding in starch and lacking in gluten, is largely the cause of constipation. The gluten lies next to the bran and contains the nitrates and phosphates which feed the muscles, brain and nerves. If the whole grain were used, beside getting the most valuable part, the bran would furnish the residuum for fecal matter, and a perfect food would be found in the bread from the whole wheat grain. As it is, our pigs and chickens fare better than we ourselves.

People who labor mentally require more phosphorus than those engaged in manual labor. This is also found in the whole wheat and in fish and eggs.

**Fruits and Vegetables.** Fruits and vegetables are valuable articles of food, as the acids they contain are largely composed of oxygen, and when combined with the carbon of other food greatly assist digestion. They also supply water and increase the residual matter of the excrement.

**Milk.** Milk is easily digested and very nutritious on account of the variety of food elements it contains.

**Food Hints.** One writer gives the following summary: "Fruits and cereals are best suited for the morning and evening meals. Fruit should be eaten at the beginning rather than at the end of a meal.

Most vegetables are better when eaten at the midday meal.

Cereals and fruits are better than meat and fat for warm weather, and meats and fat are better suited for cold than warm weather.

Potatoes and some other foods when baked will digest in much less time than when boiled or fried.

All grains and vegetables should be thoroughly cooked, especially green fruits and green vegetables.

Tomatoes do well with almost everything except fruit.

The time for digestion depends much upon how food is cooked.

Nuts and crackers, ground together (in a coffee mill) make a good food combination and may be eaten with milk.

Many of the highest authorities on dietetics and hygiene claim that all condiments, salts, spices, vinegar, etc., are not nutritious and retard digestion, being mostly irritants and stimulants.

Jules Verne is enjoying robust health at the age of seventy in his quiet home at Amiens, where he lives on herbs and eggs, a diet to which he attributes his vitality. He has written a book for every year of his life, with six volumes to spare, and is still at work."

**Meat Not a Necessary Food.** Mrs. S. T. Rorer writes on "Do We Eat Too Much Meat?" in the *Ladies' Home Journal*, answering her own query affirmatively. "Meat," she asserts, "is not at all necessary to a perfect existence. Most people, however, look upon it as though it formed the only food upon which they could work, and yet many great athletes have never touched it. Meat, after it enters the stomach and is digested, may be injurious, but for all this the ordinary American has made up his mind that lean meat gives him less trouble than any other food, so he takes it in large quantities, invariably breaking down at middle life with just such diseases as come from the overuse of concentrated nitrogenous foods. Children fed on beef juice and beef soups, with white bread, lose the various salts necessary to the building of bone, teeth and muscle, and the soda for the blood. The outer part of the wheat, which is so rich in these earthy salts, is cast aside, so that the child in growing gets weak bone structure as a frame for its lean flesh. The stalwart men of Scotland

find that porridge and milk contain all the muscle, bone and nerve food necessary for an active existence.

"An excess of carbonaceous food, on the other hand, forms an accumulation of fat, preventing the complete nourishment of the muscles. The over-fat person has bulk without strength; his vital power is always deficient, while the excess of nitrogenous food which he consumes increases the tendency to disease of a plethoric character, showing at once that the surplus is burned and stored the same as fuel foods."

**One Cause of Ill Temper.** The author of *Diet in Sickness and Health*, an English woman, affirms that an excessive use of meat is responsible for a good deal of ill temper. In support of this theory she says:

"If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be marked. In less meat-eating France urbanity is the rule of the house. In fish and rice-eating Japan harsh words are unknown, and an exquisite politeness to another prevails even among children who play together in the street. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of the opinion that the ill temper of the English is caused in a great measure by a too abundant meat dietary, combined with a sedentary life. The half-oxidized products of albumen form urates and uric acid which, circulating in the blood, produce both mental and moral disturbances."

Rev. J. T. Clymer, in his little work on *Food and Morals*, points to the remedy in the following case and a great many like it: "A father, by prayer, precept and flogging, had done his best to reform his boy, whose staple diet was meat, sausage, pie and cake at his meals, with lunch between. The family physician said to the father: 'If you will put a leech back of each of your boy's ears once a week for a month you will do more to reform him than your preaching and pounding will do in a year.' The father asked for the philosophy of this prescription. 'Why,' said the doctor, 'your boy has bad blood and too much of it; he must behave badly or he would burst.' 'Then,' said the father, 'I'll change his diet from beef and pie to hominy and milk.' In three months thereafter a better boy of his age could not be found

in the neighborhood. The acrid, biting, evil blood had not become food for leeches, but had done its wicked work and passed away, and a cool order, blander power, safer blood had been supplied from sweeter, gentler food services." Another writer says:

"We make a threefold mistake in our food economy:

"First, we purchase needlessly expensive kinds of food. We use the costlier kinds of meat, fish, vegetables and the like, when the less expensive ones are just as nutritious, and, when rightly cooked, are just as palatable. Many do this under the impression that there is some peculiar virtue in the dear food materials, and that economy in their diet is somehow detrimental to their dignity or their welfare. And, unfortunately, those who are most extravagant in this respect are often the ones who can least afford it.

"Second, our diet is apt to be one-sided. It often does not contain the different nutritive ingredients in the proper proportions. We consume relatively too much of the fuel ingredients of food—those which are burned in the body, and yield heat and muscular power. Such are the fats of meat and butter, the starch which makes up the larger part of the nutritive material of flour, potatoes and sugar, of which such enormous quantities are eaten in the United States. Conversely, we have relatively too little of the protein or flesh-forming substances, like the lean of meat and fish and the gluten of wheat, which make muscle and sinew, and which are the basis of blood, bone and brain.

"Third, we use excessive quantities of food. This is true not only of the well-to-do, but of many people in moderate circumstances also. Part of the excess which is bought is thrown away in the wastes of the kitchen and the table, so that the injury to health from overeating, great as it may be, is doubtless much less than if all of the food we buy were actually eaten. Probably the worst sufferers from this evil are the well-to-do people of sedentary occupations—brain workers. Not everybody eats too much; indeed, there are some who do not eat enough for healthful nourishment. But there are those—and their name is legion—with whom overeating is as vicious in its effects on health as the drink-habit, which is universally deplored."

**The Diet of a College Student.** Dr. J. D. Craig, of Chicago, an eminent chemist, has, upon request, made the following statement:

"More students break down from being overstimulated and underfed than from overwork.

"The best diet for a student is that which is best for an athlete, and although a stimulating food, like flesh meat, may answer for short sprints of work, either physical or mental, it has not the staying qualities of vegetables, grains, fruits and nuts."

**Water as a Beautifier.** "There is no real standard of beauty unless we except the lines for which an artist looks. We are not all artists, and we judge of beauty by our own ideals. Each nation has its standard; the ideals of one would not be those of another. Nevertheless, there is one standard which we all recognize—that of good health. It shines in the eye, glows in the cheek, reddens the lip and quickens the step. It also makes one at peace with the world, for, indeed, as a rule the temperament is simply a matter of the liver. A torpid liver will in time spoil the temper of an angel.

"How many women drink enough water? Very few, indeed, and no wonder they have dried-up, wrinkled faces and figures! And yet every woman can have a water cure at home. The first thing after rising in the morning the teeth should be brushed, and one or two glassfuls of water drunk. If the liver needs stimulating, the water should be hot and a little salt added. Drink frequently between meals, but never while eating. Fully a pint of water should be taken before breakfast and on retiring."—*Maude C. Murray-Miller, in Woman's Home Companion.*

Drinking freely of tea and coffee, ice-water and other beverages at meals, is a most pernicious practice. It is almost universally associated with the practice of "bolting" the food. It is better to drink nothing during the meal. The necessary amount of fluid may be supplied by taking a glass of water half an hour before eating. If the bill of fare includes a sufficient amount of fruit, no liquid will be necessary at the meal. If soup or any other liquid food constitutes a prominent feature of the meal, there is certainly no need of taking drink of any sort.

"Water is really our only true beverage," Mrs. S. T. Rorer writes in her cooking lesson in the *Ladies' Home Journal*. "Forming, as it does, three-quarters of the weight of the human body, it is of the next importance to the air we breathe. Milk is a typical food, not a bev-

erage, and should never be used as such. It is true that it contains a large amount of water, but only sufficient for its digestion. In a very short time the non-water-drinker becomes sallow, constipated and uncomfortable. The poison matter that should be dissolved by the free use of water, and carried off in the circulation and through the excretory organs, is held in the system; the body loses weight, the skin becomes dry and rough, losing its life and brilliancy. Three-quarters of the weight of the living body should be water. A large quantity of this water is taken in the form of green vegetables and fruits. A healthy person should drink at least a quart and a half of cool (not iced) water in each twenty-four hours—a glass the first thing in the morning and the last thing at night, and the remaining quantity after or between meals. Infants frequently suffer more from the lack of cool water than from the lack of food."

Here are two theories presented by different writers: (1) The light, fruit breakfast and (2) the no-breakfast. The writer has tried both, and from experience believes the first, as a rule, to be the better. But for dyspeptics, caused from too high living, the second is preferable to medical stomach remedies.

**Eating Fruit at Breakfast.** "The business of breakfast is a most important one, for it stores the human battery with power for the day's work. A good breakfast gives a man staying qualities and equips him for almost any emergency likely to occur.

"What are the essentials of a proper breakfast? The first, the most important, item is a preliminary meal of fruit—oranges, grapes, apples, canteloupe, berries—seasonable fruit in which juice predominates over fiber. Fruit-juices taken early on an empty stomach are converted into alkalies, keep the blood normally alkaline, preventing saturation of the system with uric acid and warding off the storms of suffering which such a condition provokes.

"Fruit-juices act as correctives to the digestive organs, whetting the appetite, increasing the secretion of gastric juice and stimulating peristalsis. Where fruit is eaten every morning digestion is satisfactory, the head is clear and an agreeable feeling of general well-being is experienced.

"Too much emphasis can not be laid upon this matter of a preliminary fruit breakfast. If accustomed to eating a small breakfast, you

should lighten the noon lunch and six-o'clock dinner. You will sleep better and rise with appetite. If the fruit does not appear to agree with you at first, try a small beginning. Take only an orange; drink the juice and reject the fiber. Persist, and the stomach will adapt itself. Gradually add a bunch of grapes and an apple. You will be surprised at the far-reaching benefit derived from so simple a practice. After the fruit, the usual breakfast of a chop and rolls, omelet, potatoes, coffee or what not is in order."

**A Day Without Breakfast.** "The non-breakfast diet is one that has more adherents than is suspected. A woman was encountered the other day who said that not a morsel was cooked in her home any day in the year until the noonday meal. Her children went off to school, her husband to his business, and even the maid, who had become a convert, went through her morning duties—all without breaking their fasts. The theory on which these two-meals-a-day folk base their conduct is that no work being done after the late and hearty dinner, and little tissue waste following during the hours of sleep, the body has sufficient energy stored from the evening meal to meet the demands of the next forenoon's work. To take a hearty breakfast, they claim, is simply to provide a surplus of supply, and by just so much overtax the system. The elimination, therefore, of these three hundred and sixty-five meals a year means conserving of energy, which, in the aggregate, is very valuable. They say, too, that after the first week or two it requires no effort to begin the day without food, and even the aromatic Mocha, steaming through the house, produces no effect upon their resolutions. This same woman is authority for the statement that the adherents of this diet or want of diet are numerous, a statement that is sustained by recent newspaper reports from various places."

**Why We Cook Food.** This is what another writer has to say of cooked food: "It would be absurd, in the face of the tempting viands daily placed before us, to say that food would be just as well uncooked. Yet to render food more palatable is the least of the reasons for cooking it.

"Man is endowed with teeth which are suitable for the mastication of both flesh and a vegetable diet; and it would need but a comparatively short time to accustom him to raw food of either description.

"Unfortunately, or fortunately, as the case may be, all food has to undergo certain changes before it can be taken into the system as nourishment. Part of these changes take place in the mouth when the food is subdivided by the process of chewing or mastication, and part are made by the action of the juices of the stomach upon the mass.

"Nourishment depends upon the completeness with which food is changed by the processes of mastication and digestion. In this modern era, when everything is done with a rush, there is great danger of throwing upon the stomach more work than it can do, by the hasty and inefficient manner in which we chew our food.

"Here we perceive the great province of cooking—that of an intermediary agent between an insufficient mastication and an overtaxed stomach. In other words, cooking may be made to serve, to some degree, the purpose of mastication. Potatoes cooked till they are mealy need much less time and chewing than those which are boiled hard and soggy.

"On the same principle, the pride of the housewife is in her light and spongy bread. It is better than the hard cakes of milled corn and water that were relished in primeval days, because the minute bubbles of air which are incorporated into the bread facilitate its digestion, without the labor of long chewing which the cakes demanded.

"Meats and vegetables, upon being properly cooked, lose the covering inside of which the fibers and grains of nutriment are hid, a result which, it is true, may be similarly obtained by mastication.

"We must not suppose, however, that it is easy to obtain proper results in cooking, or to recognize them when they have been obtained. Because an article of food is palatable and slips into the stomach without effort, may be the last of reasons why it should be nutritious and easily taken care of by the stomach.

"Indeed, so great are the difficulties in mastering the proper methods of cooking, and so important are such methods to the human economy, that the subject deserves to be treated rather as a science than as an art."

## CHAPTER VII.

### AFTER MARRIAGE—HOME.

**Woman's Relation to Man.** When the All-wise spoke woman into existence he gave her as a companion for man. What then must be her position with respect to man? And what must be the relation between them to increase the welfare, happiness and authority of both? Let Ruskin, woman's magnanimous friend, lead us to the great teachers and writers of the ages to hear their verdict as to the true dignity of woman and her mode of help to man.

In referring to the great English dramatist, he says: "Shakespeare has no heroes; he has only heroines. . . . There is hardly a play that has not a perfect woman in it, steadfast in grave hope and errorless purpose, and conceived in the highest, heroic type of humanity. The catastrophe of every play is caused by the folly or fault of man; the redemption, if there be any, is by the wisdom and virtue of woman, and, failing that, there is none.

"The catastrophe of King Lear is owing to his want of judgment, his impatient vanity, his misunderstanding of his children; the virtue of his one true daughter would have saved him from all the injuries of the others, unless he had cast her away from him; as it is, she all but saves him."

Of Othello's weakness, Shakespeare makes Emilia say: "Oh, murderous coxcomb! What should such a fool do with so good a wife?"

Ruskin shows us that in Coriolanus the mother's counsel, acted upon in time, would have saved her son from all evil; her prayer at last granted, saves him not, indeed, from death, but from the curse of living as the destroyer of his country.

He also observes that among all the principal figures in Shakespeare's plays there is only one weak woman—Ophelia. And though three of his principal figures are wicked women, they are felt to be frightful exceptions to the ordinary laws of life; fatal in their influence also in proportion to the power for good which they have aban-



AFTER MARRIAGE.



Grandma's Bible Stories.  
FAITHFUL TO DUTY.

doned. Taking the great poet's testimony, we find that he represents women as "infallibly faithful and wise counselors—incorruptibly just and pure examples—strong always to sanctify, even when they can not save."

Scott pictures his women with grace, tenderness, intellectual power, dignity and justice, together with an untiring affection and self-sacrifice which, by degrees, transform their unworthy lovers into noble, manly characters.

In Dante's great poem: "His dead lady-love stoops only to pity, to save him from destruction. She comes from heaven to his help, to be his teacher, interpreting for him the most difficult truths, divine and human; and leading him with rebuke upon rebuke, from star to star."

**Woman's Influence on Man.** One of the old Italian poets makes a knight of Pisa say to his lady:

"A man from a wild beast  
Thou madest me, since for thy love I lived."

The Greek knight, too, as well as the Christian lover, regarded as a trust the personal character of the woman of his choice.

Cato, the Roman censor, naively asserts that all men naturally rule women, we govern men, and our wives govern us.

Longfellow's women are ideals of faithfulness and gentle, unassuming love.

Ruskin says: "The soul's armor is never well set to the heart unless a woman's hand has braced it, and it is only when she has braced it too loosely that the honor of man fails."

A wife's influence receives this testimony from the pen of Thomas Hood in a letter to his wife: "I never was anything till I knew you; and I have been better, happier and a more prosperous man ever since. Lay that truth by in lavender, and remind me of it when I fail. I am writing fondly and warmly; but not without good cause. First, your own affectionate letter, lately received; next, the remembrance of our dear children, pledges of our old familiar love; then a delicious impulse to pour out the overflowings of my heart into yours; and last, not least, the knowledge that your dear eyes will read what my hands are now writing. Perhaps there is an after-thought, that

whatever may befall me, the wife of my bosom will have this acknowledgment of her tenderness, worth and excellence of all that is wifely and womanly, from my pen."

**Woman's Tender Sympathy.** The brother, husband or father, manly though he be, needs the helpfulness of sympathy and proper appreciation more than many imagine. He who battles for the lives of his wife and children needs it and welcomes it, though his pride prevents him from boldly asking it.

The wife who gives her husband sympathy, eases his toil, lightens his burden and soothes his weary nerves. By this means she may be a more important factor in the success of his business than if she labored by his side at the desk, in the store or in the field.

She may prove a greater aid to his mental and moral development, by showing her appreciation of the spirit of his efforts in every right cause, than if she were a leader in the public haunts of society. Society often fails to appreciate the value of a man because it can not stop and discriminate, but the wife or mother who can not take time to recognize and strengthen the weak qualities, to encourage and fortify the strong ones of her husband or son, falls short of her highest gift, her greatest opportunity for helpfulness.

Half the reward of a man's efforts comes often from the expressed appreciation of his wife.

The just appreciation of Hawthorne's wife gave us *The Scarlet Letter*.

Cromwell was repeatedly sustained in arduous and trying situations by the sympathy and energy of a devoted wife.

Beecher, Spurgeon, Gladstone and many other eminent men credit their success in special fields to the encouragement they received from their wives.

A writer gives us this home picture of Gladstone: "Mrs. Gladstone was a perfect wife and took in good part the amusement which her belief in 'William' as an all-wise and well-nigh infallible autocrat occasionally caused. She relieved him of every possible care. She vigilantly guarded his health. She tolerated his fads and caprices, and to the end of his life retained his unswerving tenderness and loyalty. When the old couple in the last years of their blended lives went here or there, people observed how gentle and constant were

their reciprocal attentions; how indispensable the one seemed to the other. In the earlier days, Mrs. Gladstone accompanied her husband on his various journeys and listened to all his speeches; was always present when he made an address in Parliament, and as he grew old she used to make for him, then and there, a drink which smoothed his voice and sustained his strength, and with wifely solicitude saw to it when he sat down that he put on his overcoat or extra wrap.

"We often say that great men must have great mothers. A great man in this age of competition and unrest needs a great and good wife, and this Mrs. Gladstone was. Children and grandchildren live to mourn for her and to carry on the traditions of sincerity, unaffected kindness and nobility of character which were her chief distinctions."

**Every-day Love.** " 'I love thee to the level of every day's most quiet needs,' writes Mrs. Browning. At first thought that may not seem a very fervent protestation of affection, but, after all, it is the level, every-day love that alone makes earth a comfortable place to dwell in. There are those who would give life, if necessary, to rescue dear ones in danger, would spend the last shilling for them if they were in need, would overwhelm them with ministrations if they were ill, but who take small account of daily needs. The gentle courtesy that covers mistakes, the thoughtfulness that so lightens the burdens of care, the sweet words of praise that brighten the eye and make the tired hands strong again—all these are omitted, and too often fretfulness, carelessness and selfish disregard of feelings and wishes take their place. Love is strong as ever and any extraordinary demand would show its power, but the extraordinary times are few while the every-day needs are many. Love that would make heroic sacrifices for us we seldom require, but the love that comforts and cares and gladdens every day is the love that lights the world for us.

'I never could have regained my feet if it had not been for my wife,' said a man who lately passed through deep business misfortune; 'she was so unceasingly cheerful that she put her heart into me when I had none left. If I had not had my home as a haven to turn to every night, I believe I would never have lived through it all.' This man had given up a well-appointed house, in which he had lived many years, and had taken a smaller one the better suited to his

reduced income; but the latter was the haven to which he turned—a home, because his wife was there."—*The Presbyterian*.

In Wendell Phillips' early life his wife took him by the hand as he was leaving home on important business, and said: "Wendell, don't shilly-shally." The great reformer and agitator confessed with gratitude that that pointed message from his invalid wife had very much to do with shaping the course and principle of his life.

In his *Recollections of a Lifetime*, General Roeliff Brinkerhoff gives a delightful picture of the wifely influence of Mrs. Andrew Jackson. He says: "I have often wondered what it was in this diffident, retiring, uncultured woman which so won all hearts that came under the spell of her influence."

"When I went to the Hermitage, Mrs. Jackson had been dead for nearly twenty years; yet the aroma of her presence filled the air and penetrated every nook and corner of the neighborhood. She dominated the volcanic nature of her fiery husband as the sun dominates the humid vapors of the morning.

"There never was a moment in Jackson's married life but he would have died for her upon the rack or at the stake. Even in death her influence ceased not, and at the White House her memory with Jackson was more powerful than congress, cabinets or kings. It controlled his passions; it curbed his tongue; it held him true to his convictions of right and duty. In public and in private life, in the White House and at the Hermitage, down to the day of his death, President Jackson never retired to rest without taking from his bosom the miniature portrait of his wife and placing it in such a position, propped up against his Bible, that it should be the last thing seen before he went into the land of dreams and the first to greet him with the morning light."

Over her grave in the little temple in the Hermitage garden is a plain marble slab, and upon it is this inscription, written by her husband: "Here lie the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the 22nd of December, 1828, aged sixty-one. Her face was fair, her person pleasing, her temper amiable, her heart kind; she delighted in relieving the wants of her fellow creatures, and cultivated that divine pleasure by the most liberal and unpretending methods; to the poor she was a benefactor; to the rich an example; to

the wretched a comforter; to the prosperous an ornament. Her piety went hand in hand with her benevolence, and she thanked her Creator for being permitted to do good. A being so gentle and virtuous, slander might wound, but not dishonor. Even Death, when he tore her from the arms of her husband, could but transport her to the bosom of God."

The seeds of such a life will surely spring up into an abundant harvest, and such a service is never lost.

Mary R. Baldwin thus gives her ideas concerning a wife's relation to her husband:

"There are wives and mothers who spend themselves for the home, putting into their efforts time, strength, losing opportunities for mental and spiritual development, sacrificing personal appearance, all through a blind love driven by the impulse to give of themselves wholly. Who does not know such self-effaced women? With their absorbing purpose to lay their all upon the altar, they do not call forth admiration, often not even respect, for their giving has in it an element of slavishness.

"A young wife who enters upon her marriage career may determine her position as soon as she crosses the threshold of her new home. If at the start, through a mistaken view of helpfulness she begins a course of inefficient self-sacrifice by taking burdens that should be shared, wholly upon her own shoulders, insisting upon doing herself what a servant should, taking a maid's place, in many instances against the wish and will of her husband, through the force of the sentiment that makes it so delightful to perform these trifling services for him; if she does all of this, with the motive mentioned, neglecting as she must at times the holding of personal attractiveness and a freshness of spirit needed for the companionship with her husband for the dinner or the evening hour, she has begun the cheapening process.

"There are wives who do not begin to cheapen themselves by foolish sacrifices until they enter the experience of motherhood. Indeed, there are instances where they prove themselves tyrants through their exactions in their early married career, and upon the appearance of a child in the home they lose themselves in the purpose of spending themselves for it.

"A case of this sort is known to the writer. A man of great mental possibilities, tender nature and knightly habits, with reference to the other sex, married a pretty creature whom he idolized to the point of perfection. It became his delight to protect her from care and to make her wifehood, as far as possible, a flowery experience. In his blind love, he did not notice the spoiling process, neither the growing signs of selfishness. He remained under the delusion that she was all that his fancy had painted her, until the birth of his first child, and then he began to discover something of her nature.

"She neglected him entirely, gave up herself wholly to the care and petting of her baby boy, refused her husband's invitations to entertainments, and, when she gave an hour to his society, could talk of nothing but things related to her care or love for her child.

"The years went on, the baby grew to young manhood, and the husband and father, who should have reached the prime of his influence and effort, was a spent, lonely man, whose purpose had been defeated and his mind narrowed, through the disappointments of his companionless, loveless life.

"He came to his death-bed a defeated man, and the wife was left to the mercies of the son whom she had spoiled through the selfishness of her self-sacrifice. Without dignity, with no mental resources to suggest ways of employing time, she was a companionless, desolate creature, simply tolerated by the son upon whom she had lavished her weak affection and to whom she had been a slave. There are, as an offset to this repulsive picture, wives and mothers whose unselfish love does not waste itself aimlessly, but gives of its best, compelling reverence and gratitude and the glorifying of womanhood. In the record of the life of Horace Bushnell there is a passage showing how a woman gained and held her exalted place in a husband's estimation. . . . 'She has been with me in many weaknesses and storms, giving strength alike in both; sharp enough to see my faults, faithful enough to expose them, and considerate enough to do it wisely; shrinking never from loss or blame or shame to be encountered in anything right to be done; adding great and high instigations—instigations always to good and never to evil mistaken for good; forecasting always things bravest and best to be done, and supplying inspira-

tions enough to have made a hero.' . . . What more than that could one ask for a woman?"

**Dressing for Husband.** Dorcas Hicks, in a wise little talk entitled *Through My Spectacles*, says:

"But I yield now to the desire to make you, my young reader, take a peep through my glasses and see what I do. I am looking at a young wife, and I remember how for the first six months or year of her married life she dressed herself carefully and daintily every day to please her husband's admiring eyes. No matter if not another person saw her, she must 'look nice for John.' It is ten years now since that time, and she is, of course, not quite so fair and fresh as in those days; but how is it about her care for her appearance in John's sight? Well, it is a rainy afternoon and she is not going out, nor does she expect any visitor to drop in—or she is making her toilet with the thought that they are without company just now—and she says to herself, 'Oh, I need not mind what I put on to-day. I will wear that shabby old dress once more. I shall not see anybody but John;' or this, 'I need not take my crimps down, or bother with dressing my hair particularly; only John will see me.' So she goes down in a soiled wrapper, or a dress out at the elbows or split under the arm, her hair twisted up into spiral horns, and her slippers flat at the heels, to breakfast or dine with 'only John.' There was a time, indeed, when John was the one of all others in whose eyes she would look as well as she possibly could—but then, you know, it is different now.' How is it different, my dear? Let me tell you how my spectacles show it to me.

"You are still the one whom John has chosen out of all the world of women to be his own, his comfort through his earthly pilgrimage, his companion in the journey to a better world. You make or unmake his home; you give to it whatever character and color it has; you are yourself the 'angel of the house,' in whom all centers, and from whom everything radiates. You are all this; although as the days come and go it does not always seem that you do more than attend to the marketing, look after the servants and 'keep house' generally. John's home is far more to him than he ever can tell or you imagine, and at the end of each ten years it should be better and dearer and sweeter than at their beginning. And you make that

home. Can it, then, be a matter of indifference how you appear day after day to John?

"Perhaps you will say that it is partly John's fault that you have grown careless. He seemed to become indifferent to your appearance—never noticed whether you were dressed nicely or not—in fact, never said anything about your dress, one way or the other. Well, if I were talking to John, I might say a word about that; but just now I am looking at you and talking to you about John. I dare say you began so soon to care very little how you looked when 'only John' was around, that he has had nothing pleasant to say concerning your dress, therefore said nothing at all. He has probably grown very much accustomed now to see you dowdy and frowzy at home and hardly notices it. But I happen to know that once in a while something suddenly recalls to his mind how pretty and trim you used to look when he went to see you in your maiden days; and he thinks with a sigh, What a pity it is that women grow old so fast! Then he falls to calculating a little; and he realizes that you are now only thirty-two, a young woman in years—why, yes—just the age of his cousin Fanny, who has not aged one bit apparently, although she has had more care, if anything, than you have, because her husband has not done quite so well in business as he has. And there's Molly Lee—she must be just about the same age; and how pretty and jaunty she did look last evening, when he went in to see her brother a minute! But here John pulls himself up, like the good, faithful fellow that he is, and tells himself that he has no business to be comparing his wife with anybody else. So he goes home and accepts you as you are and have been for a number of years; and as you are, on the whole, really a very good wife to him, he thinks he has nothing to complain of.

"You do love John very much; and all these years you have kept your marriage vow, in letter and in spirit, with utmost faithfulness. Nor is it a great thing, perhaps, that these old spectacles of mine discover as wanting in your wifely conduct. But I do wish you would just try the effect of making yourself outwardly as attractive and winning, in John's eyes, as you did in those days long ago, when his admiration and love were new to you and you thought them well worth keeping as well as gaining. It will repay you for a little care and pains if, as you grow older and inevitably lose some of the charms

of youth, you can yet draw his eyes to rest upon you with admiring pleasure as he notices your neat and tasteful dress, your tidy and prettily arranged hair, and your general care to make yourself attractive to him.

"Try it, my dear. Dress yourself for 'only John' as carefully as you would for his friend Brown, for whom you do not really care a pin compared to the dear old John, and see if that same John does not notice it before long and think that his wife is certainly growing young again. And when you come to wear your own spectacles and do not need to borrow mine, you may thank me, perhaps, for giving you this look through mine at yourself and your John."

**Nagging.** A popular story paper which goes into many homes had this significant paragraph recently printed by itself where it would catch the eye of the reader: "It is no doubt sadly true that the wrecking of the happiness of many a home has had its beginning in a lapse of common courtesy toward each other on the part of husband and wife. A train of domestic evils is likely to follow a lapse of this kind. Among the worst of these are the exasperating fault of 'nagging' that the wife is likely to fall into, and the habit of speaking lightly of his wife and sneering at her on the part of the husband.

"It would be of incalculable value to every young couple starting out in life together to make the firm resolve on the one side never to nag or ridicule the husband, and on the other never to sneer at the wife. How can the happiness of any household be maintained when indifference, roughness of speech and an ignoring of kindly courtesy characterize the attitude toward each other of the heads of the family circle?

"It must, in a large proportion of cases, be the woman who sets the good example, who takes the initiative in refraining from the trying speech, the quick remark, the sharp retort. As to the justice of this fact it is of small use to specially take note. Men are impetuous; they have the care and support of the family on their hands. Masculine nerves are not always stronger than feminine ones. Gentleness and patience should be two of the chief virtues of the Christian homemaker."

**Dr. Livingstone's Tribute to His Wife.** "If Dr. Livingstone's life was a grand success, it was largely owing to the influence of the

one whom he designated 'the main spoke in my wheel.' A study of the life of the great missionary without a glance at 'the main spoke' would be incomplete. Mrs. Livingstone was born with one distinguished name and exchanged it for another. Born the daughter of a missionary, the celebrated Robert Moffat, she became the wife of a missionary, the still more celebrated David Livingstone. With her husband she believed: 'Paradise will make amends for all our privations and sorrows here.' This worthy couple were no strangers to hardships. After spending two years at the second missionary station, Dr. Livingstone and his wife made a visit to the scene of their former labors. A sentence from a letter written by Livingstone to the missionary directors in England will give the readers a picture of the sufferings they endured better than any words of mine: 'I can bear what other Europeans would consider hunger and thirst without any inconvenience, but when we arrived, to hear the old women who had seen my wife depart about two years before, exclaiming before the door, "Bless me! how lean she is! Has he starved her? Is there no food in the country to which she has been?" was more than I could well bear.'

"Mrs. Livingstone, after many years of incessant toil, sailed from Cape Town for England, accompanied by the four children. Two weeks after the departure of his 'dearest Mary' he writes the loved one: 'I see no face now to be compared with that sunburnt one which has so often greeted me with its kind looks.' Four years and a half later, after sixteen years' toil for Christ in Africa, Livingstone grasped the hand of the possessor of 'that sunburnt face' in South Hampton, England, and in the poetic welcome that Mary had prepared for him one line in the last stanza revealed the fact that something akin to the spirit of prophecy rested on her:

'I may tend you while I'm living, you will watch me when I die.'

"At a great banquet given to Livingstone in London, on the eve of his return to Africa, all eyes rested on him when he expressed his purpose in a few simple and hearty words, and wonderful was the enthusiasm when, after humorously remarking that it was scarcely fair to ask a man to praise his own wife, he declared: 'My wife, who has always been the main spoke in my wheel, will accompany me in

this expedition, and will be most useful to me. She is familiar with the languages of South Africa. She is able to work. She is willing to endure, and she well knows that in that country one must put one's hand to everything. In the country to which I am about to proceed, she knows that at the missionary's station the wife must be the maid-of-all-work within, while the husband must be the jack-of-all-trades without, and glad am I indeed that I am to be accompanied by my guardian angel.'

"It is April, 1862: By the side of a rude bed, formed of boxes, but covered with a soft mattress on which lay his dying wife, sat the husband. In those moments of terrible grief he thought of the words penned years before by the 'guardian angel': 'You will watch me when I die.' The end has come. Mrs. Livingstone is dead. Her spirit has gone to be with God. The faithful husband! How deep his sorrow! How intense his love! What a wealth of affliction there is in the utterance: 'Poor Mary lies on Shupanga brae, and beeks fornent the sun!' Measure, if you can, the heart-throbs in the following words, and then you can form some estimate of Livingstone's love for his 'poor Mary:' 'I wept over her who well deserved many tears. I loved her when I married her, and the longer I lived with her I loved her the more.' See the great man! Hear him as he cries out: 'God pity the poor children! . . . I am left alone in the world by one whom I felt to be a part of myself. . . . Oh, my Mary, my Mary! How often we have longed for a quiet home, since you and I were cast adrift at Koloberg!'"—*North Western Christian Advocate*.

**Marriage is Sacred**, and why should so sacred a thing be made the subject of light jests and annoying jokes? It is a serious vocation and not a lifetime frolic. They who enter its sacred precincts should have a large conception of its meaning and requirements. At one time Dr. John Watson, the eminent Scottish divine, reminded a company gathered at a wedding, of the beautiful solemnity of the occasion in this wise: "If any person can speak lightly of marriage he is cursed with an impure frivolity and is a profane person. No one ought to be able to think of marriage without a just and tender awe. It is more than a social partnership; it is the union of two souls, a union so intertwined, so spiritual, so irrevocable, that it is the

very sign and picture of the Heavenly Bridegroom and the bride for whom he died."

Helen Watterson Moody says of a right-minded young woman: "She knows that marriage is a serious question, a steady vocation, and that the true wife is one who enters marriage not thinking how much she can get out of it, but how much she can put into it. It is this larger conception of marriage which makes women dwell by their own firesides in sweet content within what is called the 'narrow limits of home,' knowing well that no true home is narrow since it must give cover to 'the whole primal mysteries of life—food, raiment and work to earn them withal—love and marriage, birth and death, right-doing and wrong-doing—all these commonplaces of humanity which are most divine because they are most commonplace.' The way to make home a wide place to dwell in is to bring a wide personality to dwell in it. Any home is just as wide as the maker and can be no wider."

**The Wife a Comrade.** When our young woman understands and appreciates the admonitions of these thoughtful writers, she will strive to keep a steady head and a well-balanced judgment that she may not miss the point that one of the most important factors in a thoroughly successful marriage is that a wife should possess the faculty of being a good comrade to her husband. After the first transports of affection have subsided into quietness the importance of this quality will manifest itself. It is not exactly an easy matter to say just what good comradeship comprises. A writer of note says: "It implies a certain identity of tastes, a certain geniality of disposition and a certain unselfishness in the habitual point of view. One of the best results of the higher education of women is not that it does something to fit them for an emergency to earn their own living, but that it develops their capacity of bringing the element of comradeship into their marriage with men of education; but graduation from a college does not always impart this. The faculty of appreciation and sympathy by a swift intuition is one of the great endowments of women, and it frequently compensates for a lack of technical education. And women have an equal right to look for this quality in their husbands.

A man would do well to neglect some rather important matters rather than to let his wife miss this quality in him. We have been

led to these observations by reviewing the life of the wife of Lord Salisbury.

The two began life together in poverty. He had to earn his living by writing for the newspapers and reviews. Lady Salisbury had the fine gift of comradeship. Those who knew them well said that the successes of one were the triumphs of both, and when he succeeded to Hatfield and the premiership, he had no more trusty counselor or loyal coadjutor than his own wife.

The following is a description of Mrs. Stevenson, the beloved wife of the famous man of letters: "She has had a varied life, some of it under conditions which would have sorely tried most women. But she was equal to all emergencies and superior to all occasions. We are told that she was equally at home upon a well-appointed yacht or upon a 'cockroach steamer,' beguiling the time with infinite resources when the ship lay becalmed, undismayed by tempests and sudden squalls; and whether upon a lonely atoll or under the palms in an island village, she would set up her household gods and make each spot a home.

She has begun more than one voyage as an unwelcome passenger. The captain and crew wanted 'no fine ladies' aboard. There was 'no accommodation for ladies.' In short, they were afraid of having to wear their company manners every day. But invariably the end of the voyage found every man on board, from the captain to the Chinese cook, her devoted friend and servant.

Her courage in an emergency, her uncomplaining fortitude in the matter of rats and cockroaches, her calm acceptance of South Sea customs, called forth enthusiastic approval.

She could cook like a French *chef*, bind up a wound as well as a surgeon, devise sports and invent games, and had invaluable remedies stored away in a little old medicine-chest. She looked after the health and comfort of the wild-mannered native sailors as kindly and unaffectedly as she taught Ah Foo to make bread, with cocoanut toddy for yeast, or drew out the reticent captain or shy mate to talk of his home and family.

A half-caste sailor once said: 'Mr. Stevenson is good to me like my father and his wife is the same kind of man.'

King Tembinoke said of her: 'She good; look pretty; plenty *chench*' (sense).

Perhaps they both meant what Mr. Edmund Gosse so well expressed when he wrote of her as 'dark and rich-hearted, like some wonderful red-wine jewel.'

But her husband caps all praise to her in some stanzas ending:

'Teacher, tender comrade, wife,  
A fellow-farer true through life,  
Heart-whole and soul-free,  
The august Father  
Gave to me.'

**Wife, or Mother—Which?** "The truth is that some women are mothers and some wives; very few are both."

The listeners to this declaration sat still, looking at the speaker and at one another.

There was assent in the faces, though there was no sound of the voices.

"Is it not true," continued the first speaker, "that a baby, when it comes, makes almost every woman all mother? She lives, moves and has her being for that baby. The house is run for the baby; she dresses for the baby. Baby rules her every moment. She too often ceases to be even a housekeeper."

"Well," asked a soft voice, "should she not be a mother before anything else?"

"No," was the emphatic response. "She should be a wife first and a mother second."

"Now, we can not settle this question, or rather you two can only settle your own opinions more firmly, and that's not necessary," laughed the third member of the party. "The important point is, Is it true?"

Is it true? Are there not homes where the husband finds that his place is filled by the first baby, and each following pushes him more and more into the background? He is expected to submit to the usurpation without comment. He finds that the every thought of his wife is for the baby, whose small wants, it would seem, might be supplied and his health and happiness maintained, without absorbing so large a part of the wife's care and attention.

Is it true, as is sometimes asserted, that husbands are often jeal-

ous of their own children? If it is true, does it not follow that there is cause; that the husband, in whom, perhaps, there is more of the lover than the father, needs always the companionship of the woman he loves; that because he loves her, he is not willing that she should become simply the mother of his children?

A man commenting on a wife and mother, who had a remarkable husband and remarkable children, but of whom you always thought first as the wife of her husband, said:

"That woman has the art of being a wife. Her children never drove her husband out of her mind for a moment; he has always been first. How many women ever stand in their own home as she does? She is first in their hearts, their thoughts. She is the center from which all draw their inspiration, or think they do. Why? Because she has kept her place first as the wife of her husband. Those children saw their father first in their mother's thought, their mother first in their father's thought. They learned always that this love was the first and the love for the children the second love. The house was run for the family; but if one person must take precedence, it was the father, because his place and work were of first importance to his home and the world. The children are well-mannered, because they never for a moment suppose themselves of the first importance. They were allowed to choose, collectively or individually, where choice affected them only. Their education was of great importance to the parents, and the children understood this. Never, in that home, was any important decision affecting the life of a child the decision of one parent. Nor was discipline the law of one. The parents consulted when the act of the child demanded it."

It is this unity of thought and common interest that makes family life perfect.

The greatest blunder a woman can make is to thrust her husband in the background of her thought, or give him a second place in the home, or permit him to take the attitude that the children are hers. The wise woman, without contention, compels recognition of the fact that the children are theirs and that the children's best interest can be served only when the moral intelligence of father and mother is directing their training.

The woman who has the art of being a wife has usually the fine

art of motherhood. The wife who is first, last and always a mother is neither wife nor mother to perfection.—*The Outlook.*

**Judicious "Letting Alone."** "Tell me," I said to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people and to make every one around you comfortable and happy?"

She blushed at my praise as she answered: "I am so glad to hear you say that, for if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could he be otherwise, with the strain he is under in his professional life, when from the beginning he had to do everything for himself and make his way by hard work and struggle? Well, when we were engaged I didn't understand him at all. People may say what they please about the engagement being the happiest time of one's life; I argue it isn't. I was always worrying John with little exactions, demanding of him reasons for this and that, interfering with him and not respecting his time or his individuality. Fortunately for me, his love stood the test of my tactlessness during our engagement and the first year or so of our married life, but his health didn't. He was nervous and restless, poor thing! He had so little rest or freedom with me. Then Dorothy came, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light, and I made a few resolutions that I have tried hard to keep ever since. Certainly things have been happier since I determined to 'let John alone.'"

I waited for her to go on and watched the pretty little wifely light in her eyes.

"I don't think there could ever be a real difference of opinion between John and me on the big things of life, but one doesn't have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death unconsciously by her pettiness. Well, this was the result of my resolutions: I try not to interfere in any way with John's business, not to demur when he is obliged to go away often and to be often late at meals, and not to ask him why, frettingly, when he finally makes his appearance, but to wait until he chooses to tell me. When he

wants to sit up late, as he does night after night, reading or writing, when I feel he is not prudent, according to my standpoint, I make myself keep quiet and not nag him with advice to go to bed, and I try not to worry him about his particular economies and extravagances. Very often he does what seems to me foolish and unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or, at any rate, to keep from telling him my opinion when it is not asked. I also have learned never to ask him to do errands down-town, or take any time from his business for me; and, more than all, I try never to worry him with any of the tiresome domestic problems that are continually arising."

"Wise little woman," I murmured, thinking of the many men who come home from a wearying day down-town to find a wife who is waiting to pour out a tale of woe of the day's grievances, which are exaggerated as they are related; and yet these same wives would feel it hard if they had to listen night after night to the recital of their husband's business troubles and be shown his incapacity to manage his business as they show their lack of ability to regulate theirs. "Yes, it works well in many ways," she went on, "for on his side John shows the same respect for me. At the beginning of each month he puts a sum of money into the bank in my name for all household expenses. I never have to account to him for a cent of it; he never questions the wisdom of any change I choose to make in my menage; in fact, he leaves me alone in my domain as absolutely as I do him. Consequently, when we are together, we always talk about things outside of the house, of interests that are educating, and we are very good company to each other, I assure you."

No one could doubt it who saw them together and no one could question she had discovered some royal road to harmonious living. She is over thirty years old and she is always taken for about twenty-one. She has several children, the dearest babies in the world, and she is a very up-to-date mother, belonging to kindergarten classes and personally supervising all that her little people do. She is active in the affairs of the world and in charity, and everywhere she is famous for her quiet charm and the interest and help she gives to every one she meets. And the husband? The other day he went back to a college dinner, and after it I was told that all the men present declared

that he did not look a day older than when he graduated, twelve years before.

"I try to carry out the same idea with the servants and children," Eleanor continued presently, "and when I think how little trouble I have, I am amazed at all that I hear and read about. I could count on my two hands the times I have changed servants in ten years, even with the four I always keep. To be sure, when I do make a change, I take 'infinite pains' to get some one who shall be worthy of the responsibility I give. Then I show him or her a written list of the hours for the work during the day, what seems to me the best arrangement, but I say that I am ready to listen to any suggestion or of any improvement after a trial of my way. At the end of a week we may together rearrange the order, but after that it is seldom that I ever have to speak to a servant or give a direction. I let them absolutely alone, only referring to the schedule if there is any fault to find. With the children, too, I try to respect their freedom and not to interfere in any legitimate fancy or folly they may have. Outside of the established rules they are free to do as they please with their own time, and I think they are very happy children and singularly free from any nervousness."

"And, best of all, you are a happy woman, too," I continued. "Would that others could learn the wisdom of 'letting alone!'"—*Harper's Bazar.*

#### How to Manage a Husband.

"To manage a husband,  
A good way, I mean,  
Is to keep the home tidy,  
And cheerful and clean.  
  
Let us deal with him, too,  
As a man, not a mouse,  
And so may the 'house-band'  
Be bound to the house.  
  
Let him use *your* ideas,  
And be proud of *his* plan,  
And so manage to manage  
The 'managing man.'"

A clever writer in the Philadelphia *North American* discusses this important subject in the following little story:

"Yesterday I dropped in at a bride's cute little home to sip a cup of tea. The poor little creature had evidently had a slight difference with her 'hubby' before he left in the morning, for she seemed a wee bit unhappy. It was not long before a young matron entered and made a third to the party. This particular matron has a great reputation for managing her spouse, and was just the person the 'bridey' needed. She commenced at once, and this was the conversation:

" 'My dear, is your husband ever cross?'

" 'What a funny question. He is never anything else.'

" 'How in the world do you manage him?'

" 'I don't try. I just let him alone.'

" 'But how do you make up?'

" 'We don't. He is always as cross as two sticks at breakfast. They say most men are. He gets off a lot of sarcastic things about women attending to their households, club women, and so forth, and then he goes away mad.'

" 'Oh, dear me, you poor thing! And yet Tom told me this morning you were so congenial and so well suited to each other.'

" 'So we are. When Harold comes home in the evening he hands me a little package and says he hopes it will please me. I tell him he is too good, and that I wish all women had as good a husband as mine. Then I see what he is giving me. Sometimes it's a lovely belt or a new chatelaine or a fancy scarf or something of that kind, and I give him a kiss and ask him to forgive me for being cross in the morning.'

"The little hostess looked dazed and went on sipping her Russian tea in profound silence. Finally she broke out:

" 'And yet you deliberately told me you did not manage him.' "

The trials and vicissitudes of life borne together strengthen love, and not even death shall separate those that love through life.

"And in that perfect marriage day  
 All earth's lost love shall live once more;  
 All lack and loss shall pass away,  
 And all find all not found before;  
 Till all the worlds shall live and glow  
 In that great love's great overflow."

**What Makes a Home?** In an address before the national council of the women of Canada, at Toronto, recently, Lady Aberdeen said: "What is that indefinable something that makes a home; that reveals itself in the books and pictures, in the arrangement of the rooms, in the preparation for a guest, in the tones of the children, in the expression of husband and wife? We can not describe it, but we recognize it at once when it is present, and no house can be truly a home without some measure of it.

"We do not need just houses where we can eat and sleep healthily, but we want homes full of rest and peace and beauty and refreshment. Full of power, therefore, to send out men and women inspired with the spirit and devotion to all that is true and beautiful to serve their day and generation.

"And what sort of women do we want, then, to make such homes? There must be practical knowledge first, and it must be gained somehow—either by training or through dearly bought experience, through failures—knowledge which will secure to the inmates of that house of all ages, those essentials of light and air and comfort and good food and healthful surroundings which are the first requisite for all human life which is to attain its full development. But beyond and above this knowledge there must be knowledge of how to make the home pleasing to the eye; knowledge how to make common things and common life beautiful—self-control, power of organization, unselfishness, insight into character and ever ready sympathy with all. All these qualities, then, and much more, does the home-maker require."

**It Takes a Woman to Make a Home.** A Chinese proverb says: "A hundred men may make an encampment, but it takes a woman to make a home." It is she who builds and consecrates that most precious spot on this side of heaven, which we express in the sweet word "home." Not walls or furniture or windows or curtains, but that nameless and ineffable charm which glorifies the lowliest hut, which fills with heaven's own radiance the humblest cottage and without which the palace, floored with marble and glowing with wealth and luxury, is but a decorated prison. At home you are beloved; you are understood; there your errors will ever meet with gentlest forgiveness; there your troubles will be smoothed away; there you may unburden your soul, fearless of harsh, unsympathetic ears; and there you may



PURITY.



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Age 60.

Age 23.

MILMATED IN AGE AND DISPOSITION.

be entirely and joyfully yourself. What ambition can be more sacred, what thought more sweet, to a true woman than to be the ministering angel of this sacred spot?—*North Western Christian Advocate*.

Another writer says: "No kind of labor is degrading if done from a worthy motive, and no motive can be nobler than the womanly desire to make a pleasant home. With this end in view—with love as a prompter, washing and darning and scrubbing are all elevated from drudgery to a nobler sphere. But our homes can not be properly attractive and profitable to our families if we ourselves are dull and harassed. Our brothers and fathers and husbands and sons need cheerful and intelligent companions at home far more than they need nice dinners and spotless linen. It is necessary that good homemakers and keepers should read and reflect and listen and converse."

And again: "Let us take time for reading. It will never come if we wait to have every piece of work finished and every speck of dirt removed from each article we use. We can always find something else to do, and conscientious housekeepers, with little taste for mental pursuits, are apt to make a great blunder. 'The life is more than meat and the body than raiment,' which means—if I may be allowed to preach a wee bit of a sermon—that you yourself, with all your immortal faculties, are of vastly more importance than your house and furniture and clothing and cookery; and these are utterly worthless if they serve as hindrances instead of helps to your individual human culture." What one critic says about

**The Well-read Wife in the Home:** "It is exceedingly interesting and oftentimes amusing to read the many articles written on the progress of woman or the new woman, as writers are pleased to term her. And what do we read?

At one time we hear that she is a bold, heartless creature, willing to assume men's apparel and rob them of their positions. Do the poor, dear men tremble in their shoes and meekly give up their positions to this bold-faced creature? Or do they say she has a right to that position providing she can perform the duties better than they?

At another time we see the new woman pictured as full of fads, neglecting all her home duties, spending her time writing papers on woman's rights and utterly distracting her husband. Now, in truth,

the progressive woman is neither of these awful beings. She is, in the first place, a womanly woman, and neither cares to assume men's apparel or rob them of their positions, nor to neglect her home. She is but wide awake to the questions about her and eager to keep step with the times. She need not be bold in this. These are stirring times, and grave problems are occupying the minds of our best thinkers. Why, then, should not the women interest themselves in the affairs which must mean a great deal to them as well as to their husbands? This progressive woman has a mind; has she not a right to exercise it? Her intellect is as keen to catch the gist of public affairs as a man's, and is it not right for her to think actively, even though she may not act? If you would have her be a companion for her husband, she must be able to enter into the things which interest him, and because she does that, don't think that she wants to hold the reins of government. She is wise enough to know that she is "the power behind the throne," and she prefers to be that rather than a puppet on the throne.

So this progressive woman stands to-day for the highest education, for broad socialistic ideas—for what God intended her, a true wife and wise mother.

Disposition, temper and manner enter quite as much into the making or marring of home as do capability, skill and management. No woman has properly considered the art or genius of true home-making who has failed to resolve that certain things must be avoided in order that peace and good-will may reign throughout the family. There is always a foundation principle, a basal resolve that must govern and permeate the words and actions of those who constitute the heads of the family, without which there will be sad scenes and sad days such as no judicious wife or mother could think of without stinging and bitter regret. First and foremost, then, in the home let husband and wife, and especially those who are parents, guard their manner, attitude and words toward each other. This is starting at the right point."

**"Home, Sweet Home."** It is not always the husband that brings home a keg of molasses or a barrel of sugar that makes home sweet.

Some persons seem to feel that, when the necessities of the family are provided for, their duty is completed, forgetting that "Better is a

dinner of herbs where love is, than a stalled ox and hatred therewith." "A word fitly spoken is like apples of gold in pictures of silver." Many are afraid to show themselves "kindly affectioned one toward another." They shrink from the possibility of being called "soft;" but we are told by the best authority that "A soft answer turneth away wrath."

Let love at home always stand with her arms over us, to help lift the burdens that otherwise would weigh us down. Love lights a lamp that glows on when all might be shrouded in gloom. Love, sweet angel, strengthens the weary and steadies the hand that carries cordial to the sufferer's lips.

"Time will softly, sweetly glide,  
When there's love at home."

Admit and keep love as a member of your household.

Never, for one moment, think that your doing is unimportant, even if much of your time is passed in the kitchen. The noblest and the wisest live by eating, non-poetic and common as it may seem. Think, tired housewife, not how your piano-trained fingers are becoming stiff, awkward and flushed from molding the "staff of life," but consider what the members of your "sweet home" are accomplishing. For instance, the husband is, perhaps, a minister of the gospel, winning souls to Jesus. Your son is taking high rank in college, and your lovely daughter is to go as a missionary, and all of them derive strength of mind, frame and muscle from "mother's table." Are you not doing something indispensable? Your kitchen effort helps run all the machinery of life. What would become of "home, sweet home" if, in discouragement, the mothers and home girls ceased their doing? Out of well-kept homes come the noblest of our land.—*North Western Christian Advocate.*

Edward Bok says that, it is a common remark with hundreds of men that they wonder "what women find to do all day." Sometimes curiosity gets the better of a man, and he asks his wife, what she has done all day. "Oh, a hundred and one little things," she says. Then he thinks of some momentous scheme over which he has been working all day, and makes a mental comparison, in which his wife's work takes second place. He overlooks the fact, however, that a woman's life in

the home is made up of "little things," and that these same "little things" are not only necessary, but that they are absolutely vital to the even adjustment of the domestic machinery of his home. They are "little" only in a woman's eye; they would instantly assume proportions of magnitude if the man's hands were to try to do them.

**Who Has the Most to Do?** Count Tolstoi relates the following story: A Russian peasant and his wife, after an earnest discussion of the question which of them had the more and harder work to do, agreed to exchange tasks for a day. The woman went to the field to plow and the man stayed at home to do the housework.

"Now, mind," said the wife, as she started out, "turn the cows and sheep out to pasture at just the right time, and feed the little chickens and look out that they don't wander, and have the dinner ready when I come back; mix up some pancakes and fry them, and don't forget to churn the butter. But, above all, don't forget to beat the millet."

The peasant had so much trouble in getting the cattle and sheep out that it was late when he thought of the chickens; and in order that the little chickens might not wander, he tied them all together by the legs with a string and then fastened the string to the old hen's leg.

He had noticed that while his wife was beating the millet, she often kneaded her pastry at the same time. So he went to work to do these things together; and, as he had to shake himself a great deal to do it, he saw an excellent chance to get the butter churned at the same time, by tying the cream-jar to his belt.

"By the time the millet is pounded," he said, "the butter will have come."

He had hardly begun this triple task when he heard the old hen squawking and the chickens peeping. He started on a run to see what was the matter, but tripped on the edge of a flagstone, fell and broke the cream-jar to pieces.

In the yard he found that a prodigious hawk had seized one of the chickens and was flying off with it; and as the chickens and their mother were all tied on one string, the hawk made off with them all. While he was out in the yard the pig came in, tipped over the bread-tray and spilled the batter, which the animal immediately began to devour.

While the peasant was looking on in astonishment, another pig came in and began rooting among the millet.

Then, while the peasant was clearing things up as best he could, the fire went out. He had not succeeded in rekindling it when his wife entered the yard with the horse.

"Why," she said, "where are the chickens—and the hen?"

"A hawk carried them off. I had tied them together, so they wouldn't wander away, and the hawk carried off the whole lot."

"Well, is dinner ready?"

"Dinner? How could I have dinner when there isn't any fire?"

"Did you churn the butter?"

"No; I was churning it, but I fell and dropped the jar and broke it and the dog ate up the cream!"

"But what is all this batter that I see on the floor?"

"Those miserable pigs did that!"

"Well, you have had a hard time!" said the wife. "As for me, I've got the field all plowed and I'm back home early."

"Oh, yes," exclaimed the husband, bitterly, "you've had only one single thing to do, while, as for me, I've had everything to do at the same time—get this thing ready, take care of that and think of everything! How in the world was I to do it?"

"Well," said she, "that's what I do every day. Now I guess you'll admit that a woman has something to do!"

**Keeping Up Appearances.** "None of us are without struggles, but, perhaps, those which attend our trying to keep up an appearance on a little money are, at times, the severest. Under such circumstances it is a hard struggle to exercise judgment without some bitter wounds to personal pride; yet, if we would only pause a moment and consider that those for whose flattery or emulation we are struggling are hardly worth our embarrassing efforts therefor—or that we in reality occupy much less of their passing thoughts than we foolishly imagine, we might suffer less. If one is poor or financially limited, all extravagant aims to hide such a condition are extremely foolish. Our rich friends can not reasonably expect us to cope with them in matters of living, attire or social entertainment, and we can enjoy their benefactions quite as much without straining our wits or purse strings to reciprocate the same.

"The mask of wealth is a foolish cover for any face to try to assume, because it usually is a very transparent one and at any moment liable to be removed, to the wearer's demoralization. Admitting that we are all naturally averse to betraying our straitened financial conditions, we invite still more embarrassments by assuming wealth or anything else we do not possess. Besides, there is no material loss sustained in being deserted by alleged friends to whose society money alone is a passport. Let us be whatever we are, honorably and uprightly, and avoid all foolish pretensions that may eventually prove but pitfalls for our unwary feet."—*Great Thoughts*.

**Simpler Living.** "Moralists and philosophers are constantly telling the world that the best elements of human happiness are the simplest and most frugal. There is a constant cry for simplicity of living, but some of those who make this cry are unable to adapt their own lives to their own beliefs. We believe in the beauty and good sense of simple living just as we believe in the highest and best principles of religion, but the weakness of our human nature is so great that we do not live according to that which we know to be wisest and best. It is not strange that there should be a cry for simplicity in an age when it is manifest that a great deal of the unrest and the unhappiness of domestic life are due to too elaborate and expensive living.

"Too many people have not the moral courage to set up a standard of their own based upon their own incomes and their own positions in life. Mrs. A. has not the moral courage to put a straw matting on her floor when she knows that Mrs. B. has a Wilton velvet on her floor. Mrs. D. has not the moral courage to serve simple refreshments at her entertainments when she knows that Mrs. C. serves ices and all sorts of expensive and unnecessary luxuries at her 'at homes.' The Smiths, with an income of \$2,000 a year and one servant, make a strenuous effort to ape the style of living of the Whites, who have \$8,000 a year and three servants. The wife of the clerk tries to imitate the wife of her husband's employer. It is an age of vulgar and unwise imitation. The writer overheard a significant bit of conversation between two women on the street-car not long ago. One said to the other:

"I am going to get some lace curtains for my parlor to-day.

Have you noticed the Bartons' new lace draperies? Well, I told my husband that if the Bartons could have lace curtains in their parlor, there was no reason why we shouldn't have them, for my husband has as good pay as Tom Barton.'

"You are just right," said the other woman. 'I told my husband to-day that if Tom Barton's wife could wear a silk-lined dress, I couldn't see why I should not have my next dress lined with silk, and I'm going to have it so, you see if I do not.'

"And it was but yesterday that we heard a woman say: 'If I could entertain as my friends entertain, I would love to do so; but I can not do it, and so I simply do not try to entertain at all.'

"Now, what connection is there between the spirit of true hospitality and elaborate entertaining? The fact is, that the over-elaborate method of entertaining in vogue at present is killing that beautiful spirit of true hospitality that prevailed at one time. Elaborate living, elaborate dressing, elaborate entertaining are destroying the happiness of many American homes. There are homes in which the whole end and aim of life would seem to be the accumulation of fine furniture and bric-a-brac, the care of which imposes a great burden on the mistress of the home and the expense of which makes a mighty inroad in the family income. There are other homes in which the elaborateness of the table is the family weakness. The money expended for unnecessary and positively injurious food in such homes would give a college education to the children, who are not thus educated because their parents "can not afford" to send them to college. All forms of elaborate living impose an unnecessary burden on both fathers and mothers and destroy the peace and harmony of true home life. Many homes have been wrecked by a constant striving for the unattainable in the style of living. We saw one day a red flag floating from the piazza of a home that had been thus wrecked. A young couple had started out in life under an utterly false standard. It was a standard based not on their own incomes, but on the incomes of others. They adopted a style of living that involved them in debt, and they had neither the courage nor the sense to retrench when they saw the inevitable result of their folly if it was continued.

"The remedy for all this wrong living lies largely with the women of the home. There will not be simplicity in home life until the

wives and mothers declare that such simplicity shall reign in their homes. Women, far more than men, set the pace for the social world. Women, far more than men, fix the standard of home life. It is true that

‘The hand that rocks the cradle  
Is the hand that rules the world.’

It is true that if there is ever a revolution in the world of dress and fashion, a revolution in the laws governing the home life of the day, that revolution must be wrought by the women of the world.”—*Selected.*

One writer comments thus on

**The Abuse of a Social Custom.** “When one’s real friends get married, or celebrate a birthday or a wedding anniversary, it is a natural desire to want to mark the date with a souvenir or gift. True regard prompts the giving of something which will cause the recipient a pleasure. Such gifts are accompanied by genuine good wishes.

“Alas for the solicited gift, wrung from a donor who gives in response to an invitation to a wedding or social anniversary because gifts are in order! Alas, that gifts are ever made by those who give reluctantly, and to recipients who prize them for their value or utility!

“A popular young man, boarding in a home-like boarding-house in a western city, found on the breakfast table an invitation.

“‘Wedding cards,’ some one suggested.

“‘It means five dollars.’

“‘One of your friends?’

“‘No, oh, no! I am slightly acquainted with the bride-to-be. I go out with Aunt Reba’s girls; I gave two or three nice presents to Kate’s friends when they were married; my taste was admired, and since then there has been no lack of invitations to weddings. I have reduced my price, seldom pay more than five dollars, and am likely to buy yet cheaper gifts of necessity. A fellow shouldn’t be miserly. I like to go out and meet pleasant people, and benefits shouldn’t be all one way, but my salary hasn’t been increased and expenses do increase. Father and mother need my aid now, and Brother Jim’s books and board must be paid for; I mean the boy shall have the education I didn’t get. I do not use tobacco or drinks. If the call for presents wasn’t so frequent, I wouldn’t mind as I do.

“‘It is the bargaining spirit in a girl that is so distasteful to me.

I can't admire the swell wedding if I know the display is a severe strain on finances, and the wedding presents are all on display, their cost discussed. A common bank-teller realizes he is out of place when display is the principal feature of a wedding.'

"While calling at a home newly purchased and fitted, a box of sweet and beautifully arranged flowers came from a florist's.

"The flowers only cost twenty-five cents, and I bought them to send to a lady who is celebrating her husband's birthday and making it known that the invited guests may select china for souvenirs. She has a new china-closet, and desires to fill it with pretty china. The fruit and cream served costs her little, as it comes from her mother's farm. I shall send flowers and my regrets, as I have another engagement. We are paying for our home by monthly payments. I resolved to be honest, and defy popular custom by sending these flowers when a pretty china article is solicited. Why not consult purse and convenience when presents are boldly solicited?'"

Says Helen Hunt: "The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rung clear. From the rosebud or clover-leaf, which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife and homemaker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen."

**Secret of a Long Life.** You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

**Tribute to Mothers.** We have shown the young girl budding into womanhood; we have seen her at her best as bride and wife, but there is another phase in the process of development which merits special mention. A daring Jewish proverb says: "God could not be everywhere, and so he made mothers."

Nowhere in God's great earth is there a more beautiful picture than that of a young mother and her innocent, trusting babe. In the midst of life's battles the memory goes back to the hymns that were crooned over our cradles, to the prayers that were learned at mother's knee, and to the kindly kiss of comfort that was given when she carefully tucked us in for the night. These are visions which, perhaps, we hide from the world about us, but they are none the less cherished.

**Mothers of Great Men.** "Great mothers make great men," and the great-hearted Ruskin says of his mother, who taught him the Scriptures: "She established my soul in life, and I regard her teachings the most precious, and, on the whole, the one essential part of my education." The poet Cowper's mother died when he was scarcely six years old, and fifty years later he still wept her loss. Johnson wrote his most famous work to pay the funeral expenses of her whom he calls "the best mother, and, I believe, the best woman in the world."

The brilliant Alexander Pope, with a touch of pathos not found elsewhere in his writings, says:

"Me let the tender office long engage  
To rock the cradle of declining age,  
With lenient arts extend a mother's breath,  
Make languor smile, and smooth the bed of death;  
Explore the thought, explain the asking eyes,  
And keep awhile one parent from the skies."

The mother of Scott was a superior woman, a lover of poetry and art, and he acknowledges her potency in his word-paintings with becoming gratitude.

John Randolph was saved from the clutches of infidelity by a little prayer which his saintly mother taught him when a child.

Booker T. Washington, the eloquent colored orator, says of his slave mother: "She, to me, will always remain the noblest embodiment of womanhood with whom I have come in contact. She was wholly ignorant, as far as books were concerned, and, I presume, never had a book in her hands for two minutes at a time. But the lessons in virtue and thrift, which she instilled into me during the short period of my life that she lived, will never leave me."

Byron's mother was talented, and her son is called a great poet by an admiring world.

Napoleon's mother was noted for her energy and courage, and gave to Europe a mighty warrior.

The mother of the Wesleys was a woman strong in intelligence, piety and executive ability, and her sons, John and Charles, are revered wherever Methodism is known.

Washington's integrity and self-command are due to his mother's Spartan-like firmness and simplicity.

The tender-hearted statesman, Abraham Lincoln, said of his mother: "All that I am or hope to be, I owe to my angel mother."

Benjamin West said: "The kiss of my mother made me a painter," while Garfield paid the public tribute of a kiss to his mother's self-sacrifice and devotion.

John Paul Richter was upheld by the devoted conscientiousness of his mother, who entered into his every trial and sorrow, who shared his every adversity. The pastor's widow and her boy lived for each other. He sat by her wheel and wrote wonderful pages which the publishers continued to reject. With all her industry, four shillings

a month was all the mother could earn; and when her boy's writings were refused, they wept together over the spinning-wheel. "At last the tardy world knocked at the lowly door." All he had written was eagerly sought for and demanded by the now sympathetic public. He no longer sought for publishers; they were quick to take anything that came from his ready pen. His mother's sympathy made him great, sweetened his wit and dominated his sober moods.

Rev. Frederick W. Farrar, dean of Canterbury, gives this beautiful tribute of love to a worthy mother: "My mother's habit was every day, immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading her Bible, in meditation and prayer.

"From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by all worries and pettishness which are so often the intolerable trial of narrow neighborhoods.

"As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon the manna in the barren wilderness."

The poet Goethe affectionately cherished the memory of his mother. When speaking of her to a friend, he said with passionate tenderness: "*She* was worthy of life!" After her death, he visited Frankfort and sought out every individual who had been kind to his mother and gratefully thanked them all.

John Quincy Adams did not part from his mother till he was past middle life, yet this strong man's cry even then was: "O God, could she have been spared yet a little longer. . . . Without her the world seems to me like a solitude."

When that grand old man, President Nott, of Union College, was more than ninety years old and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent, and he could be lulled to restful sleep by a gentle patting on the shoulder

and the singing to him of old-time cradle-hymns, as if his mother were still sitting by his bedside in loving ministry, as she had in his early childhood, nearly a century before. A true mother is never forgotten by a true man, and all her children shall some day call her ministries "blessed."

In an attack of sickness, the old commoner, Hon. Thaddeus Stevens, was visited by a clergyman who said to him: "It is no idle curiosity that has induced me to call upon you, but a desire to know your sentiments on the subject of religion. Should you die in this attack, what shall we say about your faith in the Bible?"

Raising himself in bed, and arranging his cap and gown, this distinguished statesman energetically said: "The Bible, the Bible—take that away and there is nothing left." Pressed to the question as to a personal experience and interest, he said: "I do not profess to have religion in that way, but my old Baptist mother had it, and I believe in my mother." Is not this an encouraging thought for mothers, that a famous statesman wise in the things pertaining to the world, nearing the close of an eventful life, as he looks solemnly into the future, goes back to the early training of his boyhood and says: "I believe in my mother"?

**Woman's Patriotism.** As to patriotism, the poet contends that America owes her existence and independence to the Pilgrim mothers, thus:

"The mothers of our Pilgrim-land,  
Their bosoms pillowed men,  
And proud were they by such to stand  
In hammock, fort or glen.  
They shrank not from the foeman,  
They quailed not in the fight;  
But cheered their husbands through the day  
Or nursed them through the night."

Can man find better cause for chivalry than to render obedience and loyalty to a land which gave birth to Harriet Beecher Stowe, who, with the noble Lincoln, emancipated her black brother? or Mary Livermore, Mother Bickerdyke and Clara Barton, who followed in the wake of the flag to care for the sick and wounded? or Maria Mitchell, our student of the stars? or Mary Lyon, the consecrated teacher? or Julia Ward Howe, whose "Battle Hymn of the Republic"

has been the inspiration of nations born of God? or Frances E. Willard, whose very life was given to free man's body and soul from the blight of intemperance?

**Christ's Tribute to Woman.** Not man alone, but God himself testified to the faithfulness of womankind when he put into her arms and care the Saviour of the world. This Saviour, Christ, the Redeemer, offers his tribute to womanhood when he declares first to her his Messiahship, instead of to the learned rabbi, Nicodemus. For her his sympathy is shown in the raising from the dead of the poor widow's only son; when he said to another woman, "Thou art loosed from thine infirmity;" when he healed the daughter of the Syro-Phœnician woman; when he wept with Mary and Martha over their dead brother's grave; when he healed the woman who touched the hem of his garment; when he restored to health her who lay sick of a fever; when he bade the little daughter of Jairus to rise from the slumber of death.

He honored the gift of the poor widow, and memorialized her who broke the alabaster box of ointment on his head. In his greatest extremity, on Calvary's cross, with tenderest solicitude, he commends his sorrowing mother to the beloved disciple. After his resurrection he speaks first to Mary and commissions her with a divine message.

Need we go farther than the approval of Divinity?

**Elevation of Women in Christian Lands.** The nearer the nation to God, the higher is woman elevated. Non-Christian lands, even to this day, crush the woman-foot of China, persecute the child-widow of India, "make Persia's daughters mere chattels, and give a woman the twelfth share in a husband in the dominions of the Grand Turk."

Even in England, as late as Johnson's time, he said: "We have different modes of punishment: stocks for the men, a ducking-stool for the women and a pound for beasts."

In no country is woman more highly honored, nor the Christ-spirit better exemplified, than in Christian America. Then, womanhood of this fair land to which ye are chosen heirs, let

"God, home and country be thy care,  
Thou queen of all the ages."  
Thou hast a work to Heaven more fair  
Than crowned kings or sages.

"The bright-eyed boys who crowd our schools,  
The knights of book and pen,  
Weary of childish games and moods,  
Will soon be stalwart men,—  
The leaders in the race of life,  
The men to win applause,  
The great minds born to rule the State,  
The wise to make the laws.

"Teach them to guard with jealous care  
The land that gave them birth,  
As patriot sons of patriot sires,—  
The dearest spot of earth.  
Teach them the sacred trust to keep  
Like true men, pure and brave;  
And o'er them through the ages, bid  
Fair freedom's banner wave."

## CHAPTER VIII.

### WIFEHOOD—WHAT A BRIDE AND MOTHER SHOULD KNOW.

**The Nuptial Relation.** The first step in the bride's new life is attended with more or less inconvenience and suffering. The great object of the union of two lives is the transmission of life. In the fulfilment of this duty woman assumes an important part.

Dr. Napheys says: "The first nuptial relations should be fruitless, in order that the indispositions possibly arising from them shall have time to subside before the appearance of the disturbances incident to pregnancy. One profound change should not too quickly succeed another. About the tenth day after menstruation should, therefore, be chosen for the marriage ceremony."

This is a time when pregnancy is not likely to occur, and so more favorable for a bride who is already exhausted because of the extra work and excitement caused by the wedding festivities.

The pain and show of blood, in the consummation of marriage, is due to the breaking of a membrane called the hymen. This membrane is situated in the lower extremity of the vaginal passage, and protects the reproductive organs from cold and anything which might injure them. Sometimes this membrane becomes so firm that it will not yield readily to ordinary natural pressure, and advice from a physician should be sought. Sometimes a slight operation will remove the difficulty with very little pain.

It was once thought that the presence of this membrane was an unmistakable sign of purity, and if it were absent, that the woman had departed from the path of virtue. Eminent physicians now say that its absence proves nothing. Its presence is no more a surety than its absence. It is now well known that widows, and wives long separated from their husbands, have an experience much like the bride.

In most young women the hymen is found, and its rupture is usually attended by the flow of a small quantity of blood, but in the case of a woman with a large vagina, and having a large opening in the membrane, sexual connection may be had without rupturing the



"CLEANLINESS IS NEXT TO GODLINESS."



HEAVENLY MUSIC.

hymen so as to cause irritation or a flow of blood. Again, many young women, from various causes, such as an accident in childhood, or from the habit of cleansing the vagina by the use of a syringe after menstruation, have ruptured this membrane or have prevented its full development, so that many virtuous young women have no discernible hymen.

The marital relation usually is without pleasure on the part of the wife during the first few weeks on account of the irritation attending the rupture of the hymen.

**Moderation Disciplines the Appetite.** Too frequent indulgence at this period is many times the cause of inflammatory diseases and general ill health. In case of pregnancy following, the child is likely to be feeble, and the tendency is to a shortened existence.

Moderation strengthens and preserves the health and doubles the gratification. It is not only for the benefit of one party, but is also to the advantage of the other. It is doubly profitable, for it disciplines the appetite and preserves the bond of sympathy. It is a mutual benefit.

The Jewish law forbade the indulgence of the marriage relation during the monthly sickness, and not until after the cleansing from it, which occurred on the eighth day after menstruation had ceased. (See Lev. 15:19, 25, 28; also Lev. 18:19.) This is a law which modern civilization would do well to observe for the sake of posterity. We have no improvement upon it.

**The Prospective Mother.** "The family begins properly with the baby. Men and women may love, court, marry and live together, but there is no family until the husband and wife can say to each other, 'Two times one are two, and one *to carry*, makes three.'"

Every household is a small kingdom, and the cradle is the royal throne. The little king or queen is the imperial personage who commands our loyalty and devoted affection.

Much has been said concerning the influence of the mother upon the child, but have you ever thought of the child's influence upon the mother? It is difficult to say positively which is the greater and more potent educator, the mother or the child. In the care of the child, the mother's selfishness and vanity disappear.

Where once she sought only her own ease and pleasure, now she

studies the best good of her child. Where once she gave way to passionate and intemperate words, her language is now temperate and soothing. Where once she sought only her own gratification, she now sacrifices such indulgences that she may bring a nobler ministry to a new being, the product of a virtuous love.

A mother of experience says: "The duty of a mother to her babe begins before its birth. Every irritable feeling should then be restrained, and overflowing joy and hope be the daily aliment of life." It should be a season of calm and quietude. The unfolding organs of the new life require the nursing of silence and joyful love. As the little being takes its hold upon life, every influence should be brought to bear upon the forming of a perfect organization.

Herbert Spencer says: "Of all bequests of parents to children, the most valuable is a sound constitution." Intelligent married people, if addicted to right habits of living, may almost certainly have bright, intelligent and healthy children, provided that the ancestry have not been tainted by promiscuous sexual indulgence, for we can not gather figs of thistles.

**General Health.** Every prospective mother should use every means at her command to preserve her physical health and strength. She should avoid everything calculated to annoy or distress her.

This is a critical period for both herself and her child. Mental tranquillity should be maintained by carefully keeping up her general health, by pleasant associations, by entertaining and inspiring conversation, by ennobling acts of kindness, and by daily communication with the Author of her being.

Dr. Foote advises thus: "During the period of pregnancy, excessive sexual indulgence unduly develops in the unborn child the passion which leads so many young people to a destructive vice. Even amative excitement on the part of the mother, without indulgence, has a tendency to do this. She should consequently avoid such food and drink as stimulate the amative impulse. When the impulse becomes strong, when the desire is so great as to take possession of the mind, it is then better that it should be gratified, lest the fetus be marked by this unsatisfied appetite, thereby producing the very evil sought to be avoided. Sleeping in separate beds may be advisable to prevent the tendency to excitement by contact. Association

with deformed people, or those having birthmarks or diseases which cause unnatural manifestations and expressions, should be avoided as far as possible to avert the danger of marking the unborn child with any of these peculiarities.

"Cramped positions in sitting, stooping, bending and sleeping, falls and contusions, and violent coition in sexual intercourse, should be cautiously avoided, to save the precious little being in the womb from displacement of its limbs or spinal distortion, which might result in permanent physical deformity."

**When Conception Takes Place.** When the union of the ovum and male principle (sperm) is accomplished, conception or impregnation is said to have taken place. This ovum is so small as to be invisible to the naked eye, and with many women passes off within forty-eight hours after menstruation begins. With some delicate women it is retained as late as fourteen days after.

At the time of menstruation the ovum is thrown off from the ovary, and passes along the Fallopian tube to the womb, where it remains, usually, for several days.

Should it come in contact with the male principle while in the womb or on its journey there, a new life is begun. It is still an unsettled question in just which place impregnation occurs. It is thought by scientists that it may take place either in the ovaries, the oviducts or the womb.

If the union of germ and sperm has not been effected, the ovum passes off in the excretions.

**The Only Safe Rule.** Conception can not then occur until another ovum takes up its line of travel, which is usually two weeks later than the fourteenth day from menstruation; that is, at the commencement of the next period of menstruation.

These periods of sterility are not fixed, however. Conception may occur during this latter two weeks, as sometimes the ovum may be ripened before its time on account of prolonged sexual excitement, and may have made its advent in the womb before its presence is suspected. Then again, the male principle may be unusually lively and long-lived and may live in the uterus until the new ovum arrives at the proper time, so that it is not altogether certain when conception may be avoided, though the above rule holds good in a general way.

**Signs of Pregnancy.** When a married woman ceases to menstruate, it may usually be taken as a sign that conception has taken place, yet this is not always evidence, as the suppression may be caused by a severe cold, by some uterine difficulty, or by a wasting disease like consumption.

If in two or three weeks after the time for the appearance of the menses, a distressing morning sickness visits a woman, which continues, with vomiting, until the third or fourth month, and with a change of the form, such as the enlargement of the breasts with tender or sore nipples, and if the uterus enlarges and rises above the brim of the pelvis, she may add these signs to others in favor of conception.

But one of the most important signs is the involuntary movements of the child, known as *quickenings*, which occurs from the eighteenth to the twentieth week. Occasionally a woman may quicken as early as the third month, and in *very rare* cases, as late as the sixth month. The sensation of quickening is said by many women to resemble the fluttering of a bird, and the mother is often nervous, hysterical or faint.

A physician usually determines the condition of the inquirer by watching for the beating of the foetal heart, which beats nearly twice as fast as that of the mother.

Of the period of pregnancy, Dr. Cowan says: "It should be one of increased health rather than increased disorders." Women who have lived hygienically usually find the above experience theirs, but unfortunately this is not the experience of all. To many it means a period of suffering and mental anguish. Many know not a day's relief from nausea from the time of conception till the day of delivery.

Headaches, neuralgia, indigestion and constipation frequently accompany this condition, making this period long to be remembered and generally dreaded on account of its misery. Again, there are women whose health is never better than at this time. Many previously delicate women have been improved in general health and have passed the nine months of pregnancy in comparative comfort.

**Physical Care.** During this period, the young mother should continue the mental, moral and physical training of which we have previously spoken.

She should be especially careful in the selection and preparation

of her food, as she must now supply nutrition for two. The corset and all bands about the hips should be abandoned. Any article of clothing that interferes with the free movement of the limbs in walking or exercising should also be omitted from the wardrobe of a pregnant woman.

Short, energetic walks in a pure atmosphere with agreeable company is good exercise. Deep, full breathing in the open air is of utmost importance.

Violent exercise, as running, dancing and horseback riding, should not be indulged in at this time, particularly in the latter months, as they frequently are the cause of miscarriage.

A lively, active woman generally has an easier, quicker delivery than one who spends her waiting months in idleness or in sedentary occupation.

If pregnant during the winter months, when one is apt to remain indoors the greater part of the time, try to secure perfect ventilation and drainage.

**Prenatal Culture.** In the chapter on *Prenatal Culture*, we have spoken of the mental condition of the mother and her surroundings at the time of pregnancy. In some families the maternal impressions have less influence upon the offspring than in others.

Yet there are many mothers who can trace in their children their own mental and moral conditions during pregnancy. A mother's environments, tastes and habits are often found clearly marked in her child, much to her great sorrow and to the child's disadvantage. And again, by thoughtful effort and careful, systematic training on the part of the mother, the child has been blessed with a fine physique, or a strong, virtuous character, or an active intellect, or a biased tendency to some art or special branch of learning.

Prof. Riddell, who has made this subject a special study, says: "The more I study the influence of maternal impressions upon the life, mentality and character of men, the more I am led to believe that the education and moral training that a child receives before it sees the light of day are the most influential and, therefore, the most important part of its education."

"The order of prenatal training through maternal impressions is plainly indicated by the order of the embryonic development. The

physical organism forms first, and the brain areas that control the mentality later. The principal requirements of the embryo in its early development are nutrition and freedom; it will require these throughout the entire period of gestation also, but if they are wanting during the first four or five months, arrested growth or physical deformity is apt to result. The mental conditions of the mother are potential during the entire period of gestation, but they are especially so during the latter part of the period. Therefore, if special stress is to be placed upon the physical and mental training at different periods, the physical should be first, the mental second and the moral last."

**Continence During Gestation.** Dr. Cowan says: "During the full period of gestative influence, as well as during the period of nursing, sexual congress should not be had between husband and wife. This is the law of nature, the law of God, and outside of Christendom is never violated. Animals will not permit it, savages do not practice it, and in over three-quarters of the world it is looked upon as infamous by our own species."

Professor Riddell says: "Unchaste maternity is the principal cause of the hereditary tendency toward sexual dissipation. Most of the human race have been subjected to this unnatural, debasing influence during their prenatal development. Thousands of noble men and women whose lives are spotless, struggle against these maternal impressions from early youth to the decline of life; while millions who are considered chaste, are so only because the present ethics of matrimony allows the unrestricted expression of their abnormal desires.

"Breaking the law of chastity during the period of gestation and lactation is one of the great causes of infant mortality. Many parents, by the abuse of the marital rights, have robbed their offspring of physical strength, mental vigor or moral purity. Many who are anxiously caring for a puny little weakling, who would gladly sacrifice all and deny themselves every comfort to save its life, find, alas, that they began their self-denial too late! Others whose children are strong and healthy early manifest tendencies that betray their unnatural prenatal training. . . .

**Absolute Freedom Necessary.** "The prospective mother should

enjoy absolute freedom. She should be relieved from needless care and anxiety, and be allowed to assert the queenly rights of her own person, and follow the mandates of her own instincts and choice. This absolute freedom is not only highly essential for her comfort and welfare, but it is also of great importance to her child. If the mother is a slave, if she is compelled to subject her will to the will of the husband, if she is made to feel that she must obey the dictates of another, *rest assured that her child will be a slave, a born serf, lacking in self-reliance, independence, sense of freedom and the self-respect and dignity that belongs to the well-born. . . .* No republic can survive that enslaves womanhood, and no monarchy can maintain its power to rule over men born of free women."

**Artistic Surroundings**, cheerful and entertaining reading matter, congenial friends, inspiring music, beautiful scenery, all have a tendency to produce an organism of refinement, and one that is capable of high mental culture. Ancestral defects and undesirable hereditary traits, if taken in time, may be largely modified by the mother's giving greater energy and systematic effort to the cultivation of the opposite traits and characteristics.

The longer the mother is in training, the more persistent her disciplinary effort, the better the result. There is no royal road to excellence, any more than there is to knowledge. If anger, sorrow, fear, joy or any strong emotion of the mother affects the blood and change or modify its life-giving power, as scientists say they do, then it follows that the physical condition of the mother alone may influence the mental and moral attitude of the child. But physiologists have proven that one life may influence another independent of physical communication.

The qualities of mind are as liable to transmission as bodily configuration. Memory, judgment, genius are often traced in the offspring. If the same faculties or tendencies exist in both parents the repetition in the child will be likely to be more pronounced. Physical weaknesses, such as scrofula or consumption, transmitted from parent to child are often more strongly marked in the child than in the parent.

Fortunately the counteracting influence of one parent over the other does much to restore an equilibrium. The life of the embryo

is so closely united to that of the mother and it is so responsive to her every emotion and condition, both physically and mentally, that necessarily she decides to a large extent its mental and physical tendencies.

The prospective mother should avoid as far as possible all unpleasant or harrowing scenes, all disagreeable associations and whatever has a tendency to annoy.

**Child-marking and Fancies.** A pregnant woman may become frightened or deeply annoyed by a circumstance, or hideous or deformed object, and the child may be deformed thereby. A lady during pregnancy was severely shocked by the appearance of her husband, who was badly wounded in the face. When her child was born it was marked on the face corresponding in situation and extent to that of the father's. Other examples of a like nature have been given under the subject of *Maternal Impressions*.

Fancies and appetite largely affect women of sensitive natures, and through them their children may receive visible impress.

A lady in the early stages of pregnancy took a great fancy for some oranges, and at one sitting ate sixteen. Her baby when three months old ate an orange, skin and all, making herself sick. When this child grew to be a woman, she considered an orange the most delicious fruit. Another woman, while carrying her child, craved strawberries, and could not be satisfied without them. Her child bore the resemblances of strawberries on several parts of her body.

A pregnant woman of our own acquaintance, who seldom had fresh meat, very strongly desired some beefsteak, and when calling at a neighbor's, saw a piece lying on the kitchen table. Ashamed to say anything about it, she strove to control herself and banish the thought from her mind. When her daughter was born, she had a large red spot like a piece of fresh meat on her breast, which she bore through life. The mother always attributed the mark of her daughter to her own intense desire for beefsteak while carrying the child.

Jacob recognized this influence when he placed the peeled rods in sight of the animals about to procreate.

As has been shown, the plastic brain of the unborn child is quick to receive impressions of various kinds. As the mother would secure the best endowment for her child that it may be well guarded against

the ills of life, let her avoid everything tending to excite or distress her mind, or disgust a sensitive taste. Let her cultivate her highest nature by reading instructive books, by indulging in pure and ennobling emotions, by entertaining those thoughts that are most elevated and refined.

**Parturition.** Parturition, or childbirth, to most women of civilized nations is only another word for intense agony. No other suffering can be likened unto it. And yet we are told that it may be made painless.

Those women who bear children with the least pain are those who live much in the open air and are engaged in active pursuits, and whose physical frame and general health are nearest perfection.

Mrs. Elizabeth Cady Stanton, in her lectures to ladies, said: "My mission among women is to preach this new gospel. If you suffer, it is not because you are cursed of God, but because you violate his laws. What an incubus it would take from woman could she be educated to know that the pains of maternity are no curse upon her kind. We know that among the Indians the squaws do not suffer in childbirth. They will step aside from the ranks, even on the march, and return in a short time, bearing with them the new-born child. What an absurdity, then, to suppose that only enlightened Christian women are cursed.

**Facts Versus Theory.** "But one word of fact is worth a volume of philosophy. Let me give you some of my own experience. I am the mother of seven children. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl is just as good as a boy, and I carried it out. I would walk five miles before breakfast, or ride ten on horseback. After I was married I wore my clothes sensibly. The weight hung entirely on my shoulders. I never compressed my body out of its natural shape. When my first four children were born, I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all; so I dressed lightly, walked every day, lived as much as possible in the open air, ate no condiments, and took proper care of myself. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it myself, and it weighed ten and one-half pounds. The same day I dined with the

family. Everybody said I would surely die, but I never had a moment's inconvenience from it. I know this is not being delicate and refined, but if you would be vigorous and healthy, in spite of the diseases of your ancestors and your own disregard of nature's laws, try it."

Within a comparatively few years the theory has been advanced that if a pregnant woman will abstain from food rich in elements that nourish and build up the bones, her confinement will be comparatively easy, and possibly with no pain at all. The bones of the child will then be soft and elastic, and will yield their position to the firmer ones of the mother as it is forced into the outer world. The mother's food may then be varied so as to include such food as will develop the bony structure of the child.

Mr. Rowbotham, a London chemist, in 1841, wrote a pamphlet giving his wife's experience in relation to this theory, from which I quote:

"The subject of this experiment had within three years given birth to two children, and not only suffered extremely in the parturition, but for two or three months previous to delivery her general health was very indifferent, her lower extremities exceedingly swelled and painful, the veins so full and prominent as to be almost bursting; in fact, to prevent such a catastrophe, bandages had to be applied, and for the last few weeks of gestation her size and weight were such as to prevent her attending to her usual duties. She had on this occasion, two years and a half after her last delivery, advanced full seven months in pregnancy before she commenced the experiment at her husband's earnest instance; her legs and feet were, as before, considerably swelled, the veins distended and knotty, and her health diminishing.

"She began the experiment the first week in January, 1841. She commenced by eating an apple and an orange the first thing in the morning, and again at night. This was continued for four days, when she took just before breakfast, in addition to the apple and orange, the juice of a lemon mixed with sugar, and at breakfast two or three roasted apples, taking a very small quantity of her usual food, viz., wheaten bread and butter. During the forenoon she took an orange or two and an apple. For dinner she took fish or flesh in a small

quantity, and potatoes, greens and apples, the apples sometimes peeled and cut in pieces, sometimes boiled whole with the potatoes, sometimes roasted before the fire and afterward mixed with sugar. In the afternoon she sucked an orange or ate an apple or some grapes, and always took some lemon juice mixed with sugar or treacle.

"At first the fruits acted strongly on the stomach and intestines, but this soon ceased, and she could take several lemons without inconvenience. For supper she again had roasted apples or a few oranges, and rice or sago boiled in milk; sometimes the apples, peeled and cored, were boiled with the rice or sago. On several occasions she took for supper apples and raisins, or figs with an orange cut among them, and sometimes all stewed together. Two or three times a week she took a tablespoonful of a mixture made of the juice of two oranges, one lemon, half a pound of grapes and a quarter of a pound of sugar or treacle. The sugar or treacle served mainly to cover the taste of the acids, but all saccharine matter is very nutritious. The object in giving the acids was to dissolve as much as possible the earthy or bony matter which she had taken with her food in the first seven months of her pregnancy.

"She continued this course for six weeks, when to her surprise and satisfaction, the swelled and prominent state of the veins, which existed before she began this regimen, had entirely subsided; her legs and feet, which were also swelled considerably, had returned to their former state, and she became so light and active that she could run up and down a flight of twenty stairs with more ease than before she was pregnant.

"One morning at nine o'clock, after having cleaned her apartments, she was in the yard shaking a carpet, which she did with as much ease as any one could have done. At half-past ten she said she believed her 'time was come,' and the accoucheur was sent for. At one o'clock the child was born, and the surgeon left the room." He testified that she had a safe labor and an easier delivery than he generally met with.

"The child, a boy, was finely proportioned and exceedingly soft, his bones resembling gristle. He became of large size and very graceful, athletic and strong as he grew up. The diet of the mother was immediately changed, and she ate bread and milk and all articles

of food in which phosphate of lime is to be found, and which had been left out before. She also got up from her confinement immediately and well.

"After her previous delivery full ten days elapsed before she could leave her bed, and then she swooned at the first attempt; on this occasion she left her bed on the fourth day, and not only washed, but partly dressed herself. Had she not been influenced by custom and also been somewhat timid, she might have done so sooner."

For a number of years Dr. Alice B. Stockham has tested this theory, and considers its practice a boon to womankind. She relates a number of instances, from which I select one as coming under her direct notice, which shows the efficacy of the fruit diet:

**Fruit Diet.** "Mrs. L. T. Colburn, of Eureka, Kansas, is a woman, short, fleshy and what is called solid built. She has five children; with the first four her labors were severe and prolonged. Some of them only terminated with instrumental interference. Relays of neighboring women were worn out in rendering her the customary aid, and some of her male relatives were pressed into service. During her last pregnancy, *accidentally*, she lived upon fruit and rice, and her experience was as unlike the former deliveries as night is unlike day. Her husband kept a grocery and provision store, and the family lived over the store. Mrs. Colburn was in the store frequently. She had a craving for lemons and oranges, and ate of them very freely, often consuming half a dozen of either at one time.

"At the end of nine months she was awakened by the 'breaking of the waters.' She aroused her husband. He thought he had better go for a doctor. 'Why, there is no use,' she said, 'I have not a particle of pain.' However, he feared there was something wrong, and after calling her sister, went with all possible haste for medical aid. The sister, too, was alarmed, and went to the next door to call a neighbor. Before either returned, while Mrs. C. was entirely alone, the child was born without the sensation of pain."

While fruit should be freely used, it may be supplemented by rice in various forms, fish, lean meats, soups, farina, nuts, tapioca, potatoes, rhubarb, asparagus, celery and the various preparations of corn, with a moderate use of eggs and milk, while wheat, beans, oatmeal, barley and rye should be avoided. Pastries and highly-seasoned

dishes are out of place at any time, and should form no part of a pregnant woman's diet if she would escape indigestion and its attendant evils.

A diet consisting mainly of the articles above mentioned, with regular deep breathing exercises in the open air and a daily sponge bath, followed by energetic rubbing, will be found to be wonderfully invigorating and conducive to comfort, while at the same time it is an invaluable preparation for a time of great need.

**Sitz Bath.** One of the most soothing remedies for a tired, nervous woman is the sitz bath, which would better be taken in the middle of the forenoon or half-way between meals. If taken just before retiring, it will almost surely prepare one for a quiet, restful sleep.

A small wash-tub will answer every purpose, if you have not a bath-tub. A stick of wood may be placed under the tub at one side, when a small quantity of water may answer to cover the hips of the bather.

The water should be blood-warm for ordinary use. If in pain about the abdomen or bowels, or if there be any inflammation of the vagina, hot water will relieve. Let the bather sit in the lower side of the tub with the feet outside and the shoulders covered with a blanket. The water should cover the hips and abdomen, and while the bather sits in the bath for eight or ten minutes, she may rub her hips, back, breasts and abdomen gently if she so chooses, or she may simply sit at ease.

After rising from the tub, rub briskly with towel and hand, and lie down to rest before dressing. A cat-nap of fifteen or twenty minutes at this time will tone up the nerves and greatly refresh the waning powers.

**Constipation.** Constipation is a common ailment of pregnancy arising very often from sedentary habits during this period, and from the eating of too concentrated foods, such as sweets, fats and starchy foods.

Vigorous, muscular exercise and an abundant use of coarse vegetables and acid fruits will in a great measure allay this difficulty.

There should be a full evacuation of the bowels daily. If a certain time is set apart for this duty and strictly attended to each day, it will become so regular a habit as to cause inconvenience if not performed

at the regular time. Omit it once or twice, the habit is broken and health suffers. Women are more especially apt to neglect the calls of nature from feelings of delicacy when away from home or in public places. Too frequently she allows her household duties to procrastinate this act till the desire to evacuate has passed, when the trouble begins. This duty should be made imperative in the latter weeks of pregnancy. The womb, situated between the rectum and the bladder, is liable to suffer if these organs are not emptied when nature gives the signal.

**Preparation for Confinement.** For weeks perhaps the prospective young mother has, in busy anticipation, been preparing little garments, into every stitch of which has gone a loving thought. Many times, no doubt, her thoughts have found expression in words of love addressed to the tender human bud so carefully nourished by her own life's blood, and then her thoughts have turned to the Author of all good, craving his blessing upon the new life so soon to be ushered into a world of strife, and this inter-communion has given assurance and solace.

The joys of motherhood, though interrupted for a time, have begun. Though the night of travail darkens, at morn it shall be light. Her heart will then sing as did the angels on the Judean plain, "Glory to God in the highest, and on earth peace, good-will toward men."

Many young mothers suffer unnecessarily in their first confinement through ignorance. Many others do not know what preparations and arrangements to make for the convenience of this occasion. For the benefit of such, a few simple suggestions will be given.

**Care of Nipples.** In the first confinement, which is usually the most severe and trying, care should be previously given to the nipples. In the latter weeks of pregnancy they sometimes become flat and depressed, owing to the increased size of the breast and the inelasticity of the milk-tubes. A few weeks before expected confinement, nipple shields with broad bases and openings should be worn day and night to develop small and sunken nipples. If shields can not be obtained, the simple contrivance of a common clay pipe may be placed over the nipple, and another person may extract the air through the stem of the pipe.

Another way of developing the nipple is to apply a band of colloidum an inch or two wide, a half inch or more from the base of the nipple, with a small brush or the finger. Several applications may be required to produce the desired result.

To keep the nipple soft and pliable so as not to have it crack and become sore while nursing, rub it gently with thumb and finger, and bathe twice a day with vaseline or sweet oil of almonds. If, however, the nipples should crack and become sore while nursing, a powder, composed of one dram of borax and seven drams of fine starch, may be frequently applied to the nipple, which may be protected by using a nipple shield while the child nurses.

**Baby Basket.** The making and furnishing of the baby basket is a pleasant pastime for a waiting mother. A shallow willow basket twelve by eighteen inches is a convenient size. It may be lined with any soft material and trimmed as elaborately or as simply as one chooses, only taking care that it be not too elaborate for use. This will be a receptacle for the baby's first clothing, small towels, old, soft pieces of linen, fine soap and baby powder, a sponge, a covered glass of lard or vaseline, a pair of scissors, a strong linen thread, large and small pins, and the mother's bandage.

Close at hand, in a convenient shelf or drawer, should be placed a large rubber cloth, half the size of the bed (an oilcloth will answer the same purpose), a number of old sheets and quilts, soft muslins made from worn-out clothing, a pile of towels and a rubber water-bag. These should be in readiness so that there may be no unnecessary hurry and excitement when needed.

The mother's clothing, to be worn in confinement, should also be in order, and where it may be found at a moment's warning.

**Signs of Approaching Labor.** Sometimes a few days before the commencement of labor, the mother experiences a feeling of lightness and buoyancy, she breathes more easily, is relieved of the customary pressure upon stomach and lungs, and altogether feels more like her former self.

This is caused by the dropping of the womb, which frequently irritates the bladder so that it must discharge its contents at short intervals. Later she becomes nervous, restless and depressed. A mucous discharge resembling whites issues from the vagina. Later the

mucus is tinged with blood, and pains across the back and thighs appear at intervals. There is a desire to empty the bladder and bowels, and perhaps sickness and vomiting may augment the other discomforts; and, finally, there is the breaking of the water-bag.

Sometimes a young mother mistakes a false pain for the true labor of delivery. False pains usually take place three or four weeks before the full time, and are not accompanied by the "show" of blood. They are confined to the abdomen at first, then wander from one part to another, and are not of the bearing-down kind. True labor pains generally begin in the back, come at regular intervals, increase in severity, and the periods of rest grow shorter as labor advances.

The period of gestation is about forty weeks, or two hundred and eighty days. Commence the count about three days after the last day of menstruation.

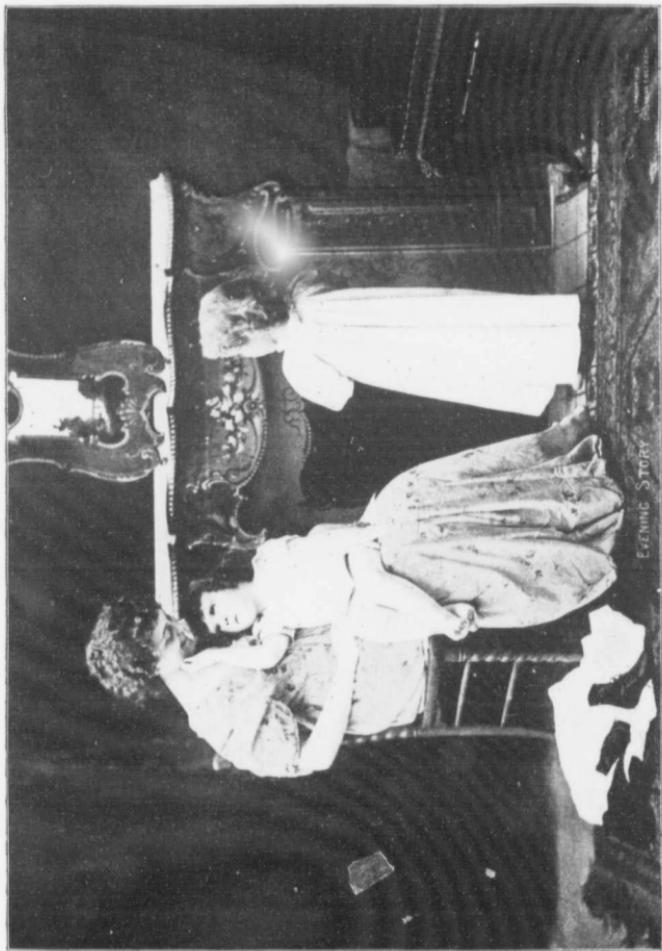
The ingenious woman will devise a dress that is both comfortable and convenient for this occasion. Any simple, warm wrapper will do for the outside garment. Under this she may wear the night-dress and underwear that she designed to use after her labor. They may be folded up and pinned about her waist until the child is born. A short skirt may be worn to take the place of the lower part of the bed-gown, which should be taken off when the bed-gown is let down.

**The Bed.** Cover a firm mattress with an old, thick comfort. On this place the permanent sheets. Over this place the rubber cloth or oilcloth, whichever you have in readiness. Spread on this another old comfort or quilt, and over all an old sheet. After delivery, the oilcloth and all above it may be removed.

**Attendants.** At this time only so many assistants should be in the room as will be of actual service. Too many are in each other's way, and tend to flurry and irritate the patient, who should be relieved of anything that will disquiet or annoy.

It is not our purpose to take the place of a physician, but a few suggestions may be timely to a young couple, should the doctor and nurse be out of reach at the time, and the assistance only such as neighbors can give. Such a predicament sometimes happens, and novices must be initiated into service.

The attendants should be cheerful and patient, and encourage the patient as much as possible by a hopeful outlook. All nervousness



MAMMA AND HER JEWELS.



HAPPY AND CONTENTED.

and needless cause of fear should be carefully concealed from the young mother.

As soon as the head is born, see if the cord, or navel-string, be wound about the neck of the child. Should this be so, remove at once by slipping the noose over the head. The head should be supported until the shoulders and the remainder of the body are expelled. Give the child sufficient space to breathe, and remove any membrane from the mouth and nose. Let it lie a few minutes, a short distance from the mother, until full breathing is established. When a lively, healthy child comes into the world, he will make his presence known by a lusty cry; respiration will begin and the cord cease to pulsate.

When the functions have commenced action, the cord should be tied with a strong silk or linen thread within two inches of the body and also about three inches from the body. Cut the cord between the two places tied.

The child may then be washed and dressed by an attendant. In the meantime the mother should receive attention.

If a physician be present, as he ought to be, he will see to the removing of the after-birth. The soiled bedding should be removed and the parts cleansed with warm water. The physician or nurse will see to the proper contraction of the womb, when the bandage may be applied.

After resting an hour or so, she may then have her clothing arranged; and should she have cold feet, a hot-water bottle may be placed near them.

Frequently change the napkins, as clean, dry ones add much to the comfort of the mother. Should she feel weak and hungry, she may take some warm tea and toast. Then let her rest undisturbed, unless the physician or nurse deem it wise to put the child to her breast.

**Caked Breasts.** If the breasts become hard and tender to the touch and darting pains are felt, if the mother becomes chilly and then feverish and nervous, hot fomentations should be promptly used. The breasts should be gently rubbed with the palm of the hand, and the milk should be removed frequently. A little warm olive oil will help to soften the breasts when hard and painful. While the breasts

are full and uncomfortable, as little drink should be taken as possible, as it helps to increase the flow of milk. This feverishness and flow of milk will not occur until the third or possibly the fourth day. When nursing her child, the mother should cover her breasts to avoid catching cold. Should the shivering and uneasiness continue, the physician should be called in time to prevent the further caking of the breasts, which often becomes as painful as the labor itself.

A young mother should induce her physician to bring with him a bottle of ether or chloroform when he comes to officiate at her confinement. In the hands of a capable physician the use of these drugs gives a grateful relief, when pain becomes unendurable. But no one but the doctor should attempt to administer it.

After labor, a well-fitting, smooth bandage, fastened but comfortably tight, will support the abdomen and produce a sense of ease. As the abdomen assumes its natural size, this may be tightened to fit.

**Mother's Influence Over Nursing Child.** Previous to birth, the action of the mother's mind may leave an impression on the child for good or evil. This does not cease with its birth. The mother continues to impress her child through her milk. Fear, excitement, anger or sorrow may so change the quality of the milk as to sicken the child or even cause its death. Some sudden shock to the nervous system may even stop the secretion of the milk.

Care should be taken not to nurse the child soon after strong nervous excitement on the part of the mother.

**Dressing the Baby.** "For the first week, *if delicate*, don't dress it at all. Don't bathe it. Rub it well each day with vaseline or sweet oil, and keep it buried in cotton batting, under light, warm shawls, in a well-padded box. Delicate babies should spend the first month of life on this plan.

"Many of them will come through and become vigorous ultimately who would die on the regulation bathing and dressing practices. When the time comes to put baby into clothes, put first these controlling adjectives into your mind, and in this order: free, light, warm. Discard the idea of a pinning-blanket entirely; also the abdominal bandage. Instead of the latter, have a knitted elastic affair of soft woolen worsted, to be slipped on like a section of the leg of a

stocking. Warmth, not pressure, is the need here. Have all his garments of soft woolen fabrics, and the fewer the better.

"The first garment, then, is the knit trunk-encaser, and it passes as high as the armpits, and is held up by straps over the shoulders. In summer weather one more garment is enough, and that is a princess wrapper of soft, warm knit flannel, shirred at the bottom with a gathering-string that can be readily tied and untied, like the neck of a sack. The diaper comes nearly to the knee. The rest of the legs and feet are bare, and are free to kick about. No exposure is possible if the shirring-string gathers the garment below, except when diapers are being changed. With cool or cold weather coming on, add two more princess garments, also of woolen goods, a sleeveless skirt and a wrapper, with knit worsted stockings coming to the knee and pinned to the diaper—not socks. A jacket of eiderdown flannel can be added on cold days. In this rig baby's tender little body gets only protection. It can move as it should, in every direction; it can kick, throw its arms, breathe and grow. Whatever inclinations some mothers may have to make a display of white linen, white mull, silk mull, white batiste, white cottons, often embroidered and too often starched stiff, put none of this stuff on the baby. Soft, warm, flexible and easily-washed woollens cover baby's needs in every respect, and will indicate true good taste and good sense in the mother.

"The eyes often are injured in infancy by being exposed to too much light. The child should not be held or allowed to sleep with the light from window, lamp or gas shining upon its face. The old-fashioned cradle, with its hood, was far more sensible than the modern cribs and bassinets that afford no protection from either glare or draught.

"In the nursery medicine cupboard, which ought to be kept religiously locked, keep witch-hazel for bumps and bruises, wine of ipecac for croupy nights, and a bottle of lime water and oil for burns or scalds. For colds and hoarseness prepare a half-pound jar of lard and turpentine. Mix these in equal quantities and melt over hot water. It will thicken, but a tablespoonful can be heated in a few minutes at any time and rubbed on a child's chest, back, neck and the soles of his feet. A box of mustard has a place in the nursery medicine cupboard for hurried mustard plasters, a bottle of vinegar for bruises, a

package of absorbent cotton, a roll of bandages from half an inch to an inch and a half wide, tincture of iodine for chilblains, ginger or peppermint water for colic, chlorate of potash for sore throats, oil of cloves for toothache, and a roll of surgeon's adhesive plaster for cuts. It is a good plan for a mother to ask the advice of her doctor about simple home remedies."—*Selected.*

A physician gives the following hints regarding proper sleeping-rooms for the children:

The sunniest and best room in the house is not too good for the child.

The apartment should be ventilated during the night as well as the day.

A sick child should never occupy an inside room. Fresh air is a prime necessity.

Gas stoves consume the air required by the child, and are not advisable in a sleeping-room.

No sweeping should be done while the children are in the room. If, however, because of sickness, this is necessary, dust the furniture and floor with a moist cloth and use a carpet-sweeper instead of a broom.

## CHAPTER IX.

### THE MOTHER AND THE CHILD.

Nothing in the world is, perhaps, more pathetic nor more significant than the cry of a babe for its mother. No cry so touches the heart of humanity and is so readily heeded. The wail of the infant says in plainest words, "I want my mother," and in all the universe that is the one thing and the only thing he does want, and that is the one thing he should have. To supply the ever-coming babe with a good mother is a problem worthy the most serious study of humankind. Nothing can take the place of a true and wise mother, and if the child is to reach a wholesome, well-rounded maturity of body and mind, the quality of motherhood must be of the very best. We have seen in the study of heredity that the defects of the mother are stamped indelibly upon the physical, moral and spiritual character of the child. We have read in the testimony of the wise and good of the influence of the early training of careful and pious motherhood, and we are confirmed more than ever in the opinion that what manhood, womanhood, childhood and babyhood most need is more mothering. Another has said: "While education can not take the place of common sense, it does rectify the mistakes of ignorance and drills even the most stupid into a right-doing routine. And even the most highly-developed maternal instinct and the most sterling common sense often need the guidance of the light of the experience of other common-sense folks. It is this guidance that science seeks to supply, for science is not the theories of schools, but the facts that men and women with common sense have discovered—sometimes at an enormous cost of human life."

**Mother's Anxiety.** The mother's anxiety for the child is not chiefly in the first few months of babyhood, when it draws all its comfort from her presence and depends upon her for its very existence. And yet, perhaps, the tiny beginnings of an influence which may continue to extreme old age, may be earlier than we think. There is no power over a child—even a babe—more potent than a kind voice,

every intonation of which tells of a throbbing, boundless love. The soothing touch of a mother's kindly hand works wonders for her child and heals his sickness as the balm of Gilead. As a rough school-boy, he may fly into a rage of resentment at the taunts of thoughtless companions, yet he seeks his mother as a haven of rest.

**The Call to Be a Mother.** "When mothers realize the high calling to which they are chosen, we shall hear less of the drudgery, the narrowness, the cramping bondage of child-bearing. It is small mothers that make the life small. A woman who sees the all-round work of child-culture will recognize that she has a profession which compels a more symmetrical development on the part of the individual who attains success in it than does any other.

"The reason why mothers sometimes become tiresome and petty is not because they are mothers, but because they are not mothers enough. They have been mothering only one side of their child's life, and so have missed the development which would come to them in the struggle for complete motherhood. Let the most ordinary woman grasp this conception of motherhood, and begin to struggle toward living it out, and she will grow intellectually and spiritually every day she lives. The attempt to direct the growth of the whole child will inevitably react upon her own nature. Let a woman realize that to be a great mother requires the highest possible human endowment and culture; that it makes, in fact, higher demands than does art of the artist, or literature of the novelist, and she will begin to glory in her profession."

Let us not demand or expect too much of our children. It has taken us a lifetime of thirty or forty years to become what we are, and yet we are faulty. Can we reasonably look for patience and sound judgment in our children who have had the experience and discipline of but a quarter of the number of years? A writer says concerning

**What to Expect in a Child's Love:** "I do not think we should expect of children the sort of love of which we ourselves are capable. The child's love for the parent and the parent's love for the child are essentially different, and we may only arouse a sort of antagonism in the young by insisting upon our right to a self-sacrificing affection. Let us be content with the sweet dependence, the demonstrative

fondness that is nature's response to our nature-prompted bestowal of ourselves upon our children. A degree of sturdy selfishness, however, is the prerogative of healthy childhood, and can not be regarded as altogether blameworthy.

"Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. It has often roused our indignation to see how carelessly their little plans were thwarted by older persons, when a very little trouble on their part would have given the child pleasure, the memory of which would last a lifetime."

We have only to look back a few years to realize what disappointment means to a child who lives in the doings of an hour. So let us be patient and gentle with the little ones, even if they are trying at times and rasp our quivering nerves with their noisy glee. Let us send them off to school with a kind good-by, and not a sharp "be gone with you." It is more wise to impress them with the fact that it is easier to put everything for school in its proper place at the right time than to get nervous and cross hunting for wraps, overshoes and books when the clock warns that the hour for school is at hand.

**Kindness and Patience.** There is much more force in advice and admonition that is kindly and pleasantly given than in cross, nagging tones. There are mothers, we are sorry to say, who habitually speak to their children in such sharp, loud, fault-finding tones that sensitive, nervous children go about the house in a cringing manner like a hunted criminal. On more hardy children such tones have an opposite effect. They are roused to a spirit of defiance and opposition, while still another class remain perfectly indifferent, knowing that no matter what they do or do not do, the mother's address will be no gentler. Such a mother would be shocked to hear any one say that she was unkind or that she does not love her child. She may have a very deep love for it, and if it were sick would most tenderly nurse it, or if it were in danger would risk her very life for its sake. But does her child know it? To some children such a thought of their mother's feeling for them would be a revelation almost beyond belief. A mother must learn to control herself if she would control her children. If a mother is angry with them and lets her temper get the upper hand, it doesn't need a very smart child to find it out. Chil-

dren are quick to see, and if the mother gets angry, why has she a right to chide anger in her children? The mother's exhibition of temper arouses the ugly in the child, and it becomes a question of whose will is the stronger. But let the mother, by kindly word and deed, by her sorrowful manner, show how the misconduct of her child has hurt her feelings, how quickly the child's better nature responds! By affectionate caress and loving words capitulation is made and peace sealed.

Very often the fountains of speech open, and the heretofore reticent child expresses himself quaintly and eloquently, as did the little fellow in the following clipping: "A lady friend is intimately acquainted in a family in which there is a sweet, bright little boy of some five years, between whom and herself there has sprung up a very tender friendship. One day she said to him: 'Willie, do you love me?' 'Yes, indeed,' he replied with a kiss. 'How much?' she asked. 'Why, I love you—I love you up to the sky.' Just then his eye fell upon his mother. Flinging his arms about her, and kissing her passionately, he exclaimed: 'But, mamma, I love you 'way up to God.' "

**Harmless Caprices of Children.** A child's requests, even though they be reasonable, are often denied simply because the mother thinks his whims should not be humored, and that if she does not discipline him in this respect, she is not doing her full duty. More often an offhand "No" is given as the easiest way to silence him and to get rid of a troublesome interruption. A child at the table prefers his own little cup and spoon, or a piece of bread instead of a pancake, or a glass of water instead of milk, or he would rather sit on the floor than on his little chair when at play, or he would rather wear his red stockings than his black, or he would rather watch for papa at the south window than at the east, or perhaps he would rather play with his tin horse than with his rubber ball, or look at the pictures in his own book than at those in Johnnie's book. Now, why in the name of reason, can't he do these harmless things? If there is really no good reason for denying these simple requests, except perhaps the *mother's whim*, they should be granted. If they have even the faintest show of reason in them, why not humor him? Why make an issue with a child on little things in which no moral principle is

involved, which, if granted, would work no greater harm than perhaps a slight inconvenience for the time being. If denied, he will, most likely, find something to do which in the end will consume more of the mother's time and make both parties more or less uncomfortable.

**Respect for Children's Tastes.** One who should know says: "If a child shows a marked distaste for any particular kind of food, it is wrong to force it to eat that kind. Firstly, such enforced obedience creates ill-feeling; secondly, food which is disagreeable is likely to cause indigestion, and thirdly, there may be some organic idiosyncrasy which renders that food obnoxious to the system. There is a case on record of a man on whom mutton seemed to act as a kind of irritant poison, and similar cases are not very rare. On the other hand, if a child has a strong desire for any one kind of food, it is unwise to deny it unless you can show a very good reason for so doing, when you should tell the child that reason as simply as possible; as, for instance, 'No, dear, that will give you a pain in your stomach, or make you sick.' Never be misled into saying, 'Such things are not good for little boys and girls,' for children do not see why grown-up people should have the good things which they are forbidden to enjoy. If, however, you give a reason which at once appeals to their own experience of the order of nature, they are ready to recognize it as a sound one."

**Teaching Children to Play.** "Don't do this" and "Don't do that," "Run away," "Leave that alone," "Don't bother me," are phrases children hear continually. If mothers would take the time to show them how to amuse themselves instead of repeating these well-worn reproofs, they would spend less time in the end and would find the results very gratifying.

A little attention given to a new play or a few minutes' instruction in a fresh occupation would mean hours of quiet pleasure for the children, and rest and freedom for the mother. It is in the child's nature to play, his make-up requires it. It is his work, and who works harder than a healthy child at play? More grows out of a child's play than parents are apt to realize, and he should be taught how to make the most of it. If the child's playthings are left scattered about the floor, if his corner of the room is in a continual

state of disorder, if he can never find his cap or ball, the future belongings of that grown-up child will fare no better, unless a radical change takes place. If in childhood toys and clothing are carelessly misplaced or destroyed, the more valuable property of later years will not be likely to receive any more care or attention. If children are taught to play properly and to put away their playthings when through, if they are required to hang up their clothing when not in use, they will acquire methodical habits.

**Tact in Management.** A little tact on the part of the mother will often produce very pleasing results. An illustration is given in one of our educational journals as follows: "The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors and some magazines, was just as busily cutting out pictures.

"'It will litter up the carpet,' so said Aunt Martha, who had come for a cozy chat. Mamma knew this, but she knew also that a few minutes' work would make it all right again, and Josie was happy. All went well until the little boy found that he had cut off the leg of a horse that he considered a marvel of beauty. It was a real disappointment and grief to the little one. 'Mamma, see!' and, half-crying, he held it up. 'Play he's holding up one foot,' the mother said quickly. 'Do real horses, mamma?' 'Oh, yes, sometimes.' 'I will,' he said, and sunshine chased away the cloud that in another minute would have rained down. It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went on with no jars on nerves or temper, and Auntie's call lost none of its pleasantness. 'I am tired of cutting pictures, mamma,' said Josie after awhile. 'Well, get your wagon and horse and play those bits of paper are wood and you are going to bring me a load. Draw it over to that corner by the stove and put them into the kindling box; play that's the wood-house.'

"'Pleased and proud, the little teamster drew load after load till the papers were all picked up, without his ever thinking that he was doing anything but play. 'Well, I declare,' said Aunt Martha, 'old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons, I do!'"

**Nature Study.** Martha Crombie Wood would have mothers teach children to observe nature carefully. She says, in the *New Crusade*: "Show your children the beauty of fatherhood and motherhood in nature, and respect and reverence for their own parents will increase. When they become men and women they will not enter lightly upon their duties as fathers and mothers, but with wisdom and reverence.

"With little children the object of nature study is to lead them to see and to love the beautiful things around them, not to tear flowers into bits, kill bugs and butterflies, and rob the world of its music by making collections of birds' eggs. It is to train their eyes to see the beautiful colors, their ears to note the call of the birds and to make them sensitive to the delicate perfumes that float through the air. With the senses thus awake, life becomes a living fairy tale.

"We do not know what great possibilities are sleeping in our children; one may be a poet, another an artist or musician—only waiting, as the form within marble waits for the sculptor's hand to set it free. Dainty bits of poetry, charming songs and beautiful pictures used in connection with nature work, develop a taste for the best literature, music and art. Fill the mind with choice flowers, and there will be no room for weeds. Teach the child to love the beautiful, and he will avoid evil."

**Self-Control.** In another excellent article in the *New Crusade*, the writer asks what can be done at the moment when a child, who has lost control of himself in an excess of rage, lies kicking and screaming on the floor? In reply she quotes these suggestions of a prominent kindergartner:

"Shall we punish him? As well put out fire with kerosene. Shall we reason with him? As well reason with Vesuvius in full flow. Shall we try to soothe him with kind words and caresses? As well pat a cyclone on the back and coax it to be still. No; I assert boldly that the only thing to be done at this juncture is to let the child alone, to leave the room entirely.

"After the outburst is over, what shall be done? Obviously find out the cause of the disease, if possible, and, if we be the offenders, repent of it in anguish and bitterness and strive to cast out the devils which we ourselves invited in.

"In the first place—this, I contend, is not weakness, but common

sense—try not to enter into controversies with him, avoid provocation and endeavor to ward off absolute issues. Distract his attention; try to get the desired result in some other way, but give no room for an outburst of temper if it can be avoided.

"Don't fret him with groundless prohibitions; don't speak to him quickly and sharply, and never meet passion with passion. If you punish him when you are angry, he clearly sees that he, because he is small and weak, is being chastised for the same fault which you, being large and strong, may commit with impunity.

"After one of these outbursts of temper, don't reprove and admonish him until he is rested. The demon has come down like a hurricane upon the waters of his spirit, and the noise of the waves must be stilled before the mind can listen to reason. When the sun comes out after the storm, is the time to note wreckage and take measures for future safety. Select some quiet, happy hour, then, in which you can gently warn him of his besetting sin and teach him to begin to guard against it. Until this time comes, and he is in a condition for counsel and punishment, an atmosphere of grief and disapproval may be made to encompass him, which he will feel more keenly than spoken words. And when the time for punishment does come, let us try to make it, as far as possible, the natural penalty, that which is the inevitable effect of given cause, for, as 'face answereth to face in water,' so the feeling of justice within the child to the eternal justice of world law.

"Finally, let us be patient, but firm, and let slip no opportunity for teaching self-control and giving strength of will."

**Early Training.** Much of the child's future, his weal or woe, depends upon the training of his early childhood. In counting up the blessings of his childhood, Mr. Ruskin reckoned these two for first good: *peace* and *obedience*. He had been taught the meaning of peace in thought, act and word by the example of his parents. He had never heard his father's or his mother's voice once raised in dispute of any kind, nor seen an angry glance in the eyes of either, nor had he ever seen a moment's trouble or disorder in any household matter. This is rather an uncommon testimony; would that it were more general! Next to this he estimated obedience; as a child he obeyed a word or a lifted finger of father or mother as a ship her

helm without an idea of resistance. In fact, obedience was one of the very first lessons he learned. He tells that, one evening, while he was yet in his nurse's arms, he wanted to touch the tea urn, which was boiling merrily. He quaintly remarked, in relating the incident, that he supposed that "it was an early taste for bronzes," and he was very resolute in having his way about it. His mother told him to keep his fingers away from it, but he insisted upon touching the urn. The nurse would have taken him away, but his mother said, "Let him touch it, nurse." So he touched it to his sorrow, and says: "That was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked for."

**Good Manners.** Good manners can not be learned in a day. They are the result of many days' continual practice. By constant use they become a part of one's self, a possession because of which we are agreeable or disagreeable. There are certain forms which society has agreed people must conform to, if they wish to appear well bred, but these are often not at all what we are naturally inclined to do. Children should early be taught the common forms by example and precept. The words, "please," "thank you" and "excuse me," even the little tots can readily learn to use, and what is more pleasing than a mannerly child? Patient perseverance in training will finally have its reward in well-bred young people. Constant repetition is required to keep children from relapsing into native barbarism, and mothers need not despair if they do not see the immediate results of their labors.

**Neatness and Order.** Some one has said: "As a mother sows, so will the wife reap." Many wives of to-day are reaping a sorrowful harvest because of the sowing of an indulgent but thoughtless mother of years ago. I wonder how many mothers, when training their boys, think of the wives their boys may some time have. If a mother does, she has it in her power to greatly lessen or increase that wife's burden. "Just as the twig is bent, the tree's inclined," is an old but faithful saying, and many wives are proving the truth of it.

A young wife, who takes great pride in doing the work of her little home, but whose duties are doubled by a careless, untidy husband—muddy rubbers worn into the house, collars and ties thrown upon

the sideboard, overcoat dropped upon the first convenient chair or couch—asks him to be more considerate and careful. He laughingly and thoughtlessly says: "Mother always picked up after me; why can't you?" It is selfish in a man, but the real fault goes further back; for, as he says, "Mother always picked up after me," and as the old saying is, "It's hard to teach an old dog new tricks." If that mother had been more mindful of her duty toward the boy whose early training had been intrusted to her, if she had been less thoughtless of the grave responsibility resting upon her, he would have been a different man. He would have grown up with a love for order and tidiness; he would have been more thoughtful and considerate, and throughout his life he would have conducted himself in a manner to cause the least possible trouble to others. A mother should teach her son to be thoughtful and considerate of herself; she should teach him to regard her comfort as well as his own; she should teach him to respect womanhood and not to impose irksome burdens upon those weaker than himself. She should teach him that by virtue of his greater strength he should seek to shield the weaker ones.

**A Word of Warning.** A teacher of experience protests against the all too prevalent custom of allowing children to go away from home to sleep with their young friends or schoolmates. Mothers may well give heed to this protest. This teacher says: "When boarding round in the early days of my teaching, I was often pained and surprised to hear, through the unfinished walls of the settlers' new homes, strange revelations of prurient knowledge from the lips of my pupils whose parents supposed them to be sleeping. I remember hearing the most obscene language from a boy whose parents were more than ordinarily high-minded and religious.

His companion, a boy of his own age, had been allowed to stay all night with him, and was being tutored in a manner which must have pleased his satanic majesty. The visitor, whose mind retained much of childish purity, made some feeble protests against the filthy communications of the other boy, but his preceptor in vice parried them with the cunning art of the sophist. The pure mothers of each never would have believed their darling guilty of bad language or practices. There are, of course, other opportunities for evil communications, but none so dangerous as the seclusion of the bed-

chamber in the night hours. Aside from this danger, there is no good excuse for children going from home to sleep. Let them occupy their own beds and sleep alone if possible.

Mothers are too prone to trust their children's associates because they belong to good families and have been well reared. Often they forget that their own little ones may be led astray or subjected to evil influences. The contagion of impurity arising from one child may spread through a school or neighborhood like a pestilence.

Keep, then, a watchful eye on the children; guard them from exposure, but do not let your solicitude be known to them unless you are confronted by their guilt. Nothing so humiliates a high-minded child as to be suspected of uncleanness.

Do not think more lightly of a son's impurity than of his sister's. Do not excuse obscenity from his lips by saying: 'Oh, he's a boy. We can expect no better of boys!'

There are boys whose imaginations, fed by foul conversation, are as filthy as the stagnant pool; boys with faces upon which is stamped lasciviousness; boys with leering eyes and rakish demeanor. There are boys with healthy minds and unpolluted bodies—boys with clear, frank, honest eyes, revealing pure soul-depths within. Which of these shall your boy be, O mother?

Shall your sons swell the ranks of those who are sowing to the wind to reap the whirlwind, who are scattering abroad rottenness and disease? Or shall they be pure men, going into the world to uplift and build up instead of tearing down and destroying?

Do not be content for your daughters with that prudence which leads them to be careful of their reputation, but hedge about their childhood with all pure influences which shall encase them in innocence. Unaffected modesty is a girl's best safeguard.

The young woman who can utter innuendoes or relate stories suggestive of impure thoughts, even in the presence of her most intimate girl friend, may be 'smart enough to look out for herself,' but she is not one a noble man would choose for a wife or who would elevate the home or society.

Sometimes I think that the old-time delicacy and reserve were better than our modern free handling of social abuses. 'Ignorance' may not be innocence, but the reticence of a mother is to be preferred

to the too free or careless treatment of those life mysteries which up-to-date authority says should be explained by parents to young children. I well remember an unhappy tragedy which occurred through the fatal mistakes of two sisters whose parents had reared them after the present progressive idea that there should be no mysteries in the household, and am inclined to think that the old way was safest.

**Keeping Hold of the Boys.** "There were once two boys in a certain home, and after a few happy years, one was taken into the Shepherd's arms.

"The two boys and their mother had always knelt together for the bed-time prayer, and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered but one sentence: 'Dear Lord, keep mother and me intimate.'

"Said the mother, years after: 'I consecrated my life to answer that prayer.'

"Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

"Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. 'Always give me the first chance to help you, dear,' she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

"Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted.

"This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

- "1. I shall pray and work to be patient.
- "2. I will strive to 'grow in grace and in the knowledge of God.'
- "3. No matter what happens, I will try to hold my temper and my tongue.
- "4. I will try never to scold and never to reprove or punish in anger.
- "5. I will listen patiently and tenderly to my boy's side of a grievance.



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THE OFFSPRING OF IDLE, IMPURE AND IGNORANT PARENTS



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THE OFFSPRING OF VIRTUOUS AND INTELLIGENT PARENTS.

"You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not 'good form' to display emotion, but the real holding of one's self in hand.

"Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

"This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal 'mother-friend,' and he was sure of comfort.

"Do you think it paid? When she reads in the papers the theories on 'How to Get Hold of the Boys,' she thanks God she has never lost her hold on hers. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no 'charge to keep' half so sacred as the heart of your boy. Are you true to your trust?"

**Mother's Relationship with Grown Daughters.** "Too many mothers do not realize that there are any problems in their relationship with their grown daughters," says Temple Bailey, writing of "Some Mothers and Their Daughters." "The training of little children is discussed as an all-important topic. Why should not the delicate questions which must arise in every household where two or more women of strong personality live in constant and close contact receive just as careful consideration? It is after the school-days that the troubles begin. The mother who has clung to her little girl fails to recognize the needs of the growing woman, and is hurt by any independent action on the part of the daughter; while the daughter, in her eagerness to grasp at the best in the new life, forgets the deference which is due to the mother. Out of these conditions small clashings ensue, to end too often in complete discord. It is just at this time that the mother must bring all her love and diplomacy to bear. She must endeavor to know her daughter's nature, and to understand its possibilities and limitations. She will find that her problems are not the

problems of her mother nor of her grandmother, for the girl of to-day is not like the girl of yesterday, and she must be studied from a different standpoint. The most unpleasant of all things American is the dominant daughter. Brilliant, restless and discontented, she demands all things as her right rather than as a privilege. The time-honored tale of the mother at the wash-tub and the daughter at the piano is verified in the mental attitude of many households. There are two things that the mother of such a daughter should cultivate—a quiet dignity which shall force the girl's respect and a sympathy which shall win her heart. She must be interested in that which interests the younger mind. And she must not be dominated. Her self-assertion need not and should not be radical, but she must be queen of her own household, yielding her scepter to none, and especially not to her inexperienced daughter."

**A Sensible Mother.** "She has daughters and in them she is blessed—largely because she brought them up aright, and now they are going in that way. For many years—she is not wealthy—she toiled for those daughters, making their clothes, teaching them, cooking little pies in patty-pans for them, sewing buttons on boots stubbed out at the toes, picking up their playthings after the tired little ones were safely tucked into cribs and trundle-beds at night.

"Now they are grown and she is not young. Does she, like the average American mother, continue these attentions to her children's welfare? Does she stay in the hot kitchen frying oysters, while they play the piano, or paint, or entertain callers? Does she remain at home ironing muslin frocks, while the girls disport themselves at picnics in other muslin frocks? Does she go to bed at night too tired to read the daily paper, while the girls perfect their education at women's clubs and attend meetings of Browning and Shakespeare classes?

"No, indeed, she does not. It is now she who entertains callers, goes to picnics and belongs to clubs. She has time for church work, for all the social gatherings in the town in which she resides. She is young and handsome; her girls are proud of her and rightfully; she dresses in perfect taste, with plenty of new gowns, and household cares sit lightly upon her.

"The reason is that these cares are relegated to the daughters for

whom she worked so many years. They now rise and build the fires, they sweep and dust the rooms, they prepare the meals, they have 'the dishes' on their minds. Mamma is care-free; she comes to her meals when she is called, and when the last cup of coffee is drained, she folds her napkin and goes away serenely to the parlor, or her best bonnet if an outing is to follow.

"Every time I visit in this lovely home I reflect on the excellent points of this plan. The girls are learning to keep house, and their mother is reaping a reward for her own years of work. In days to come, if all the girls go to make homes of their own, she will take up the cares of her house again with a merry smile, cheered and rested by her years of vacationizing.

"As for the girls, they like it. The sense of importance given by the care of a house is never unwelcome to any young girl, especially if mamma does not retain such an amount of interest as to be continually reminding of the old régime.

"And aren't they proud of the mother? Well, I should say they are! Far more than if she remained in the oyster-frying business and didn't wear pretty frocks with bits of real lace in neck and sleeves and a Spanish mantilla on her head when she goes to literary club meetings and Browning societies."

**Tact Required.** Much tact is required in the management of the grown-up daughter. It prevents estrangement and softens the rough edges of unpleasant facts which the mother sometimes must of necessity speak to her daughter. Though the truth must be told for the daughter's good, a tactful mother will not irritate the wound it makes. Do not keep the alabaster box of your love for her sealed, now that she is no longer a child. She needs the expression of your affection now even more than she did when a child. Say the kindly word of praise that your heart suggests. Give her that genuine sympathy which will win and retain her confidence. You have gone over the path that she now treads. Though you can not remove the stones which lie in the way, you may show her how to avoid the bruises they make. In the forward journey your experience may be of untold value to her. Too soon these ties may be broken, and your opportunity gone. Make it possible for your daughter to say: "Thy gentleness hath made me great."

**The Sacrifices of Children.** The self-sacrificing mother is known to every one. Her uncomplaining self-denial, her fond devotion, her long-suffering and patience have been extolled by voice and pen, and may well merit our appreciation. But when have the sacrifices of children been told? They want to play out on the lawn, but are kept in the house for fear they will soil their clothes. They want to paste kites, but that would "muss up" the kitchen table. The little girl would rather have her hair done in a braid, but her mother wants her to "look pretty," and does it up in curl papers every night. They want a dog or a kitten, but mother says the porches would be all tracked up with mud. Where the ideas of a child conflict with those of the parents, have you ever noticed how resignedly, and often even sweetly, the little one gives up? His little schemes are overridden, his plans set at naught, yet he is expected to keep sunny and good-natured.

**Child's Genius.** Very often the child's genius in certain directions is repressed by a parent whose mind is made up that he shall follow a certain line of business, for which perhaps the child has no fitness and which would be actually repulsive to him. Mothers put a veto upon music lessons for a daughter whose fingers fairly ache for the touch of a piano; or they say "No" to the boy whose pencil disfigures the walls with rough but expressive caricatures, without providing proper means for the expression of his inborn talent; or the mother would see her son in the pulpit; or the father would place him by his side in the counting-room; or perhaps the ambitious parents have dreams of his appearance in the legislative halls of the nation.

While parents labor blunderingly to root out the child's instincts and intuitions, he lays aside his own wishes and plans, and with what effort he can command, seeks to follow the career outlined by his devoted though mistaken parents.

The child's individuality is so different from that of the parents' that they can scarcely conceive that that of their child may tend to just the opposite extreme. If the child has a strong character, while he sacrifices his action to the will of the parent, his whole soul wavers at the crossing of the God-given purpose and adaptation. Thus a child endowed with the appreciation of the beautiful in nature and art and the power of its expression, is set to learn a trade. There are men in the pulpit who are changed from year to year because of their

inefficiency, who would have made first-class mechanics. There are physicians who would have better tilled the soil. There are teachers who would have done better service at the bedside of the sick. Parents measure their children to a mold of their own choosing, very often to find too late that they do not fit. Parents sometimes abuse the privilege of their office. They certainly do when they manifestly thwart the purpose of the Almighty.

**The Mother's Sacrifice.** The mother most surely desires the best good for her child, and if she will carefully watch the unfoldings of his nature, she may note in what direction his talent tends, and will modify her own desire to correspond. His truest and noblest development is her greatest object in life, and marks the true-hearted mother.

We are often puzzled to know what to do for the Master, and, like the knight of old, seek far and wide for some good to do, when right by our side lies the very work which the Lord himself would have us do. Did he not say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" This, then, is sacrifice, the giving of self. We may shower gifts upon our children, but Lowell, with fine perception, says, "The gift without the giver is bare."

Margaret Sangster tells the story of a genuine mother's love and sacrifice in the following little poem:

**For Love's Sake.**

"Sometimes I am tempted to murmur  
That life is flitting away,  
With only a round of trifles  
Filling each busy day;  
Dusting nooks and corners,  
Making the house look fair,  
And patiently taking on me  
The burden of woman's care.

"Comforting childish sorrows,  
And charming the childish heart  
With the simple song and story  
Told with a mother's art;  
Setting the dear home table  
And clearing the meal away,  
And going on little errands  
In the twilight of the day.

"One day is just like another!  
 Sewing and piecing well  
 Little jackets and trousers,  
 So neatly that none can tell  
 Where are the seams and joinings.  
 Ah! the seamy side of life  
 Is kept out of sight by the magic  
 Of many a mother and wife!

"And oft when ready to murmur  
 That life is flitting away,  
 With the self-same round of duties  
 Filling each busy day,  
 It comes to my spirit sweetly  
 With the grace of a thought divine:  
 'You are living, toiling, for love's sake,  
 And the loving should never repine.

"You are guiding the little footsteps  
 In the way they ought to walk;  
 You are dropping a word for Jesus  
 In the midst of your household talk;  
 Living your life for love's sake  
 Till the homely cares grow sweet,  
 And sacred the self-denial  
 That is laid at the Master's feet.'"

**Don'ts for Mothers of Girls.** Don't keep your girls in the house all the time. Let them play out in the fresh air.

Don't forget to thank your girl for some special pains she has taken to please you; do it heartily too.

Don't allow any accomplishment to take the place of an essential in your daughter's education. Let the accomplishment be an addition.

Don't encourage your girl in the use of slang, nor permit her to speak insolently to any one.

Don't remove all responsibility from your girl's shoulders if you value her future.

Don't overburden her with tedious, worrisome tasks just to keep her employed.

**Don'ts for Mothers of Boys.** "Don't keep nagging your boy.

Don't treat your boy as a hardened criminal if you discover him in sin.

Don't forget that if you make your boy think he is going to the devil he won't be apt to disappoint you.

Don't forget that by treating your boy like a gentleman you will do much toward making him one.

Don't deny your boy the healthful, restraining influence of plenty of outdoor sports and athletics. There is a whole sermon in the phrase 'muscular Christianity.'

Don't make his room a sort of junk-shop for all the odds and ends of furniture too shabby or old-fashioned to be used anywhere else in the house.

Don't be above apologizing to your boy if occasion arises. He will honor you for it.

Don't have a thing in the house too good for him to enjoy and share with you, and don't make him use the back stairs in order to save the front-hall carpet.

Don't shut him entirely out of the confidential talks concerning home, business and neighborhood affairs, but teach him to respect the confidence.

"Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children who seem to have been born thieves and liars, so early did they display these most undesirable traits of character; yet, we have lived to see them become noble men and women and ornaments to society. We must confess they had wise, affectionate parents. Whatever else you may be compelled by your circumstances in life to deny your child, give it what it most values—plenty of love."

**Do's for Mothers of Boys and Girls.** Do encourage your boys to speak politely to their sisters.

Do encourage your girls to make home pleasant for their brothers.

Do stimulate your girls to take physical outdoor exercise.

Do persuade your boys to be kind to dumb animals.

Do teach your children to speak the plain truth without exaggeration.

Do teach them to stand firmly for that which they know to be right.

Do encourage your children in the open, frank confession of a fault.

Do try to gain your children's confidence and to keep it.

Do sympathize with your children's struggles to do right, however short they may fall of it.

Do take time to visit your children in the school-room.

Do tell your boy that a cigarette or a cigar does not make him more manly.

Do show your love for both boys and girls.



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EVENING PRAYER—THEN READY FOR BED.

Who can estimate the power and influence, either for good or bad, that may be wrapped up in an innocent child!

The familiar prayer, "Now I lay me down to sleep," taught at mother's knee, has been the means of bringing home many a prodigal son and daughter.



WHAT IS HOME WITHOUT ME?

## CHAPTER X.

### A PHASE OF PARENT STUDY.—IN THE HOME.

For a number of years our scientists and educational leaders have discussed the subject of psychology, but not until recent years has the common mind dared to reach out into its mazes and labyrinths.

Since the subject has assumed the less euphonious title of "child study," all kinds and conditions of people are giving it more or less attention.

Scarce a teachers' association, a woman's club or a mothers' meeting but has this subject on one or more of its programs. The University of Chicago supports a chair for the promotion of this particular branch, and a paper published in the same city is devoted to its discussion.

The Woman's Christian Temperance Union was the first organization in this country to take up this study in its practical bearings.

**The Greatest Thing in the World.** Professor Drummond says, "The greatest thing in the world is love," but to us it seems that the greatest thing in the world is the *embodiment of love—a little child*, for we are told, "And a little child shall lead them."

It is not our purpose to be confined to the study of the child, but rather to reverse the observation.

Back of the child is the parent. Let us turn the glass upon him for a time, and let the term parent include both father and mother.

All will agree in the general statement that a child's best friends are his parents; but perhaps there may be some dissent to this statement, that the parent as often sins against the child as does the child against the parent. At any rate, it may do us good to think about it.

Have you ever thought how many times you have said "No" to your little one's request when you had no particular reason for doing so? Have you ever noticed how many times you have rejected his carefully thought-out plans and wiped them away as carelessly as dust upon the floor? Have you ever observed how you have postponed his proper and even laudable projects from time to time, sub-

ject to somebody else's convenience, and perhaps never fulfilled them at all? Do you wonder that he sometimes becomes fretful, impatient and even rebellious?

What grown person would you dare to treat in the same way? But you do not mean to be unkind; you love him as does no other. Neither does he mean to be fretful, nor disobedient, nor rebellious. Let me illustrate by a little story from the pen of that ready writer, Dr. Mary Wood Allen, in the *New Crusade*:

**A Lesson from Real Life.** "A young merchant, intent on business, while rushing across the city on his wheel met with a collision. The result was numerous bruises, sprains and dislocations, which laid him aside from active duties for a few days. The mental currents, which had been rushing out along lines of business activity, were suddenly checked, and boiled and seethed in irritation and rebellion.

"It would not have been so hard," he said, 'if I could have been let down easy, but this sudden stoppage from a point of intense activity to a state of enforced quiescence is almost unbearable.'

"One evening, while lying upon his sofa, he noticed that his little boy, a bright little fellow of four years, was remaining up after his usual bedtime, and, calling the nurse, he commanded her to take the child to bed. The little fellow resisted with kicks and screams, was scolded and slapped by his father into sullen quiescence, and carried off rebelliously to bed.

"I declare," said the father, 'that child is getting to be incorrigible. I shall certainly have to take him severely in hand.'

"This remark was addressed to a friend, a woman of experience, who, sitting in the room, had been a witness to the proceeding. The comment of the father opened the way for the expression of thoughts which were still in her mind.

"Did you notice what the child was doing when you ordered him to bed?" she said.

"Why, no, not particularly. He was playing, I believe."

"He was very busy," said the friend. "He had a grocery store in one corner of the room, a telephone in another, and a magnificent train of cars with a coal-scuttle engine. He was taking orders from the telephone, doing up packages in the grocery store, and delivering them by train. He had just very courteously assured Mrs. Brown that

she should surely have a pound of rice pudding and a bushel of baked potatoes, and had done up a pumpkin pie for Mrs. Smith, when he was rudely disturbed in his business by Sarah and carried ignominiously off to bed. He resented, and probably if he could have put his thoughts into words, would have said just what you did a short time ago, that if he "could have been let down easy it wouldn't have been so hard, but to be stopped suddenly, right in the midst of business, was unbearable." Now he knows that to-morrow the grocery store will have been demolished, the telephone will have disappeared, the train will have been wrecked; and if he goes into business again, he will have to begin at the foundation. You think your experience is hard enough, but you know there are others at your place of business who are looking after things as well as they can. How would you feel if you knew that your store was demolished and had to be built up again from the foundation?

"'Oh, well,' said the father, 'but that is business. The boy was only playing.'

"'The boy's occupation to him was business just as much as yours is to you. His mental activities were just as intense; the sudden checking of his currents of thought was just as hard to bear; and his kicks and screams were no more censurable in him than have been your exclamations and frettings during the time that you have been ignominiously sent to bed. You have been worrying over plans that were suddenly confused because of your accident; he goes to bed feeling that Mrs. Brown will be disappointed because she did not get her rice pudding, and it is just as hard for him to bear this as for you to bear your experience.'

"'Well, what would you have me do?' said the father. 'Would you let the child sit up all night because he is interested in his play?'

"'No, but you might have "let him down easy." Suppose you had given him fifteen minutes in which to rearrange his thoughts. Suppose you had called him to you and said, "Well, Mr. Grocer, I would like to give you some orders, but I see that it is about time for your store to close. I shall have to wait until to-morrow." No doubt the little grocer would have been willing to have filled your orders at once, but you could have said, "Oh, no; stores must close on time so that the clerks can go home. There will be plenty of time

to-morrow. I see you still have some goods to deliver, and your engineer is getting very anxious to reach the end of his run. In about fifteen minutes the engine must go into the round-house and the engineer must go home and go to bed so as to be ready for work to-morrow." Do you not see that this would have turned the thoughts of the child into just the line that you wanted him to go? He would have been glad to close up his store, because that is the way men do; and as a little engineer at the end of a "run," he would have been very glad to go to bed and rest. Instead of a rebellious child, sobbing himself sulkily to sleep, with an indefinable feeling of injustice rankling in his heart, as a happy little engineer he would have gone willingly to bed, to think with loving-kindness of the father who had sympathized with him and helped him to close his day's labors satisfactorily.'

"I see," said the father, 'and I am ashamed of myself. If I could walk, I'd go to him and ask him to forgive me. Sarah, bring Robbie here.'

"He's asleep,' was the reply.

"Never mind, bring him anyhow.'

"The girl lifted the sleeping boy and carried him to his father's arms. The child's face was flushed and tear-stained, his little fists were clinched, and the long-drawn, shuddering breath showed with what a perturbed spirit he had entered into sleep.

"'Poor little chap!' said the father, penitently. He kissed the moist forehead and whispered, 'Can you forgive your father, my boy?'

"The child did not awaken, but his hands gently unclosed, his whole body relaxed, and, nestling his head more closely against his father's breast, he raised one chubby hand and patted the father's cheek. It was as if the loving voice had penetrated through the incasing flesh to the child's spirit, and he had answered love with love."

A pathetic little scene appropriately entitled "Rebuke" is drawn by a writer in the London *Academy*: "A chill, dark autumnal morning. A breakfast table with an overcrowded tribe of clamorous children. A worried mother, and an irritable father muttering something about 'No decent elbow-room.' A small child uplifts solemn eyes from his plate and says: 'Hadn't one of us better die?'"

And yet we dare say these parents really loved their little brood, and would have been sorry to take the elbow-room if one of them had made it as suggested by the solemn-eyed child. A sick, overworked mother once said in a moment of irritation, "I wish they were all dead," referring to her three little children, who were a great care to her enfeebled body. But she bitterly repented that speech in after years.

**A Child's Individuality.** "There is no shrine so often and so rudely violated as the soul of a child. We forget that the child we call ours has a distinct human entity," is the position taken by Elaine Goodale Eastman, writing of "Child-culture in the Home," in the *Woman's Home Companion*. "We say in defense to this that we merely act under the necessity laid upon us as parents and guardians to conquer infant obstinacy and to check youthful vanity and egotism. Undoubtedly (and this fact, too, has its pathos), we are obliged, or think we are, by duty and conventionality, to run counter to most of the spontaneous wishes of our children and to put a damper upon their earliest aspirations. But this unhappy compulsion is, as it seems to me, a strong reason for using more and not less delicacy and consideration in our manner of discharging these unpleasant obligations. Constant snubbing is really not good for all children any more than for ourselves. Some natures are dwarfed and discouraged by it. There is a species of self-love which to wound is well-nigh fatal. If the average child of well-meaning parents could speak his inmost soul I believe he would beg for less love and more respect. Over-fondness is often demoralizing, but sincere respect is always elevating, and, strange to say, it is appreciated by the youngest child. I well remember that, as a child, I liked best the society of those rare persons who treated me as if I, too, were grown up! There was no affectation on either side; it was simply that they did not too visibly condescend to too openly overrule my years, and that in all my intercourse with them I was able to preserve my self-respect. I advise mothers to have the self-control and the nice sense of justice to refrain from claiming and commanding the child, soul and body, as if he were a subject and inferior being, and to recognize in that child, however young, the natural human right to freedom of thought and to a degree of freedom in action."

Children are often charged with disobedience and stubbornness when there is no conscious volition in the case. It is merely a nervous tension resulting in a reaction which they are powerless to control. What the child needs is soothing of the nerves, not the additional excitement of a punishment.

We recall an instance of a boy of about twelve years old, who, in some careless way, had irritated his father. His father, who was easily put out, reproved him in rather a rough fashion. It was plain that the boy was badly frightened; but while the tears stood in his eyes, he tried to be brave and to assume a pleasant look. But the smile would not blend with fright, and the father interpreted it as an "impudent grin," but we are sure that impudence had no place in the heart of that boy at that time.

**Outrageous Training.** "Tell them what you got yesterday," said a mother to her six-year-old boy, when calling at a friend's. The little fellow, to the credit of his human nature, refrained from obeying and turned away his embarrassed face. The senseless mother wanted him to report that he was whipped the day before for some misdemeanor, all of which she herself published. For shame! The greatest marvel in the world is that children do not turn out worse than they do with the outrageous training so many of them have. The persistence of good in the human soul is the wonder of the ages.

**Mistaken Sympathy.** This brings us to the thought of sympathy which a parent has or ought to have with his children. And there are two phases to this: there is danger from too much or injudicious sympathy as well as from too little.

A teacher in the public school gives this experience: "A friend of mine had in her room a little boy who was so nervous that he could not control his muscles, and sometimes the other children were amused by the twitching of his face. Under the circumstances, his writing was extremely poor, and, in fact, poor work in everything was accepted for some time as best that *he* could do. Suddenly it dawned upon the teacher that she was not doing the child justice; that all of her sympathy was with his infirmity instead of with his possibilities, and she concluded to try another method of treatment. She would let her love and interest go out to what the boy should be. So when he next presented a paper with a writing exercise, which was very bad

indeed for a child of that grade, and asked if it wasn't pretty good, she said, in a smiling, kindly way, 'No, I think it is more like chicken tracks than like writing.' 'But don't you think it is pretty good for *me*, because you know I'm nervous.' 'No, I do not think it is the best *you* can do; I think you are a bright little boy and can do better. Will you not try again?' From that day he began to improve. The teacher encouraged him to think himself as nearly like the other children as possible and infused this spirit into the whole school, until, instead of being an object of curiosity or amusement, all the children regarded his affliction as a passing thing and gave their sympathy and help toward the overcoming of his defect. There was much to contend with, because when the normal was expected and demanded, the teacher was sometimes greeted with 'But you know I am nervous, my mamma says so, the doctor says so,' but as a result of her patient, faithful efforts, one day the mother came to school saying, 'What *have* you been doing to my child? He is so much improved, his nervousness is nearly gone.'

But perhaps the greater sin is in the omission. The tendency in the parent is to look for perfect work in the tasks assigned, and if not found, he is usually inclined to fault-finding. We are apt to forget that our work may be even more imperfect in the eyes of our Father than are our children's to us. God accepts our faithfulness in the *effort* to do well, and ought we not to do the same?

**An Exacting Father.** We have in mind the experience of some young people whose father was of a very exacting but just nature; that is, he meant to be just and true as a parent. He loved his children devotedly, but seemed to have no power of expressing it in words in their presence.

No parent would do more to shield them from danger, no one would sacrifice more for their education or for their real advancement in the pursuits of life. The children loved him, and knew that all his foresight and sacrifices were the outcome of his love for them, yet they longed for some expression of their father's appreciation of their efforts in various lines. Many times they would gladly have opened to him their hearts and thanked that father for the sacrifices he was making for them, had they known how. But the avenues of speech had so long been unused to carry such messages that something in

the nature of an explosion was needed to break up the natural course. A few instances may be noted which you may mate in your own observation or experience.

One day three of these boys, now grown to young men, were sitting on the porch in the cool of the evening, wondering what the father would say of their work which they had just finished. They had agreed among themselves that they would take the utmost pains to do the job well and as they thought would be the most pleasing to their father. Now as they reviewed their work, they could see nothing to be done to improve it. One of them said: "But father will find *something* not right about it." Another one said: "I don't see how he can; I've looked it all over for the purpose of finding something wrong." Another said: "Well, I'll bet the ice-cream that this time he won't find anything." "Agreed," said the first.

Shortly after, the father came and sat down beside them. As he looked over their work, about the first thing he said was: "That tree isn't bandaged straight."

The boys looked knowingly at each other, and it probably would have needed a carpenter's square to discover the true line.

The daughter in this home was painstaking and conscientious to do her best both for herself and for the honor of her parents.

Often in her work at school she would say: "Oh, if I only knew what father thought of it!" When congratulated by friends upon her success, she would say to herself: "I would give more for one word from father than for all that every one else might say."

But she finally came to the conclusion that if he did not say *anything* she would take that to mean that he thought she was doing as well as he could expect. But the word came at last.

When about to give her in marriage, he said: "Daughter, be as faithful a wife to your husband as you have been a child to me." Do you wonder that these words have lived in the mind of that daughter to her old age?

**Starving for Sympathy.** Some children actually starve for sympathy. Let us come into the lives of our children. Let us as parents take time to be interested in their affairs, then we shall be spared the bitter pain of being shut out of their confidence and feeling that they have grown away from us when they most need us.

"How often are men heard to say: 'I leave the training of my children entirely to my wife;' or, 'I never interfere with the discipline; my wife attends to all that.' Another type of father still assumes in his family the role of lord high executioner.

'If you don't stop that,' says the fond, foolish mother, 'I will tell your father on you.'

In some families there is no threat so dreadful, and I have known a father to tell laughingly, as if it were a good joke, of the poor, scared little faces which were lifted to his when he appeared suddenly among them with a rattan in hand, inquiring whether there were 'any whippings to be dealt out that afternoon.'

Alas, how far away these poor earthly fathers are from the fatherly ideal which is set forth in the Bible! And how can they illustrate to a child anything of the fatherhood of God?

A father ought to be friendly with his children; he ought to be interested in every interest of theirs, right down to their dollies and their bats and their balls. Nothing which concerns them should be too trivial for his notice. A father ought not only to love his children, but he should *show* that he loves them. He ought to prove this so convincingly that, whatever happens, they can never doubt their father's affection for them.

A father prided himself on his kindness to his children. It was his boast that he never struck one of the whole five. What would he have said had he been told that his words injured that child as much as a beating would? Although he never scolded or said rough things, he was continually manifesting a lack of sympathy with the little ones. The blows were falling directly on loving childish hearts.

He often wondered that the older children never took him into their plans. He loved his children dearly; he would have enjoyed being a companion of the big boys and girls, but he had turned them away again and again when they were tiny children, the time he might have obtained the key to their hearts."

**A Father's Experience.** This experience related by a man of worth is the experience of many another as he recalls his boyhood days:

"I was afraid of my father. So were my brothers. We loved him, but there was no community of interest between us then, nor in

later life. Yet he was a capable man, whose intimacy would have conferred a charm to our boyhood and a benefit to our character that nothing in after life can compensate for.

I have observed hundreds of families, only to find that my boyish experience is all too common. The father may be 'too busy' to get acquainted with his sons. 'I have no time to spend with my boys as you do,' is often said to me. Then make time. You will accomplish more in your business by so planning that you may enjoy the renewed vigor that comes from sensible play or intelligent work with your children, especially the boys.

Your dignity and parental authority will not suffer if you use good judgment. 'Familiarity breeds contempt' only when it ought to! Most people lack tact, partly because it was not developed in youth. Intimacy between father and son is a school of tact in which teacher and child benefit equally. A father said to me in despair: 'I can't get at my boy; somehow we don't understand each other at all.' That man would resent it if told that he did not possess sufficient tact to get at some set of men with whom he wished to do business! The boy is a little man—in many ways not so much smaller than ourselves as we may think.

'When my boys get along in their 'teens, I shall go off with them a good deal and devote time and thought to training their character,' said another friend, whose only hours at home are mostly spent in bed. He is deceiving himself. We must grow up with the boys, or they get away from us.

The first time my youngest boy did a job of painting at the house, he made a mess of it, though I had shown him how. Mother said: 'You could have hired it done better, pater.'

'Yes, but the boy would not have had the experience, nor I the fun.'

Mother looked thoughtful, and then remarked: 'How true that is! It is little enough our boys have to do, because we live in a town house, but this is all the more reason for encouraging them to do everything possible.' Now that boy can do more about the house than I can—almost as much as his mother. Experience is about the only good teacher.

Let the father make the first advances toward a community of

interests, and the way in which the boys respond will surprise and delight him. The benefit will be mutual. The father often gets more out of it than the boys. It keeps him young, gives him a new view of life, keeps him in touch with childhood hopes and fears, and in sympathy with the enthusiasm and aspirations of youth. The bigger a man's character the more he will profit by such association; the smaller the father's nature the more he needs it.

The personal relations of fathers and sons are intended to supplement each other. Nature meant it that way. But here, as in other respects, how often are we blind to the joys and responsibilities nature offers!"

**Encouragement Needed.** There are some natures so constituted that they must have sympathy. They never have enough and they make a large return for what is given. This little incident from *The American Boy* shows how some children need sympathy and encouragement, and how largely their failure in certain lines is due to the lack of it:

"Tom was a little fellow who went to a settlement school, and the school had furnished most, if not all, the real happiness he had ever known. Here the good in him was developed until somehow he began to forget the bad.

He was a sturdy little athlete, and won most of the races and other contests of strength. Through various winsome traits he had found his way to the heart of his teacher, and she was always interested in his success.

One day arrangements had been made for a foot race. Several boys were to run, although everybody was sure that Tom would win.

The preliminaries were settled, the race started, and the boys were off over the course. Tom led clear and free for about half the distance; then, to the surprise of every one, Johnny began to gain upon him. Jim was just behind Johnny, and running vigorously. Tom's feet seemed to grow heavy, and Johnny steadily decreased the distance between them, until finally he shot past Tom, and, with a sudden spurt, gained the goal fully five yards in advance. Jim was close behind, and he too sped over the line a little ahead of Tom, but enough to give him second place and to leave Tom out of the race.

'Why, Tom, what was the matter?' asked his teacher, as the defeated boy came toward her with the tears streaming down his face.

His only answer was a sob.

'Tell me what happened, Tom.'

Tom dug his knuckles into his eyes to dry his tears, and tried to tell his story.

'I started all right, you know——'

'Yes, you led them all.'

'But when I got halfway there the boys began to call, "Go t, Johnny, you're second." "Hustle, Jim, you're gaining." "Run, Johnny, run; you're most up to him." But nobody said, "Go it, Tom," and somehow it got into my legs, and they wouldn't go;' and Tom, dropping to the ground in a heap, cried as though his heart would break."

**Sympathy a Balm for Old and Young.** When Frances E. Willard lay dead in Chicago, among the flowers near her was a bunch of violets from a Washington newspaper woman. "I never saw Miss Willard but once," said the newspaper woman the day she sent the flowers. "It was in a western city. I was reporter on a local paper, discouraged, overworked, blue, homesick and altogether miserable, for I was only—well, I wasn't out of my teens and I had been away from home only a few months. Miss Willard came to the city to organize a Woman's Christian Temperance Union chapter. I was sent to her hotel to ask her something impertinent. Miss Willard was ill, but sent word that I might come up. I found her sitting in an easy chair, very pale, but very sweet. I had only begun to tell my errand when she rose and came toward me. She put her hands on my shoulders. 'Why, dearie,' she said, 'how tired you look! Take my chair, child.' And I—well, nobody had called me 'dearie' for so long, nobody had called me 'child,' that I—well, I put my head on Frances Willard's shoulder and cried it all out. I had never seen her before; I have never seen her since, but for the memory of those few kind words I say: God bless Frances Willard."

**Praise Wisely.** "I have for some time been on the lookout to discover the secret of the continual happiness that seems to prevail among the children of one of my neighbors. They are the merriest, and at the same time the most obedient children I know. Their

mother has but to express a wish to have anything done, and they do it promptly, even eagerly. And they do everything to the best of their ability. Nothing is shirked; nothing slighted.

I discovered one day recently at least one reason for this delightful state of affairs in that home. It lies in the fact that the mother of these children is always praising them. She never descends to flattery, but of honest and deserved praise there is no stint. Every little service that they render her, everything that they do well, receives its full meed of praise. It is so easy to say, 'You did well, Johnny,' or 'That was done beautifully, Mary.' I have seen the result of this kindly and judicious praise, and it recalls the words of an old writer who said: 'Words of praise, indeed, are almost as necessary to warm a child into a genial life as acts of kindness and affection. Judicious praise is to children what the sun is to flowers.' "

**A Child's Confidence** should never be abused. A promise given to a child should be as faithfully observed as that given to an older person. It is too often the case that children are kept from giving their confidence to parents because of their unfaithful trust. Note the sorrow and reproach of the little lover in this touching anecdote:

"He was a shy little fellow, quite undemonstrative in his nature. But he had a secret in his little heart—a secret which he wished to share with the dearly loved mother.

The mother was sitting by the window with her sewing basket at her side. She was darning a hole in the knee of the shy little fellow's stocking. The boy edged up to his mother with an important look on his face, as if he were to divulge something of great importance, as he whispered:

'Mamma, I wish to tell you a great secret, but I wish you to promise never to tell it—not even to papa, or Leslie, or Kate, will you?'

'Most certainly, my dear, I will promise never to tell my little boy's secret. What is it?'

The boy bent down lower and whispered in his mother's ear:

'Marjorie Greenough is my sweetheart. Now, don't you ever tell!'

The boy's finger was held up as a sign of guarantee for his mother, and with his face covered with blushes that he had been so

communicative, he looked up into his mother's face. A smile was on it as she said: 'Marjorie is a sweet little girl.'

The boy had confided to his mother what to him was a sacred secret; it was in her keeping. Mother liked Marjorie. With a happy heart he went off to his play.

Two hours later he came back to his mother in tears, and in broken tones exclaimed:

'You told, mamma, you told, and you promised you would not! Kate has told Leslie and the boys, and they have been laughing at me!'

'Why, what do you mean, my child? I did not tell Kate a word. I promised I would not.'

'No, but you told Aunt Helen when she came to see you this afternoon, and Kate was in the hall and heard you, and she said you and Aunt Helen laughed. Oh, mamma, I did not think you would, after you promised! I will never tell you any of my secrets again!'

What could that mother say? To her the little fellow's secret was a trivial affair—a cause for a smile and a little merriment with Aunt Helen—but nevertheless her promise was sacredly given to the child."

In the words of another: "Does the teaching and training of children seem like small business? Is there any that demands higher powers or more earnest efforts? Any in which success will be more far-reaching and beneficial in its results?" If there is, I beg you to name it.

The parent's influence on the child should be the connecting link between that child and his Creator.

Robert G. Ingersoll said *some* good things. Among them this, in an address to the laboring men of Louisville, Kentucky: "When a man gets a wife and children and a home, he is in partnership with Almighty God."

## PART THREE

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THE GROWING BOY

SECRET SIN OR MASTURBATION

LIFE OF CHASTITY—A STRUGGLE

LOVE—COURTSHIP—MARRIAGE

WHAT A YOUNG MARRIED MAN SHOULD KNOW

CONFIDENTIAL CHAT WITH HUSBAND AND WIFE

## CHAPTER XI.

### THE GROWING BOY.

A growing boy just merging into manhood sometimes thinks that good manners and politeness of speech are marks of femininity, and seeks to rid himself of all such signs by affecting roughness and bluntness. He imagines this a sign of vigor and manliness, and that other young men will like him better for this supposed superiority. He has heard of some unscrupulous scoundrel who was courteous and well bred, and of some rough but manly characters; therefore, he argues that politeness and weakness or villainy go together, and that roughness and honesty pair.

Mistaken again, young man! Because some polite men are dishonest, and some honest men blunt, does not prove that good manners are to be avoided. It only shows that courteous behavior is so appreciated, so well liked, that it is, like good goods, often counterfeited.

**Respect for Age.** There is a lack in these days of respectful speech to older people. The young man is apt to forget, if he ever knew, that age should be revered.

It costs something now and then to be courteous. Yet a gentleman will not hesitate to pay the price. Several years ago three young men, just graduated from college, went on a hunting tour through West Virginia, seeking sport and health. One day they stopped at a farmer's house to take dinner. They were cordially welcomed by the good man and his wife, whose table was bountifully spread. At the close of the meal a basket of apples and pears was placed on the table.

"Mr. Ames, will you take apples or p'ars?" asked the farmer's wife, addressing one of the young men.

The young man was perplexed. He wanted pears. "But," he said to himself, "if I say 'pears' I may mortify my hostess by seeming to correct her pronunciation. Should I say 'p'ars' the boys would laugh." "An apple, if you please," he answered, denying himself, that he might be courteous.

A similar question was put to Mr. Childs, who also concluded to deny his appetite for the sake of courtesy, and take an apple. Mr. Smith, the third student, had made up his mind that he would take a pear. When the lady asked, "Mr. Smith, will you take apples or p'ars?" he answered, as courteously as if addressing a duchess: "Thank you, madam, I'll take p'ars."

Two beautiful pears were passed to him, somewhat to the chagrin of his companions. As they were leaving the house the kind-hearted matron gave to Ames and Childs several apples, but to Smith three or four pears.

"Boys," said Ames, "I wouldn't have mortified the old lady for a basketful of pears."

"Nor would I have said 'pears,'" remarked Smith. "There's a time and place for everything, but the dinner-table is not the place to correct your hostess' pronunciation."

Frederick Douglass, the colored orator, paid this just compliment to President Lincoln: "Mr. Lincoln is the only white man into whose presence I was ever ushered who did not make me feel that I was a negro."

The Duke of Wellington, who had commanded great armies in Europe and had long been accustomed to be obeyed, did not despise the smaller courtesies of life. When about to die, his servant asked him if he would have a cup of tea. "Yes, if you please," he said. These were the great man's last words.

Manners are the happy ways of saying and doing things. Disagreeable ways are to be avoided. A lady wishing to be kind to an acquaintance who was accustomed to take his meals in his own room or at cheap restaurants, invited him to her home to a family dinner which she had taken much pains to prepare. "But," she said, "I'll not invite him again." "Why," said her friend, "did he not enjoy it?" "Yes," said the lady, "but do you know, just as soon as he sat down to the table he wiped out his plate with his napkin, then wiped off his knife, forks and spoons, and then held his glass of water up to the light to see if there were any bugs in it."

Many a young man has worried his mother to a sick-bed because of his untidy ways and discourteous manners. Young men of this sort will make a home very unpleasant, and its inmates will be con-

scious of a sense of comfort when they take their departure. Don't allow your loved ones to miss you in this way, my friend.

**Be Polite in the Home.** Of all places in this great world, the young man should understand that home is the place where politeness should prevail and where he should speak his kindest words. He should especially seek to honor in deed and word the parents whose name he bears and whose love he shares.

Dwight L. Moody, the great evangelist, says: "In all my travels I have never seen a man succeed in life who treated his parents with contempt."

**A Gentleman.** Every right-minded boy wants to be a gentleman when he is grown up, but his idea of a gentleman may likewise be a mistaken one, as was a certain student's. When the eminent scientist, Professor Huxley, asked him for a definition of a lobster, the student said: "A lobster is a red fish that moves backward." Professor Huxley remarked that the answer was very good, with three exceptions: "First, the lobster is not a fish; second, it is not red; and third, it does not move backward." Our young man sometimes defines a gentleman as a man who wears fine clothes, who uses smart language, who smokes a cigarette or cigar, who takes a glass of wine or beer occasionally, who is not obliged to labor with his hands, and who acts as if he were made of a little finer grade of clay than any one else. While it is true that some fine birds do wear fine feathers, it is not necessarily true that fine feathers make all birds fine, and as to the other attributes, they simply label the man as lacking just so much of being the perfect gentleman; in fact, a combination of these qualities would be like the student's lobster, none at all.

To be a gentleman, a young man must be what the word implies—a gentle man, kind in word and thoughtful in deed. We can not think of his stooping to take any advantage of those weaker than himself, or of doing an unjust or an unfair thing. Habit can not enslave him. He is always on the right side of a moral question. He is everything that is noble, true and good. He is clean inside and out.

**Appearance and Cleanliness.** Cleanliness is a mark of character. A man's appearance describes him better than a whole book of his qualities. Dirty linen, spotted clothing, black finger-nails and dusty

shoes are no recommendation for a young man looking for employment. The young man we would choose should be clean clear through to the skin; he should thoroughly cleanse that, and then go deeper. Don't be content to wash only "the outside of the cup and platter;" have clean thoughts and pure motives also. Let the lips and tongue be clean that no unclean utterance pass their door. No broadcloth can cover a foul man long; the stench will force its way through. A young man to be clean must control his thoughts, his desires, his passions, his habits. They must be made to bow to his will, and he must firmly say to them, "Stand there in thy place, I am *master* here." This, with a pure heart cleansed in the fountain opened for sin and unrighteousness, constitutes a clean man—a gentleman.

**Habits—Cigarettes.** A young man to do his best "must lay aside every weight." One of these weights is the cigarette or cigar habit. As a boy he should never have taken it up, but if such has been his misfortune, let him lay it aside so positively that he never will touch it again. Every thoughtful and observant person has noticed the slouchy dress, the sleepy eyes, the lifeless complexion, the listless movements of the cigarette or the tobacco user among younger men. Their use not only affects the exterior appearance, but it extends also to the heart and brain. They can not be so clean, so clear, so alert and quick; they are just like the outside, dull and sluggish. If the habit is begun in boyhood and allowed to continue, the boy once bright in his studies, quick to see a point, and having a memory to retain it, becomes dull of comprehension and his memory fails him. He becomes unable to concentrate his thoughts, his nerves quiver with the slightest excitement, and he has no power to control them unless he seek the stimulant again.

Business and educational men recognize this fact. Very few cigarette and cigar smokers graduate from our colleges and higher schools of learning, and almost none come off with first honors. Business firms are coming to learn more and more that the cigarette users can not, or at least do not, perform their duties in as satisfactory a manner as those who do not use them. Railroads and other large corporations employ only men of clear brain and cool nerves for the heads of their departments. The superintendents of some systems

of railway service have reached for the scalps of the cigarette smoker, and the patronizing public feels safer. The young man would better quit before he begins. Energy and reliability are not attributes of the cigarette smoker.

Young men who are clean, clear-headed and industrious are in demand, and the shrewd business man can scent them far off. Many business firms are to-day employing girls and women, rather than men and boys, in occupations not especially adapted to women, simply because women are more reliable. And why are they more reliable? Because they are not found evenings at the tobacconists' and in the saloons wasting their strength and energy.

They are more clear-headed because they do not indulge in the use of narcotics and alcoholic beverages. They are more painstaking and conscientious because their will power and morals have not been weakened by the above-named habits.

We have recently learned that, for the above reasons, a large hardware establishment in one of our large cities employs many women, leaving only the heavy work for men. This is an unpleasant commentary upon the laboring men, who complain that women are crowding them out of their legitimate pursuits.

**The Drink Habit.** Another habit just as bad, but longer in its degrading effects, is the drink habit. No truer sayings in all the wisdom of the ages than these: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."

All that has been said of the cigarette may be said of this vile practice, and if possible should be emphasized more forcibly. You have only to look about on every hand to see the wrecked lives caused by this unholy, destructive habit.

If we had it in our power to burn this one thought—to never touch the first glass—into the hearts of young men as with a red-hot iron, we would consider that the honor of the century. Of this one thing you may be sure, that he who never takes the first taste will never be a drunkard. If he does take that first sip, you are sure of nothing.

**Industry.** The young man who avoids the habits just mentioned and who would succeed in the pursuits of life, must acquire habits of industry. He must be not only industrious, but must persevere in his industry upon one line, not in going from one line of work to another. One way of wasting time is in "dawdling," as Mrs. Wendell Phillips said to her husband.

For example, a boy or young man starts out energetically at some special work, but he works a while at this, then leaves it to do something else, when after a spasm of diligence, he drops that to take up some other pursuit which he fancies more to his liking. So he dawdles the days away, commencing a dozen different things, mastering none and finishing none. He has been busy, to be sure, but his business amounts to very little to himself or anybody else. It would be much better were he to undertake but one thing and do that one thing with energy and precision, finishing it before leaving it, then taking the next thing and dealing with that in the same way. Work hurts no one.

**Work.** When Theodore, now President, Roosevelt was asked this question, "If you could speak commandingly to the young men of our city, what would you say to them?" "I'd order them to work," he said. "I'd try to develop and work out an ideal of mine—the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached, first and foremost, to the American heart and soul, and to go in with any person, heedless of anything but that person's qualifications. For myself, I'd work as quick beside Pat Dugan as with the last descendant of a patrol; it literally makes no difference to me so long as the work is good and the man is thoroughly in earnest. One other thing I'd like to teach young men of wealth—that he who has not got wealth owes his first duty to his family, but he who has means owes his first duty to the state. It is ignoble to try to heap money on money. I would preach the doctrine of work to all, and to men of wealth the doctrine of unremunerative work."

**Drudgery.** In all kinds of work, in all occupations, there is more or less drudgery. Every one who really accomplishes anything of worth must go through various forms of training which involve a large amount of routine work. An English bishop once said to a company

of students: "Of all work that produces results, nine-tenths must be drudgery." The president of one of our great universities said: "Eighty per cent. of my work is routine." Hamerton says: "The fine arts offer drudgery enough and disappointment enough to be a training both in patience and humility." The great masters in art spent much of their time in mixing their paints, preparing their own canvas, and even the walls which bear those wonderful frescoes which people cross the ocean to see.

Michelangelo spent months in the quarries of Carrara getting out the marble from which he carved the beautiful creations of his fertile brain.

Who can tell the number of solid years that Mendelssohn, Beethoven, Liszt and Wagner have put into finger practice?

In preparing his work on *Montcalm and Wolfe*, the painstaking historian, Parkman, copied six thousand folio pages of manuscript from French and ten volumes from English libraries, and the notes and documents filled twenty-six volumes.

"Petrarch is said to have made forty-four alterations in one verse.

Buffon wrote his *Epoques de la Nature* eighteen times before he allowed them to appear in print.

Macaulay stated in one of his essays that he had in his possession the variations in a very fine stanza of Ariosto, which the poet had altered a hundred times.

Pietro Bembo, a noble Venetian, secretary to Leo X., was noted for the fastidious revisals he bestowed upon his compositions. He had forty portfolios, through which each sheet gradually found its way; but no remove was ever made until it had undergone a fresh perusal and further corrections.

Gibbon wrote his memoir six times over, and, after all, has left it a fragment. In that work he has mentioned what a number of experiments he made in the composition of his great history before he could hit the middle tone between a dull chronicle and a rhetorical declamation. The first chapter was written and rewritten three times, and the second and third twice, before he was tolerably satisfied with their effects.

Every line of Sismondi's *Italian Republics* was written three times, and so were almost the whole of his historical works. As he drew

near the end of his life, composition was less laborious, and he contented himself with writing parts of the history of France twice over only. His revisal of what he had written was very careful; he corrected his proofs five or six times, and generally twice read aloud all that he penned."

"Charles Dana Gibson, one of the few great American artists, tells this story about himself and his struggling days:

He made a sketch and took it to an editor who accepted it and paid him four dollars for it. Mr. Gibson began to figure out that he could make five such sketches in a day and thus earn six thousand dollars per year. He hurried home and made five sketches and took them to the same editor who handed them all back, saying that more time and labor must be put into them.

This lesson made a deep impression upon Mr. Gibson, who, to this day, is a most careful worker. A single wrong line causes him to tear up the paper and begin again. Friends may praise the work, but he will point out details which might be improved. The five-dollar picture receives as much of his painstaking attention as the fifty-dollar one. He remembers the stage in his life when money was his first consideration; he has passed that; it is excellence that he aims at now."—*Selected*.

William Wordsworth's sister Dorothy says of him that he spent a whole day hunting for an adjective to describe the cuckoo.

Franklin drudged about the dirty work of the printing-room long before he gave his famous sayings of "Poor Richard" to his admiring countrymen. He rewrote other men's literature to improve his own style, and practiced argument upon his friends before he became the famous statesman known on both sides of the Atlantic. His notoriety as a scientist was preceded by many careful experiments.

Bryant drudged at the editorial desk when he might have sought converse with nature, which he so beautifully and truly pictured with a studious pen.

Longfellow, Lowell, Holmes, all did the routine work of a teacher before the world acknowledged them as great poets.

Gladstone and Spurgeon won success in their special lines by determined, patient effort.

Moody began his evangelistic work on the smallest scale, always

doing with his might what his hand found to do. With but little education, he concentrated his thought on the practical teaching of the word of God, and on both continents his power is shown in the conversion of multitudes.

Lincoln and Garfield, in deep poverty, did faithfully the most menial work that they might further their plans for an education.

Thus we see that the young man who drudges has plenty of good company and need not be ashamed of the fraternal order to which he belongs.

We do not advise useless work just for the name of being industrious, but we would not have the young man feel that because he must drudge, he therefore belongs to a low stratum of society.

**Menial Service the Test of True Worth.** When a young man will do any kind of work, even though distasteful to him, rather than be idle, you may make up your mind that he possesses some quality worth having, and that in time he will amount to something. All honest labor is honorable. Some young men would rather go half-clad and half-fed than do manual labor. This is a false pride, made up of conceit and laziness, and you may also rest assured that such young men will not do much in any line of work. Phillips Brooks says: "It seems as if heroes had done almost all for the world that they can do; and not much more can come till common men awake and take their common tasks."

There are many passable young men whom the world calls good, but we often wonder what they are good for. "They do not toil, they do not spin, yet Solomon in all his glory, was not arrayed like one of these." When you ask them for some simple service, they say, "Oh, I can't do that; ask some one else." They are always going to do some great thing, but somehow they never get started. Ruskin says: "It may be proved with much certainty that God intends no man to live in the world without working," but some young men seem to think that they are exceptions in the work of creation, and possibly they may be.

**Waste Energy.** Most failures come from wasted energy. A young man may try to spread himself over too much ground. He should center his forces. A well-tilled garden pays better than a poorly-managed farm. Men prominent in the scientific and educational



THE CHALLENGE



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world of to-day are specialists, taking the small plot and tilling it thoroughly. They have one definite aim, to gain which every facility is used. Each step they take is in the same direction, from which are no diverging paths.

In the Spanish-American war it was the well-aimed firing of our American gunners that won the brilliant victories. No scattering shot. Every one had a purpose. Let our young man have a definite purpose; let him choose a good target, then practice shooting in that direction. It will take practice which may possibly amount to drudgery to become skilful in hitting the mark, but the point having been gained, the young man will not regret the earnest effort to acquire it.

This will apply to any business or profession a young man may choose. He alone is worthy who stands faithfully to his chosen work. Sometimes, perhaps, he may think that he is on the wrong trail, but he goes on with just enough encouragement to keep him busy at it, when finally his long-worked-for goal looms up in the distance.

Ruskin says: "In order that people may be happy in their work, these three things are needed: they must be fit for it, they must not do too much of it, and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well and fruitfully done, whatever the world may say or think about it."

**Economy.** Most young men are slow to learn habits of economy. It is so much easier to spend a nickel than to plan to save it. Too many live up their income; then when they are thrown out of employment and their wages have ceased, they must accept the help of others. Robert Louis Stevenson's advice is "to earn a little and spend less." No matter how much one earns, he ought to spend less than he earns. When the habit of saving is once begun, it comes easily.

When Peter Cooper earned a dollar he lived on fifty cents of it. One need not necessarily be stingy or mean in order to be thrifty. The thing is to learn to avoid unnecessary waste by practicing small economies. The young man must learn to say, "I can not afford it," when tempted to extravagances, large or small. Among other young

people this takes courage. If one does not sacrifice his tastes and keep his expenditures down so that he can save something from his salary, he soon will be tempted to venture upon his future earnings, and then come a whole train of woes. The young man goes in debt, and debt is a weight upon any man's neck. It robs him of his independence, and finally of his self-respect. Independence and debt do not keep company long.

"Once in England," says a writer in the *Outlook*, "I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked: 'He is a man of means?'"

'Well, sir,' the farmer replied, 'he ain't got much money, but he's mighty rich.'

'He has a great deal of land, then?' I asked.

'No, sir, he ain't got much land neither; but still he is mighty rich.'

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

'You see, he ain't got much money and he ain't got much land, but still he is rich, because he never went to bed owing a man a cent in all his life. He lives as well as he wants to live and he pays as he goes; he doesn't owe anything and he ain't afraid of anybody; he tells every man the truth and does his duty by himself, his family and his neighbors; his word is as good as his bond, and every man, woman and child in the town looks up to him and respects him. No, sir, he ain't got much land; but still he is a mighty rich man, because he's got all he wants.'

**Pay as You Go.** John Randolph once declared: "I have found the philosopher's stone, and it is pay as you go." Some one else has said: "Who goes a-borrowing goes a-sorrowing." The Bible says: "The borrower is servant of the lender."

Young man, you need not be ashamed of poverty, and you need not parade it. Make the very best appearance you can and do it honestly. Do not expect to begin where your father left off in life. Begin at the beginning, pay as you go, and patiently and industriously wait for gains which shall warrant you in spending according to your tastes.

There is no more pathetic scene than that related by Sir Walter Scott's biographer, who saw him dying of overwork through debt. One day when Lockhart wheeled him into his summer-house, the weary but brave old hero suddenly threw off his wraps and, moaning, said: "This will never do. I must get to my work." With tears running down his fine old face, he took up his pen, but could not hold it or dictate a word.

Pitt, who managed the finances of the British realm at a salary of six thousand pounds a year, died so deeply in debt that an appropriation of forty thousand pounds was necessary to satisfy his creditors.

Richard Sheridan, the brilliant Irish orator, became so dissipated and careless in money matters, that he was obliged to flee from place to place to escape those to whom he was indebted.

The poet Cowper was so great a spendthrift that he managed to spend the income of a year in three months.

Goldsmith scattered not only his own, but other people's money with a ready hand. At his death he owed two thousand pounds. A wit said at his funeral: "Was ever poet trusted so before?"

When Mirabeau, the French revolutionist, died, it is said that his tailor stood at the door of his death-chamber with a bill for his wedding suit.

Burns did not escape the annoyances of a debtor, though he wrote:

"I've little to spend, and naething to lend,  
But never a shilling I awe, man,"

for his last poem was a love song written in part payment of a loan.

**Debt Hath Slain Its Ten Thousands.** Dr. Hillis says: "The sword and spear have slain their thousands, but debt hath slain its ten thousands. Poor, but desiring to be a patron of the fine arts; unable to deny his taste for rare books and paintings and beautiful drawings, the youth buys them upon time under the delusion that his treasures will be wings to lift him forward, not knowing that his debt will be a chain about his neck—a chain to which every month compound interest adds a new link. The peril of our age is extravagance." Half of our unhappiness comes not from poverty, though that is bad enough, but from debts, and in more than half the cases, debts that might have been avoided. Again we quote Dr. Hillis, who says: "Midway between poverty and riches is a genial clime, named con-

tentment with a little. Earth's famous sons, like Dante and Milton, have dwelt in this temperate clime. Carlyle, too, and Wordsworth and Emerson have 'earned a little and spent less.' The heroes and reformers also, in avoiding the arctic zone of poverty, have also avoided the tropic zone of riches."

No young man should have a thought of marriage until he has learned to save.

**Success—Opportunity.** In order to win success a young man should be ready to grasp opportunities as they pass. Baron Cuvier, the celebrated naturalist, when but eighteen years old was a tutor in a family who lived by the seaside. He often walked upon the beach, and one day found a cuttlefish. He took it home, dissected it and thus began the study of mollusca, in which he won a world-wide reputation. The ocean was the text-book from which he studied during his three-years' stay in this family.

In the *Christian Advocate* of recent date, we find an anecdote showing the shrewdness of Gen. U. S. Grant, when a boy, in seizing the passing opportunity:

"When General Grant was a boy his mother one morning found herself without butter for breakfast, and sent him to borrow some from a neighbor. Going, without knocking, into the house of a neighbor, whose son was then at West Point, young Grant overheard a letter read from the son stating that he had failed in examination, and was coming home. He got the butter, took it home and, without waiting for breakfast, ran down to the office of the congressman from that district.

'Mr. Hamar,' he said, 'will you appoint me to West Point?'

'No; So-and-So is there, and has three years to serve.'

'But suppose he should fail, will you send me?'

Mr. Hamar laughed. 'If he don't go through, no use for you to try.'

'Promise you'll give me a chance, Mr. Hamar, anyhow.'

Mr. Hamar promised. The next day the defeated lad came home, and the congressman laughed at Uly's sharpness and gave him the appointment.

'Now,' said Grant, 'it was my mother's being out of butter that made me general and president.'

But it was his own shrewdness to see the chance, and promptness to seize it that urged him upwards."

Sir Walter Besant was once asked: "What do you consider the most important quality in a young man that goes to make success?" Sir Walter replied: "Industry, by all means. Cultivate the habit of industry and you possess the chief talisman of success." He also calls attention to another element in character that is necessary to success—that is, self-control.

What is meant by success? The term may have different meanings to different people. Usually the term is applied to prosperity in business, or distinction and fame in mental pursuits; it should also include the attainment of a noble character. We are told that "A man's life consisteth not in the abundance of the things which he possesseth."

The *Youth's Companion* tells a little story showing the difference between success in life and the real good:

"'Yes, I suppose you may call Eben a successful man. He does a good business, but to my mind he isn't prosperous.'

So said Mrs. Tracy to her sister, who had congratulated her on the purchase by her husband of a mill which he was thought to have bought at a bargain.

'Well,' returned her sister, 'it seems to me everything he touches comes out just right. He's the busiest man in town.'

'That's just it,' retorted Mrs. Tracy. 'He's busy, and he succeeds in his doings, but that isn't progressing—not as I understand it. You see,' she continued, 'when we were first married, he leased the little wool-mill on the stream and got along first-rate. He wasn't over-busy, and we used to ride around together every afternoon and have lots of company and good times.'

'But he began to make money and buy more wool and more mills to take care of and more storehouses to put it in, until it takes about all his time to get from one mill to another. Sometimes I see him on a Sunday, but he is generally busy resting up to start again. He's about as much a slave as if he was chained in a galley.'

'Yes, but he does make money,' said her sister.

'Well, perhaps so, but it all goes to buy more wool. If anybody hankers for lots of wool in this world, that's one thing. Eben has

any amount of wool, but when it comes to getting the real solid goodness out of life and enjoying it, he's forgotten how to do it. Really, as I look at it, Eben is the most unprosperous man in town.' "

John Jacob Astor seems to have realized that there is a distinction between possessing wealth and being able to enjoy it. Once, when asked how much money he had, he said: "Just enough, sir, so I can eat one dinner a day!"

Wealth does not always mean success. Brains and distinction are not synonymous with success, but they may be elements which aid to success. The greatest success lies in the building of character.

The Rev. J. K. McClure said: "The best thing in this world is a good man; the greatest thing in this world is a great, good man; the most blessed thing in this world is a blessed, great, good man."

A man's character is what distinguishes him from other men, not the amount of his brains alone, nor his bank account, nor his fine personal appearance, nor his winning speech, though these are all helps in the building of character. A man's real success is what he has made of himself—his real self. He is the concentration of good habits, moral principles, truth, brains, power, self-control.

**Famous Young Men.** The great event in a young man's life is the moment he awakens to the thought that there is some special work for him to do, that he must make a choice of his life-work. If he has a deep, earnest purpose to do his best, to be at his best either in trade, business or profession, he will take high rank in his chosen work. But he must add to his native ability, energy, enthusiasm and devoted consecration. History points to many of our greatest thinkers and workers who did their best work in early life.

Luther was only twenty-nine when he proclaimed his position and faith which led to the great reformation.

Calvin was only twenty-seven when he published his *Institutes* that gave a new statement of doctrines and shaped religious thought for more than a century.

Newton made his great discovery of the forces of gravity at twenty-five.

Mozart, the great musician, was not thirty-seven when he died.

Pitt was prime minister of Great Britain at twenty-five.

Charlemagne was master of France and Germany at thirty.

Napoleon was but twenty-seven when he showed superior military ability on the plains of Italy.

Handel had produced an opera before he was fifteen.

Claude Lorrain began landscape painting at twelve.

Landseer began his study of dogs at six.

Molière finished one of his best comedies at seventeen.

Rembrandt finished a portrait before he was twelve.

Shelley, the imaginative writer, died at thirty.

Goethe had produced a number of poems and several dramas before he was twenty.

Cæsar was prominent in Roman affairs before he was thirty.

Some of our own statesmen were but little older when advanced to important positions.

Henry Clay was speaker of the House of Representatives at the age of thirty-four, and James G. Blaine at thirty-nine. Alexander Hamilton took charge of the treasury at thirty-two years of age. John C. Calhoun was vice-president in his forty-second year, while John C. Breckinridge was vice-president at thirty-two. General Fremont explored the Rocky Mountains before he was thirty years old, and ran for the presidency at forty-three. Theodore Roosevelt celebrated his forty-third birthday while occupant of the presidential chair.

Thus we see that the enthusiasm and energy of young manhood may be the means of achieving success and eminence in early life. The demands upon young men of the present century are great. But many distinguished men have accumulated wealth and wisdom slowly. Fame has come only after long and persistent search in certain lines of knowledge.

## CHAPTER XII.

### SECRET SIN, OR MASTURBATION.

We come now to an extremely distasteful subject for discussion; but duty calls, and we must proceed to obey.

**Intelligence the Only Safety.** Prudery says: Keep still; do not talk about our sexual natures. Duty says: Cry aloud; let the truth be known; publish it to the world; save the people from pollution and destruction; from death. God says: "My people are destroyed for lack of knowledge."—Hosea iv. 6. Duty and the Divine voice must be heeded. Multitudes might have been saved in the past had but a warning voice been heard. Multitudes may yet be saved to the future by a proper understanding of the duties and dangers of life. Keep still, and die; cry aloud, and live. Pollution, disease, idiocy, death lie on this side; purity, health, manly vigor, life, on the other. Which shall it be?

The tempter comes to the young in a hundred ways; we can not guard all these avenues of danger. The youth of both sexes should be taught to be their own guard. This can only be done by intelligent instruction from those whose duty it is to give it. Information, often from the most vicious sources, will ultimately reach the child, though his parents may believe that he is secure from danger. Intelligence and moral training are the only safeguards. If they fail, as they do in many cases, there is little hope elsewhere; surely ignorance can not save, if training and intelligence fail.

Great care should be taken to warn the young of danger. But that is not all. Parents and teachers should note with keen perceptions all the movements and symptoms of those under their care. Superintendents and teachers so flabby in their mental and moral fiber as to permit the school premises to become an offense to eye, ear and good morals, should be made to give place to better men and women. Parents should watch carefully those who have charge of their children in all schools, of every grade and character. Some teachers are extremely careless or indifferent; others are too immature

or wanting in knowledge and experience to know their responsibilities or duties. One vicious boy or girl may contaminate a whole school. Boarding-schools are especially dangerous in the matter of masturbation. Servants having charge of children should be cautioned and *watched*.

But mere strictness on the part of teacher and parent will not do; young people need information; they should know about those things that may sap the very foundation of their existence. A father will not hesitate to warn his son against a thief; why should he not be as ready to warn him against violations of his sexual nature?

**Self-abuse** is the first great danger to the youth of both sexes. This practice is also known as masturbation, secret vice, self-pollution. This is one of the avoided subjects because it is one of the unpleasant themes to discuss. It is one of the evil practices of the race. It has been known, discussed and condemned by writers in all ages. Whether the conditions are any better or worse than in the past, we do not know. The havoc this evil practice causes the mind and body is well known to all physicians. One reason why the vice is so destructive is in the fact that it is continued in secret through days, weeks, months, years without its victim knowing its evil effects. No warning from without, and a constant prompting from within, lead on to destruction. Very few parents ever warn their children against this vice. In fact, some do all they can to keep a knowledge of these things from them, believing the know-nothing plan is a shield from danger. But this plan fails. Nature within and the tempter without will do what the parent should have done in a much better way.

Dr. Chas. A. Hoff says: "That masturbation is revolting and disgusting, every parent and every one else realizes; and for this reason there is a natural delicacy in speaking on the subject to young people. Yet, when it is remembered that so many miseries arise from it, that it is so prevalent among youth, no parent should allow feelings of absurd delicacy to endanger the health, and even the life, of son or daughter."

**Influences of Imagination.** "The imagination alone," says Dr. Sperry, "is able to produce and to maintain for a long time, a high degree of sexual excitement. This excitement is accompanied by a severe and exhausting tension of the nervous system. The spinal cord

and the brain become irritated under the tension, and the special senses are often seriously injured by it. After a while the back, the head, the eyes and the ears of the abuser-of-self suffer serious discomfort, and in various ways are made to behave badly. . . . *The imagination is allowed to work as much havoc in and through the reproductive sphere as is brought about by mechanical means.*"

In regard to a polluted imagination, Rev. John Todd says: "In this life a heavier curse can hardly hang upon a young man than that of possessing a polluted imagination. The leprosy fills the whole soul. Time only increases it, and even the power of the gospel can seldom do more than restrain without subduing it."

**Leads to Insanity.** Speaking of the nature of the insanity resulting from masturbation, Dr. Henry Maudsley, one of England's greatest authorities on mental diseases, says: "The habit of self-abuse notably gives rise to a particular and disagreeable form of insanity, characterized by intense self-feeling and conceit, extreme perversion of feeling and corresponding derangement of thought, in the earlier stages; and later by failure of intelligence, nocturnal hallucinations, and suicidal and homicidal propensities." In another place the same author says: "Once the habit [masturbation] is formed and the mind has positively suffered from it, there would be almost as much hope of the Ethiopian changing his skin or the leopard his spots as of the victim abandoning the vice. The sooner he sinks to his degraded rest the better for himself and the better for the world."

Another excellent English authority, Dr. Acton, says: "I could speak of the many wrecks of high intellectual attainments, and of the foul blot which has been made on the virgin page of youth, of shocks from which the youth's system will never, in my opinion, be able to rally, of maladies engendered which no after-course of treatment can altogether cure, as the consequence of this habit."

"I myself," says the Rev. John Todd, in his *Students' Manual*, "have seen many young men drop into premature graves from this cause alone."

**Symptoms.** Here are some of the symptoms following this destructive habit. Of course, not all these symptoms are found in any one case, neither does any one symptom, nor perhaps several of

them, prove that the cause is masturbation. But, as in law, we must take the "weight of evidence." Consumption is, many times, induced by this habit through its weakening effects on the system. Loss of memory is among the most common effects resulting from this secret practice. We have already referred to insanity produced by this vice. Pain, heaviness and weakness across the back and loins, palpitation of the heart, shortness of breath, nervousness, are all symptoms. A nervous, aching pain in the head, pains in bones and muscles of rheumatic nature, are some of the signs that should give us warning. The general system is so weakened and debilitated that any disease may be difficult to resist, and may result fatally. Languor, disinclination to physical and mental labor, physical debility, united with mental weakness, all warn us of danger, and may have their cause in masturbation. Of the effects on the mind and imagination, we may truthfully say are the following: selfishness; the imagination runs riot in images of debauchery; conversation and reading by choice are ignoble and vulgar; the whole moral nature is debased. Woman has no real charms for the masturbator who no longer controls his passions.

In his *Confidential Talks with Young Men*, Dr. L. B. Sperry says: "Much of the eye-strain and other difficulties of vision of which so much is heard of late, is due to some form of unnatural or excessive sexual excitement. It is quite likely that the reproductive system, and through it, all of the bodily organs and functions, suffer as much on account of mental abuse as through the abuse of the hand.

The habitual masturbator sows seeds that must eventually ripen into a harvest of horrible conditions. But the pure in heart and the upright in conduct sow seeds whose fruitage is long life, sound health and genuine, lasting happiness, not only for himself, but for his offspring; and his associates also receive a beneficent influence from his contagious purity."

The evils of masturbation may be overdrawn when applied to cases not extreme in practice or in physical results. We wish to throw out a word of warning, and to instruct; not to so overdraw the matter and thus cause *undue fear for past offenses*. We are striving for future results. Let us sing with Holmes:

"Build thee more stately mansions, O my soul  
 As the swift seasons roll!  
 Leave thy low-vaulted past!  
 Let each new temple, nobler than the last,  
 Shut thee from heaven with a dome more vast,  
 Till thou at length art free,  
 Leaving thine outgrown shell by life's unresting sea!"

"There is hardly any part of our subject which is more difficult to treat than this, and yet there is none which demands more urgently plain speaking and emphatic language. There have been, unfortunately, many wretched books put forth upon this topic, filled with overdrawn pictures of its results, and written merely for the purpose of drawing the unwary into the nets of unscrupulous charlatans."

**Facts by Dr. Napheys.** These are the words of Dr. Napheys:

"While we do not wish to overdraw the evils of self-abuse, we do not wish to pass it by so lightly that a deep and lasting impression will not be left on the mind of the reader. We also wish to give sufficient evidence, drawn from the highest and most trustworthy sources, to convince the most skeptical, to persuade the most indifferent and to startle the most careless. Here are some trustworthy witnesses. The following is in substance the testimony of a noted English physician, Dr. D. C. Black: The excess of self-pollution debilitates both the physical and mental faculties. To deny it is to deny a self-evident fact. It is apparent to every inquirer, both from the confessions of those who have from want of resolution yielded to this selfish gratification, as well from the change that is observed in the condition of their health. There was never an author who ever dwelt upon this subject but held out the strongest warnings against the habit of it, and pointed out the evil tendency of it as productive of the most ruinous consequences to the constitution in general, to the venerable powers in particular and to the mental endowments."

**Testimony of Teachers.** It is the testimony of teachers in India that the Hindoo boys, up to about the age of seventeen years, are, as a rule, bright, quick to learn, with clear perceptions; but after that age there is a great falling off, so much so that the change is striking. This phenomenon is accounted for in the Hindoo custom of child-marriages. The boys become husbands sometimes before they reach

their teens. In their immature manhood and want of judgment and proper control, they are led into over-sexual indulgence.

Dr. Dio Lewis, in his *Chastity*, relates several sad cases of masturbation that came under his own observation. It would occupy too much space to quote fully, so we merely repeat his advice given to one of his patients: "I assured him that there was but one method of cure—that all specific medicines, patent rings, cauterizations, etc., were each and all a deception and a snare. He must go on with his *clean thinking, clean skin, much sleep, much exercise outdoors, much laughing*, and that the *local cleanliness must be made perfect*. Then he must not forget the *vital importance of light and air*. I explained to him that a well man might venture upon many violations of law, but that, when the scales are evenly balanced between health and disease, in order to secure a preponderance of health, *everything must be right*." The italics are Dr. Lewis'.

Ludwig, in describing this ill, says: "Young people of both sexes who devote themselves to this lascivious practice, destroy their health and dissipate these powers which were designed to bring their bodies to the greatest degree of vigor, and they at length fall into consumption."

Van Swieten, whose fame was world wide, says: "I have seen all these accidents, and several others, befall those persons who had abandoned themselves to these shameful pollutions. For three years I have used all the aid that medicine could afford, without success, for a young man who had drawn upon himself by this practice various pains, extraordinary as they were general, with alternate successions of heat and cold, particularly in the loins."

**Report on Subject of Idiocy.** The following is an extract from a *Report on the Subject of Idiocy*, presented to the Massachusetts Senate by Dr. S. G. Howe: "There is another vice, a monster so hideous in mien, so disgusting in feature, altogether so beastly and loathsome, that, in very shame and cowardice, it hides its head by day, and vampire-like, sucks the very life-blood from its victims by night; and the name of this monster is self-abuse. It can not be that such wrecks of humanity as men and women reduced to driveling idiocy by this cause, should be permitted to float upon the tide of life without some useful purpose; and the only one we can conceive is

that of awful beacons to make others avoid—as they would eschew moral pollution and death—the curse which leads to such ruin. A knowledge of the extent to which this vice prevails would astonish and shock many. It is, indeed, a pestilence which walketh in darkness, because, while it saps and weakens all the higher qualities of the mind, it so strengthens low cunning and deceit that the victim goes on in his habit unsuspected, until he is arrested by some one whose practiced eye reads his sin in the very means he takes to conceal it, or until all sense of shame is forever lost in the night of idiocy, in which his day so early closes. Many a child, who confides everything else to a loving parent, conceals this practice in his innermost heart. The sons and daughters who dutifully, conscientiously and religiously confess themselves to father and mother or priest on every other subject, never allude to this. Nay, they strive to cheat and deceive by false appearances; for—as against this darling sin—duty, conscience and religion are all nothing. Many a fond parent looks with wondering anxiety upon the puny frame, the feeble purpose, the fitful humors of a dear child, and, after trying all other remedies to restore him to vigor of body and vigor of mind, goes journeying about from place to place, hoping to leave the offending cause behind, while the victim hugs the disgusting serpent closely to his bosom and conceals it carefully in his vestments.

**Vigilance of Parents Necessary.** "It behooves every parent, especially those whose children (of either sex) are *obliged to board and sleep with other children, whether in boarding-schools, boarding-houses or elsewhere, to have a constant and watchful eye over them*, with a view to this insidious and pernicious habit. Nothing is more false than the common doctrine of delicacy and reserve in the treatment of it. The right way is to throw aside all reserve; to charge the offense directly home; to show up its disgusting nature and hideous consequences in glowing colors; to apply the cautery seething hot, and press it into the very quick, unsparingly and unceasingly."

It appears that Dr. Howe, as stated in this report, believes with Isaiah, that persistence is necessary. "Precept upon precept; line upon line, line upon line; here a little, and there a little."—Is. xxxiii, 10.

Perhaps the parent may make a mistake in assuming that a word

of warning is sufficient. In some cases a word of warning is sufficient; but in all cases it is well to watch carefully, and to let the child know that he can not hide his evil practices from the anxious eye of the parent. It is quite generally known among young people that the practice of self-abuse can be detected by a careful observer. They also know some of the evils, though they may never have read in books about it. Such information, good and bad, is in some way diffused among young people. A knowledge that these evil practices can be read by the public at large has had, and will have, a restraining influence on their acts. Many evil-doers repent only after they have been detected; others would do evil, but refrain because they fear detection. Virtue based on fear is not very exalted, but it is better than no virtue. So we say, let no masturbator rest in peace.

The distinguished Dr. Hoffman, among other cases, gives the following: "A young man who had begun the vice at fifteen and continued it until he was three-and-twenty, became affected at length with a great weakness of sight. At twenty-three he had such a weakness in his head and eyes that he frequently suffered spasms of the eyes with his seminal emissions. The eyelids were heavy, and at night were glued together with a foul, whitish matter. He was reduced to a skeleton." By proper treatment the young man was restored to health.

**Causes Leading to Self-abuse.** Among the causes which lead to sexual indulgence, we may mention, improper habits of diet, such as highly seasoned food, eating too much meat, hearty meals at night, rich pastry, with stimulating drinks, as coffee, tea, beer, wine and the like.

Professor Fowler says: "I believe it would be difficult to find a boy that used tobacco who does not masturbate, especially if the habit of using tobacco has been acquired before sixteen years of age."

One of the best aids to a boy just emerging into manhood is to live in a home with sisters. Boys reared in homes where they have sisters are, as a rule, more refined, pure, gentle, thoughtful, than those who live in homes where there are no girls. Boys, and we might add men also, when deprived of woman's influence, become coarse and rough in manner and speech and, perhaps, thought. On the other hand, women deprived of the influence of the opposite sex lose some of that

grace and thoughtful interest in others which render womanhood in its highest form so loving and lovable.

With all the imperfections of our public schools, the fact that boys and girls are educated together there, that they sit in the same room, recite in the same classes, redeems these schools from serious criticism. A proper development of the sexual relations that lead to a higher, nobler, purer manhood and womanhood can only be attained by bringing the two sexes together during the critical period of adolescence.

**False Reasoning of Boys.** Most boys, long before the close of the period of adolescence, learn about self-abuse, though they may not practice it; they also know something of its evil effects. But, as a rule, their knowledge of its evil effects is defective; it is of the half-truth nature. They realize that it is a *drain* on their system, but their mistake in reasoning is based on the idea of DRAINING. A pail may leak, but by keeping it well supplied with water it never goes dry. They have been told that the loss of semen is equivalent to the loss of a certain amount of blood. To supply this loss they reason that they should eat the foods that will make good the drain. They fail to see that the proper way is to stop the leakage. Those who have read carefully the preceding pages on self-pollution will readily see that there are several fatal errors in this line of reasoning. First, the fires of passion are continually supplied with fuel. Second, the semen performs an important part in the economy of man's development; a part that food can not perform until it has passed into the form of semen. If the semen be drained from the system, of course it must fail to perform one of its most important functions. Third, it is not only a drain upon the physical body, but is a great *strain* upon the whole nervous system. Fourth, it is degrading to the intellectual and moral nature.

The habit of masturbation has its inception in the mind, and in that part of the brain known as the cerebellum. When first practiced it is a voluntary act. All over-sexual indulgences, and especially the practice of masturbation, produce broken constitutions, nervous weakness and a multitude of ills, the sufferers of which have no idea of the source.

One authority says: "The semen goes [when retained in the system] to strengthen the whole organism, bones, muscles, ligaments,

THE TWO PATHS



AT 13  
CIGARETTES—SELFABUSE



AT 15  
STUDY—CLEANLINESS



AT 25  
IMPURITY—DISSIPATION



AT 25  
PURITY—ECONOMY



AT 36  
VICE—DEGENERACY



AT 36  
HONORABLE SUCCESS



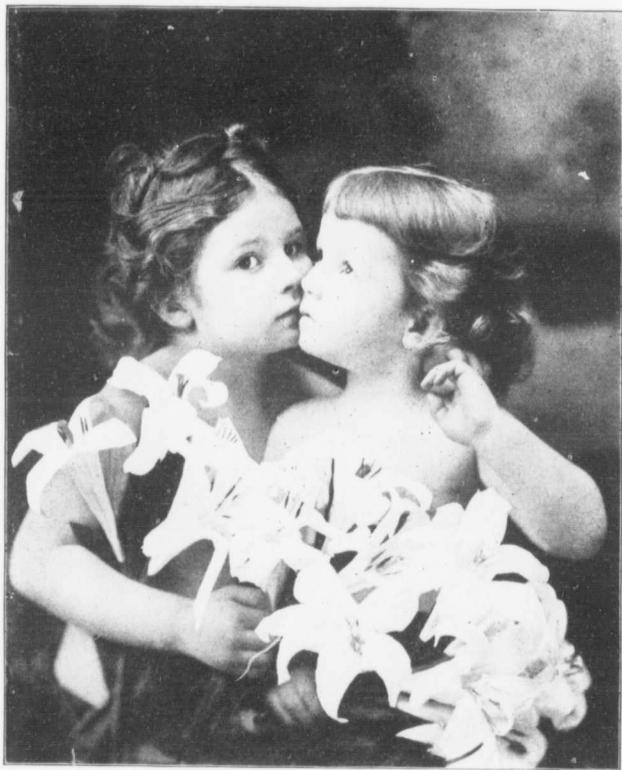
AT 46  
MORAL—PHYSICAL WRECK  
Copyright, 1901, by J. A. Hertel.



AT 60  
VENERABLE OLD AGE

THE above cut represents a bright, manly little boy of seven—he comes from a good Christian home. Going to the left, at thirteen he takes to cigarettes, etc. At twenty-five we find him in the beer saloon—*Impurity and Dissipation*. Down lower he goes at break-neck speed—next a tramp—*Vice and Degeneracy*—and finally at the early age of forty-eight—*Moral and Physical Wreck*. How sad yet how true to life.

The bright side. To the right—at thirteen *Study and Cleanliness*; at twenty-five a thrifty young business man—*Purity and Economy*; at thirty-six traveling—off on his summer vacation enjoying, with his family, a well needed rest. At sixty, *Venerable Old Age*.



HEALTH, PURITY AND INNOCENCE.

brain and nerves—in short, every fiber of his being. This is necessary to the full development of his manhood. Now, suppose this boy meets with some base wretch, or some other boy who has learned the art of self-abuse, and acquires the knowledge, and with it, the habit of *masturbation*? This process of development is at once arrested. The vital fluid perverted from the work of development of manly qualities and powers now goes to the testes to supply the materials for the manufacture of semen—which is wasted—and thus every organ of the body, in fact, every fiber of his organism, robbed of its proper nutriment, becomes weak and inefficient."

**It Saps the Life-Blood.** The death-rate during the period of adolescence (fourteen to twenty-one) is higher than during the age immediately succeeding it. Unquestionably the cause of this increased death-rate is due to the fact that the vital powers are being drained by waste through masturbation. Of course there are masturbators among men of full age, but most men of mature age, if not married, have had sufficient warning to startle them, and have sufficient self-control to keep within bounds that saves them from the more fatal effects.

But here are some of the moral effects upon masturbators of all ages: He is not prompt, or bold, or resolute, or forceful; but timid, afraid of his own shadow, uncertain, waiting to see what is going to turn up; always in a hurry, yet hardly knowing what he is doing or what to do. He does not walk erect, with dignified mien, as if conscious of his manhood; neither is he lofty in his aspirations, and will move with a cringing, self-debased manner, as if depreciated and degraded in his own eyes. The above description is from the pen of another. We suspect that *any* degrading practice will ultimately show itself in the general appearance of the one practicing it.

**Remedies Against Masturbation.** But what are the remedies for self-abuse?

*First.* Never begin the practice; prevent the formation of the habit; destroy the egg. As suggested in another place, the parent and teacher have much to do in this first step.

*Second.* Use the will-power. Many victims of this vice will be discouraged at the tremendous contest ahead, especially when they learn, as they will, that the remedy lies primarily within their own being, the use of the will-power.

*Third.* Purity of mind is fundamental; it is the great bulwark against temptation. Without it success is impossible. In order to keep the mind pure, all lascivious views must be banished from eye and imagination; all impure, exciting literature must be thrown aside as a viper ready to give the death-sting; impure conversation must not befool the mouth or shock the ear.

*Fourth.* Switch the mind on other subjects when tempted. Make an effort to occupy the mind with some subject foreign to any sexuality.

*Fifth.* Plain food and physical exercise.

*Sixth.* Cleanliness of body. Bathe the parts in cold water.

*Seventh.* "Surgical operation which renders the action physically impossible."

If it be found impossible to conquer by will, by self-denial, plain food, cold bath, "switching off" the mind, do not hesitate to consult a well-trained, conscientious, intelligent, upright physician. Of course it is exceedingly difficult for one to overcome his reluctance in confessing his weakness even to his medical adviser. But let nothing persuade a young man to consult the charlatans who advertise so extensively. It is for their interest to play upon the fears of young men and women.

**Circumcision—Its History.** Circumcision is the act of cutting off the loose, projecting foreskin, or prepuce, of the penis of the male child. We first learn of circumcision in connection with Abraham, the father of the faithful. From the time of Abraham to the present age, this custom has been practiced by the Jewish race. In Genesis xvii, 9-13, we read: "And God said unto Abraham, As for thee, thou shalt keep my covenant; thou and thy seed after thee throughout their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is in the house, or bought with money of any stranger who is not of thy seed." Abraham was ninety-nine years old when he was circumcised; and all faithful Jews still keep this covenant instituted so long ago, though they have been ridiculed, persecuted and driven from land to land.

Ishmael, the son of Abraham and Hagar, was circumcised when a lad twelve years old. For that reason the Arabs, who are his descendants, circumcise their male children at about the same age.

Though Mohammed did not institute this rite, all his followers, though not Arabs, circumcise their boys. Mohammed himself was circumcised when a boy, and, of course, before there was such a religion known as Moslemism.

The Abyssinian Christians also practiced circumcision.

We are somewhat surprised to learn that this rite was practiced among some of the native tribes of Africa, and also among the Indians of America, especially the Peruvians of South America. Both history and the monuments teach us that circumcision was performed among the ancient Egyptians and Phoenicians. It is not known how this rite originated among other peoples so widely distributed over the world. We might assume and theorize, but it would be without profit to any one. We only know that God instituted the rite as a covenant with Abraham and his seed after him. It would perhaps be presumption in us to attempt to give all the reasons why this was commanded to be done. But among other reasons, there was doubtless a hygienic basis for its requirement. We have learned that the Mosaic laws regarding ceremonial cleansing had a very practical bearing upon the propagation of children and of sexual purity. There are good reasons for believing that this also had its practical side, which was best enforced as a religious ceremony. The Jewish people as a race are very tenacious toward anything related to their religious faith.

Dr. P. C. Remondino, in his treatise on *Circumcision*, gives many statistics to show that the Jews have a greater power of resisting diseases of different kinds than have other races among which they live. It will be generally conceded, we think, that he is correct in his *general* conclusions on this subject.

We ought, logically, to bring evidence to substantiate the statement that the Jewish people to-day have a better chance for life, counting the whole time from birth to death, than do Christian people among whom they live. As we have not space to do so, we refer the reader to the work of Dr. Remondino mentioned above, and to other statistics that may be accessible. But it will not do to give credit to circumcision for all these favorable indications. The

hygienic rules laid down in the Mosaic law must also be taken into account. And yet, after making due allowance for all other influences, there is reason to believe that circumcision has had a favorable hygienic restraint upon the Jewish race.

It is well known that the prepuce in childhood is unnecessarily long, but during adult life it acts as a protection to the male gland. Some physicians claim that because of its beneficial use in adult life, it should never be removed. On the other hand, it is claimed that it may be injurious even in adult life, as it renders man more susceptible to venereal diseases.

But unquestionably the prepuce is a nuisance in childhood, and from this annoyance the boy may be protected if the parents so desire. Secretions gather in the prepuce which cause irritation. The boy is thus led to pay too much attention to his secret organs, his mind may become perverted, and his habits be detrimental to health.

Sexual precocity may be the result. That it may lead to early masturbation is a most serious matter, and one which every right-minded parent should take measures to prevent. Cleanliness of these organs is one of the best safeguards against sexual irritation. Will circumcision lead to greater cleanliness and less irritation, hence less temptation? If so, it is decidedly a hygienic measure as well as a moral defense.

The subject is certainly worthy the careful attention of every conscientious father of boys. Our object is accomplished if we have arrested the attention of thoughtful parents whose study and ambition is to make the most of their boys, and through them to make the lot of womankind healthier and more blessed.

## CHAPTER XIII.

### A LIFE OF CHASTITY IS A LIFE OF STRUGGLE.

The first thought a young man should firmly fix in mind is that a life of chastity is a life struggle. It is very easy to follow where passion leads.

**A Warning.** We are apt to reason wrongly when passion is the father to the thought. Again, results of violated law are so far away that our strong desires shut out the more distant view, and we see only present gratification. If all could only see the misery, pain, torture, anguish that is liable to overtake all violators of physical laws, the world would be freed from much of its misery. Nature says: Take what you want, and pay for it. We accept that invitation and proceed, many times, to pay a tremendous price for what we get. We think we may cheat nature and get much present gratification, and defer payment indefinitely. But in due time payment is demanded with interest, and though we cry out, like Esau, we must abide by our own choice, though we may have sold our birthright—health and purity—for a mess of pottage—present gratification. If all could see with convincing, convicting clearness all the poverty, crime, misery, pain and torture resulting from the violation of sexual laws, and heed the warning, much of this world's misery would vanish like the miasmatic mist before the morning sun.

These nerves of ours are a glorious heritage, given us for the most exalted purposes and pleasures, but when poisoned, perverted, diseased by alcohol and other narcotics; when they are permitted to set our passions on fire, and lead us into captivity of sin, disease, death, then they become the executioners of nature for her violated laws. Oh, but those nerves can torture poor humanity! Let us beware that nature never be permitted to turn us over to their avenging mission. This we can do by shunning all violation of her laws, especially her laws of chastity.

**The Battle for Purity.** The struggle for sexual purity is a battle royal, extending over a period of from thirty-five to forty-five years.

The fierceness of the fight depends principally upon two things, viz.: (1) the strength of the sexual nature of the individual, and (2) the number of victories won or lost in the early years of the struggle. If often defeated at the beginning, the struggle will be the longer continued, and the victory longer delayed. But the effort for sexual purity will be royally repaid with health and vigor of manhood.

Spies and traitors must be kept out of camp if we are to fight a successful battle. These may appear in the form of false teachings or erroneous ideas concerning sexual laws. We may be led to violate law, when at the same time we think we are in strict harmony with the requirements of our physical being. Nature makes no allowance for ignorance or false ideas. A burn is just as painful, though we did not know that the iron was hot when we picked it up.

**Some False Teachings.** The idea is quite general among men that the loss of some seminal fluid is essential to health. Most men of any breadth of information know that excessive loss is injurious. A moderate loss in a proper way is according to nature's laws, and may be beneficial. But there are some physicians who teach that some loss of the male element is essential to good health. This idea in the mind of a young or old man is an open door for the tempter to enter. If there must be loss, it must come to the unmarried man either through involuntary emissions, masturbation, fornication or harlotry—not a very bright prospect for an unmarried man who wants to be pure-minded. But let it be clearly understood by every man that the loss of the male element is not necessary to vigorous health; but, on the contrary, to retain it in the system is of the highest value, both physically and intellectually. This idea will be made clear to the reader as we progress in the discussions of sexual hygiene.

**Seminal Loss Not Necessary to Health.** Those who claim that seminal loss is essential to health base it on the general physical law that activity is necessary to growth and health. The mechanic's arm is strong because of its vigorous use. An organ of the body not in use dies or becomes diseased. The Mammoth Cave fishes are blind because they have no use for eyes. Thus runs their line of argument, and at a glance it seems to be logical and sound.

But let us look into it a little deeper. Organs that are made to be constantly active or, at least, with but short periods of rest, must

follow the law as stated above—the law of activity. But there are some organs of the body whose activities are not constant. They are to be used only as occasion requires. Among these are all the organs of generation. We know that the sexual life of most of our domestic animals lies dormant the larger part of the year without injury. We also know that the mammary glands of all mammals, which, of course, include women, may be dormant for many years at a time, but at the birth of a new being, these glands at once begin to perform their natural function of preparing milk for the little stranger.

**Fact Better than Logic.** But this is not all. Fact is better than logic, especially if the logic be defective or one-sided. Men, many of them, have lived for years without the loss of a drop of the vital fluid, and yet have had the most vigorous health. On his death-bed, Sir Isaac Newton, one of the greatest men that ever lived, told his physician that he had never, to his knowledge, lost a drop of semen. Other bachelors of note are named by authorities as classed with Newton.

We wish to emphasize this idea because of the stupendous results flowing from a clear understanding of this matter. Let it be distinctly understood by every young man that the doctrine that incontinence is necessary to health is a device of Satan to lead pure manhood into the prostitute's perdition. The false reasoning in this case is the more readily accepted by men because it runs in the same direction their passions would lead them. It is our nature to look for some valid excuse for yielding to the importunities of our sexual natures; our consciences could then be put to sleep.

**The Sex-Force Within Man.** Thus far we have simply combated the false notion that the loss of the vital fluid is essential to man. That is purely defensive; we propose now to take the offensive and marshal some irresistible battalions to show that it is of the highest value to keep the sex-force within man.

Riddell, in his *Child of Light*, says: "A hint to the wise is sufficient. He who would improve any attribute of body, mind or soul and wield the scepter of power, who would feel in mature years the buoyancy of youth, should learn and obey the law of sex. He who would thrill with the power of magnetism and inspire others with its subtle force, who would realize the romance of love and the poetry of an

ardent soul, who would feel ambition mount from weird earth to vaulted sky, and know the potency of noble aspirations, *should retain the sex-force within his being.* He who would be able to reason clearly and comprehend readily, who would vibrate with another's sympathy and feel another's woe, who would know what it is to be a free man and have that moral courage that will not bear a feather's weight of slavery's chain for small or great, who would stand in the presence of God and man an uncrowned king—resplendent with the glories of human achievements, conscious of the divinity there is in him—*'let him deny himself,' and follow the Christ in the life of chastity.*"

The italics are ours. We do not hope to improve upon these statements of Riddell, but for the sake of emphasis and to multiply evidence on this important subject of retaining the life principle, we continue to quote.

**Continency and Chastity.** Dr. Napheys says: "The man is continent who commits neither fornication, nor adultery, nor secret vice; but for all that, his mind may be foul as hell within, and he may nourish his fancy on vile imaginations. Such a one is not chaste. Only he, pure in thought and in life, who withstands and overcomes the promptings of his carnal nature, deserves this noble epithet; he it is who dwells in the condition of chaste celibacy, and we say at once, physically speaking, he alone escapes the disadvantages of celibacy, and he escapes them completely. *We emphatically condemn, as a most pernicious doctrine, one calculated to work untold evil and to foster the worst forms of vice, the theory that any injury whatever rises from a chaste celibacy.* The organs are not weakened, nor their power lost, nor is there a tendency to spermatorrhœa, nor to congestion, nor to any one of these ills which certain vicious writers, and certain superficial and careless physicians, have attributed to this state. No condition of life is more thoroughly consistent with perfect mental and physical vigor than absolute chastity."

Newton says: "It is important to know there are other uses for the procreative element than generation of physical offspring; for better uses than its waste in momentary pleasure. . . . This element when retained in the system may be coined into new thoughts, perhaps new inventions, grand conceptions of the true, the beautiful, the

useful; or into fresh emotions of joy and impulses of kindness and blessing to all around. This, in fact, is but another department of procreation. It is the procreation of thoughts, ideas, feelings of good-will, intuition; that is, it is procreation on the mental and spiritual planes, instead of physical. It is just as really a part of the genitive function as is the begetting of physical offspring. Indeed, it is by far the greater part, for physical procreation can ordinarily be participated in but seldom; while mental and spiritual procreation may and should go on perpetually through all our earthly lives; yea, through all our immortal existence. Every idea is an intellectual child, and if it be a pleasant thing to have physical sons and daughters, what are the power, the opulence, the enjoyments of him who abounds in ideas, the beautiful and the immortal sons and daughters of the soul?"

**A Life of Virtue is a Life of Health.** Another writer says: "A life of virtue is a life of health. Self-denial leads to self-development on higher planes. Patient battling against lower lusts ends in assured victory. To one man, and to one only, is life worth living, and that man is he who resolves on nothing less than perfection of the body, mind and soul."

**Re-absorption of the Male Principle.** Among physicians and other scientific investigators, there is a diversity of opinion concerning the secretion and absorption of the seminal fluid. Perhaps the real facts may be summed up as follows: The amount of secretion differs greatly among men. It is, as a rule, secreted only in quantities during sexual excitement, either mental or physical. It will, ordinarily, if not ejected, be taken back into the general system by means of the lymphatic vessels. If, in healthy men, the secretions do occur without sexual excitement of any kind, the absorption by the lymphatics goes on naturally, and to the individual, unconsciously. In ordinary cases the seminal fluid, if not ejected, will be absorbed readily and carried back to the system, even if the amount be large through sexual excitement. But in case of long-continued or unusual excitement, there may be more work for the lymphatics than they can do; in that case nature must seek its natural outlet. But all agree that, if the sexual nature be perfectly controlled by the will, at the proper time, the absorption goes on naturally, and with the best of results for the

physical, moral and intellectual welfare of the man who thus controls himself.

As a further evidence of what we have been discussing, we quote the substance of Dr. Acton's statements in his *Reproductive Organs*. In the first edition of his book he took the ground that the seminal fluid was not absorbed and taken back into the circulation; but in the later editions he proves quite conclusively that the semen, as such, on being taken back into the system, becomes an important factor in making vigorous manhood. He says that it is a generally received impression that the semen, after having been secreted in the testes, can be re-absorbed into the circulation, giving buoyancy to the feelings, and the manly vigor which characterizes the male. This powerful vital stimulant animates, warms the whole economy, places it in a state of exaltation and organism; renders it in some sort more capable of thinking and acting with ascendancy. It is not certain elements remaining in the blood and not eliminated from it, which produce manly vigor or virility; if so, castration would produce it, instead of preventing its development. For true manly vigor to be apparent, man must be in good health, with sound organs generally, the testes normal and equal to the secretion of laudable semen, and to the retention of it so long as may be required for the natural reservoirs adapted to the purpose.

**The Effect of Castration** on the system is almost sufficient, alone, to lead to the inference that semen is re-absorbed. That semen has an influence on the system is obvious from the marked differences between castrated and non-castrated animals. These differences can not depend upon anything *retained* in the blood, and not excreted. The vigor of the uncastrated animal must depend upon the testes secreting semen; that is, taking its elements from the blood. Haller says that the greater part of the semen is pumped back into the blood, and there produces, as soon as it reaches the circulation, changes the most marvelous—the beard, the hair, the horns; it alters the voice and the manners, for age does not produce these changes in animals; it is the seminal fluid alone which can effect this, as we never remark these changes in eunuchs.

Acton further cites the fact that losses of semen arising from masturbation, nocturnal pollutions or sexual excesses, enervate the

sufferer and reduce him to a condition exactly opposite to that resulting from continence. The conclusion is therefore drawn that semen plays a most important part in the human economy, and can be ill spared in the healthy, vigorous adult.

There can be no doubt that entire horses are capable of undergoing more work than geldings. It is a saying that a stallion is equal in draught to one gelding and a half.

From the foregoing discussion and citations we think it is quite thoroughly established that the loss of semen is not essential to vigorous health; that the retention of this life principle in the system is of infinite value, physically, intellectually and morally, to man, old or young.

We started out by saying that there is a long battle for purity before every young man in good health. We have made it clear that no man can afford to throw away the procreating principle of life in order to satisfy his lust. But how shall the battle be successfully fought?

**The Battle for Purity—How Fought?** First, by not letting false ideas of life and health pierce our moral armor. Perhaps no one thing has ever done so much to drag young manhood down as the false teaching that the loss of a certain amount of the life principle is essential to good health. It has smothered the consciences of a multitude of young men who wanted to be virtuous, but whose passions cried out for satisfaction; the tempter whispered in the ear, "Nature demands relief;" the bars are thus left down, and the tempter walks in with all his persuasive powers. This false idea is at the root of that other falsehood that there are two standards of virtue, one for the man and another for the woman.

The second step is to commence in time to win victories. Every victory won makes the next one easier; every defeat makes the next victory more difficult. The battle must be fought in the WILL. Here we must commence in time. It is possible, by mere force, to hold down the safety-valve or to close the throttle-valve; but the better way is to keep down the fires—do not let the steam generate. *Commence in time!* Let the first lascivious thought or the first impure glance be checked.

**An Attorney's Method.** Many years ago an old, gray-headed attorney-at-law explained to the writer his method of conducting a

case in court. It was something after this manner: His first effort was to destroy the egg; if unsuccessful in this, his next effort was to kill the tadpole; if still unsuccessful, he put forth his best efforts to kill the young frog; if he failed in this, he put forth his supreme effort to kill the bull-frog. To all who wish to fight a successful battle of sexual purity, this is good advice. To give way to our natural impulses is to let the egg of evil develop into at least the tadpole state, and perhaps it may reach the bull-frog state of passion that is usually successful in dodging our efforts to stone him to death. Rev. John Watson, the famous Scottish divine and writer, says in his unique way:

**Besetting Sin.** "Various experiences of the secret life fill one with shame, but the persistence of a besetting sin drives one near to despair. Far back in childhood this evil visitor first appeared in our soul, and filled us with horror. We shrank from his touch, and ordered him out at the door.

"For a while his face was not seen, and we had forgotten the incident. One day he is found hanging around the outskirts of our life like a restless, predatory vagrant, and after a few months, when we are accustomed to his appearance, he crosses the threshold and pleads for house-room.

"Times there are when we drive him forth in anger; times there are when we endure his presence. He comes to have his place and his employment in our soul, a vagabond of whom we are ashamed, but whom we tolerate, whom we condemn, but whom we would miss. Now and again our conscience awakes and arises to put the house in order, and then there is a fiery scene, and our unholy lodger is banished, with strict warning never to return. Within a few days the unabashed figure finds the door unlatched and makes for his accustomed corner with a leer, and we are so disheartened that it seems no use to dispute his coming."

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James i, 14, 15.

Perhaps one of the greatest avenues of temptation to man is through the eye. The Bible speaks of "the lust of the flesh, and the lust of the eyes." Many noble men, in mature life, while struggling

to keep their minds undefiled, would give their good right arm if they could banish forever some things that return at times to vex their pure minds. Some lewd picture, some impure book or some vile story that was seen, read or heard during their youthful days will return in spite of all efforts to keep them from the mind. Thousands of beautiful views have vanished from the mind, never to return; books of the highest value have dissolved themselves into our being, and perhaps are a part of our moral and intellectual fiber, but as entities are gone from the mind. But, oh, those scars of impure thoughts on the mind are there, and will again and again reappear. Our "consciences" may be "purged," but not the memory. Kill the tadpole if possible, if too late to destroy the egg.

**Nerve Centers in the Brain.** It is well known among scientists that each faculty of mind and organ of the body has its own nerve center in the brain. If any part of the brain be injured, the mental powers and bodily organs that have their nerve centers in the injured parts will be affected. Likewise, if any particular organs of the body or powers of mind be exercised, cultivated, trained, there is a corresponding growth in the brain-cells governing these powers and organs. There may be some doubt as to whether the cells multiply in number, but there is no question that these brain-cells grow in size and activity, by exercising the mental and physical powers.

Bird-dogs, known as "pointers," have the organs of smell highly trained, and the brain-cells governing these olfactory nerves are correspondingly developed; but having but little use for the sense of hearing, these same dogs have lost all control of the outer ear, which, as a result, hangs flabbily on the side of the head. The dog whose sight and hearing have been trained has perfect control of the outer ear. The cause of the loss or gain of power over special organs lies in the special brain-cells governing these organs.

A large number of highly entertaining illustrations of these things could be given, but we simply cite the above in order to emphasize the fact that the power rests within ourselves to control our destiny by controlling our own powers.

Following this thought into the realm of the sexual powers, we find the same law governing. A certain part of the brain governs the sexual powers and organs. A constant dwelling upon sensual things,

permitting the imagination to revel in lascivious visions, strengthens the sexual powers, and in time, a very short time, they will get beyond the power of the will to control them. Day-dreams and night visions of this nature may be pleasing, but they are infatuations that lead to mental, moral and physical degeneracy. A well-beaten path is the more easily followed. If an evil thought once finds lodgment in the mind, even temporarily, the path by which it came will mark the road for many others of the same nature; the more the path is trodden the smoother becomes the road by which evil thoughts reach the mind, and the more difficult it is to resist them.

The illustrations given above hold good in all mental processes, whether the thought be high or low, noble or ignoble, pure or impure. A knowledge of these laws of growth leads us to spend many years in school in order to train the mind for future usefulness. But there is a silent, unconscious influence governing the mind of every one, either for good or ill, perhaps for both. Our purpose here is more especially to warn against permitting sexual, sensual thoughts to control us. A sexual thought under proper control and under proper conditions is both lawful and proper; it is not evil in itself. But we should control the thought and not permit lascivious visions to control us. Kill the tadpole, if too late to destroy the egg.

**The Mind the Source of all Evil.** We bring to the notice of the reader further evidence of what we have been trying to impress upon the mind.

Dr. Dio Lewis, in his *Chastity*, says: "Believing that the incontinence of the imagination works more mischief than all other forms of the evil—that, indeed, it gives rise to all the rest—I am astounded that it has received so little attention. . . . All overt sins and crimes begin, we know, in the thoughts or imagination. A young man allows himself to conjure up visions of naked females. These become habitual and haunt him, until at last the sexual passion absorbs not only his waking thoughts, but his very dreams. Now, if his education and surroundings make actual intercourse impracticable, he will probably fall into masturbation, or, if forewarned in regard to that destructive practice, he may restrain himself from all outward indulgence while he still riots in lascivious fancies. . . .

How many of us could wear a window in our breasts without covering our faces for shame?"

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matt. v, 27, 28.

Note carefully that nervous disorders and other bodily ills, to say nothing of the moral and spiritual degeneracy, overtake the mental fornicator. Unless the foundation of our being be kept pure, the whole becomes impure, unclean, corrupt.

**Controlling Your Thoughts.** Some vigorously protest that they can not control their thoughts. Perhaps not, if it be that they did not begin in time.

A faithful teacher of a country school observed that something was wrong with two of her boys, one about fourteen, and the other seventeen. After observing them carefully for several weeks, she was impelled to speak to each privately. The younger boy broke down and confessed that he was "thinking about it all the time." The elder lad was at first unyielding, but finally made about the same confession as the smaller boy. Both boys thanked their teacher for her faithfulness, and promised to be watchful of their thoughts and acts in the future.

Dr. Dio Lewis gives a number of interesting cases that came under his observation. These persons had all the symptoms that pointed to immoderate sexual indulgence, but each firmly denied that he had in any way committed any offense against any woman. But by close inquiry, he found that each had indulged in lascivious thoughts during the day and in dreams by night. One unmarried man nearly forty years old, who, by all was classed as a very Joseph in his purity, confessed, like the boy mentioned above, that he was "thinking about it all the time."

As the fire generates the steam, it is extremely difficult to suppress the power of the steam while the fires are in full blast. Put out the fires or "bank" them.

**Safe Rule.** The only method of controlling our sexual passions is to "switch" the mind off on some other subject. This is not always easy to do. Many times the whole being is saturated with sexualism,

mentally and physically, and it is difficult, under those conditions, to hold the mind to any other subject.

Dr. Dio Lewis suggests the card system as a method by which the mind may be directed into other channels. In substance, it is as follows: Write on a card several subjects with which you are familiar; subjects that will suggest ideas or recall former experiences. When an impure or lascivious thought enters the mind or attempts to enter, take out the card and think on some one of the subjects there named. In that way the mind may be "switched" on to more welcome subjects.

**Immodest Dress.** Our lady friends insist that men have no right to have their sexual passions aroused by the sight of the female form when too much exposed by low-necked dress or some other fascinating methods of showing a symmetrical outline. Such mode of dress finds no objectors in those men who delight in sexual excitement and do not care to conquer their passions. Perhaps a few men are so refined, so pure-minded, so icicle-like in their nature, that this form of dress has no effect upon them. But men who are fighting a desperate battle for personal purity have a right to ask the other sex to aid them so far as possible. The idea that a card system or any other system is necessary or even helpful, may be news to our lady friends; but no sexually vigorous man, who is seeking to keep his sexual passions under control, will dispute the fact that he needs all the help he can possibly receive. Doubtless it would shock a sensitive, refined lady to learn that she was making the battle more difficult to her friend of the other sex by her manner of dress. But it is, in a multitude of cases, too true. Man is not to blame for his strong sexual nature, if it came to him by inheritance. In fact, it is to his glory; it is a power within him that, if kept under control, makes him more manly and vigorous.

**Evil Influences.** There are three methods of poisoning the mind of the young yet to be considered. We have already spoken on the subject of entertaining evil thoughts and allowing the imagination to revel in lascivious visions. Remember that this is fundamental. "Out of the abundance of the heart the mouth speaketh." We are now to discuss the methods by which the mind may be poisoned. These are filthy conversation, lewd pictures and vicious reading. Some authorities carry the idea that the first, vile conversation, is

fruitful of more evil than bad books or lewd pictures. It is possible that conversation may be broader in its evil results, but it does not burn as deeply as do either bad books or vile pictures.

**Filthy Conversation.** In speaking of vulgar conversation, Professor Bryant says: "There are the professors (professors of vulgarity) who are preparing our boys for saloon loafers and general bums, where they complete their course in all branches of whoredom. It makes me blush when I think how filthy men sometimes get. . . . These vulgar stories would corrupt the morals of angels. Jesus said, 'Out of the abundance of the heart the mouth speaketh.' These stories are but the effervescence of the boiling soul. From a pure heart no such can come. This is the junior department of the great university which prepares men for the work of ruining homes and blighting the lives of the innocent. From this they enter into training for all branches of crime. They are found on almost every line of railroad from Maine to California. They appear in the capacity of 'mashers,' and they are skilled in their art. . . ."

**Social Purity Our Goal.** "Talk of social purity, but you can never see it until you have dried up the fountain at the source of the stream—the fountain of corruption that flows from the mouths of vulgar blackguards. No man who will sit around and tell vulgar stories is fit to be received into decent society. The church should withdraw from him, and social ethics should say to him, 'Stand outside until you have been cleansed from your filth.' . . . Do not look upon adultery or adulterous conversation as honorable in man. It poisons the mind. It takes from his nature all that is holy and pure, and leaves him a moral wreck. Treat an adulterous man as you would treat his fallen sister—sever your acquaintance with him until he has reformed; then help him. To foster a licentious man in society is like fondling a viper in the bosom."

We can not handle dirt without becoming dirty; so young men can not be in the presence of filthy talk and stories without becoming contaminated. But worse than this, if possible, are the false ideas that youth receive through this bar-room, loafer talk. It comes about in this way:

**Boy's Highest Ambition.** The highest ambition of a vigorous, wide-awake boy in his teens is to be a *man*. This is a commendable,

noble aspiration, and should be encouraged. But it is through this very ambition, perverted, that boys and young men are led astray. Some lecherous old rake, with tobacco juice driveling down the corners of his mouth, tells in the presence of young men and boys what he used to do when he was a young man; how many girls had lost their virtue through his persuasive methods. The chances are that the whole story is a string of falsehoods from beginning to end, with, perhaps, a mere glimmer of truth in all the hellish darkness. For a youth to be called "mamma's boy," or to be accused of being "tied to his mother's apron string," or to be given to understand that if he has not seduced some young girl, he is a "chump," "behind the times;" all this is more than many young men can endure. They become ashamed of themselves for their want of enterprise. Their ambition, perverted, it is true, but yet it is an ambition, is to be a *man*. The idea is a filthy tramp traveling with good company on the "limited."

To reinforce these powers of darkness, comes the young man's own passions to blind his better judgment. It is one of the weaknesses of human nature, from the highest to the lowest, from the most ignorant to the most highly cultured, to permit the *wish* to pervert the *judgment*. Could a youth but clearly see where such vicious reasoning would lead him, he would flee from it as from a pestilence. It is a strange perversion of nature for men who worship the Author of the Golden Rule to so cruelly violate all its principles when associated with their sexual relations. We more than suspect that they will hear that same Author say: "I know you not whence ye are; depart from me all ye workers of iniquity."—Luke xiii, 27.

Would any young man even of low grade of morals think it *manly* to have his own sister heartlessly led astray? Would the lecherous married rake think it a mark of nobility to have his own wife, the mother of his children, hold immoral intercourse with a man of his own stripe? Would the married man who so glories in telling young men what he used to do, be willing to have any of those listening youth try their persuasive powers upon his own daughters? Would the young man, who has got it into his adulterous heart that he must get from under the stigma that continence has thus far kept him, want his expected bride to be of the number that has been in adultery

with those "manly" knights of the dry-goods box? We appeal to all that is manly in the character of young men to banish forever such vile reasoning, such unholy standards of morality, such a shock to all ethical reasoning. Young man, anything that will make your mother, your sister, your bride unclean, unchaste, is vile in you.

**Wrongdoer Will Suffer Wrong.** In order to emphasize our position on this subject we quote a few sentences from Emerson's *Compensation*: "A man can not speak but he judges himself. With his will or against his will he draws his own portrait to the eye of his companion by every word. Every opinion reacts on him who utters it. It is a threaded ball thrown at a mark but the other end remains in the thrower's bag. . . . *You can not do wrong without suffering wrong.* . . . Whilst I stand in simple relations to my fellow-man I have no displeasure in meeting him. We meet as water meets water or as two currents of air mix with perfect diffusion and interpretation of nature. But as soon as there is any departure from simplicity and attempt at halfness *or good for me that is not good for him*, my neighbor feels the wrong; he shrinks from me as far as I have shrunk from him; *his eyes no longer seek mine*; there is war between us; there is hate in him and fear in me." The italics are ours.

**Inexcusable Sin.** We have been trying in the last few pages to fortify young men against the vicious teaching that anything intrinsically wrong can by any possibility be *manly*. Fornication and adultery are by all honest standards, inexcusably sin and wrong under all circumstances. All lascivious thoughts and filthy conversation are temptations to wrongdoing; if not to wrongdoing, at least to wrong conclusions.

**Reading and Pictures.** We now come to the subject of reading and pictures, and their influence on character. George T. Lemmon has the following to say about the influence of reading:

"'But there is so much to read. Shall I read anything and everything I can get my hands on?' By no means. You must be more careful of what you read than of what you eat. One-half of the youths in our prisons and houses of correction started on their evil careers by reading worthless novels. These blood-and-thunder romances are the nicotine and alcohol of literature, and they poison and burn and blast the head just as surely as their cousins do the

stomach. When Garfield was a boy he read *The Pirates' Own Book*. He wanted to go to sea at once. He would get rich off prizes also. Why trudge the towpath when glory and wealth were waiting for him on the high seas? It took all the grip his good mother had upon the fatherless lad to keep him ashore, but she did, and years later she had her reward when that lad, preserved from the contagion of an evil book, turned from kissing the Good Book, on which he sealed the oath which made him President of the United States, to kiss that dear old mother's lips. Had Garfield turned sailor he would never have been President. But many another lad read that same pirate book who had no Christian mother to save him from the consequences."

**Bad Books.** Rev. Dr. Leonard has the following to say about the influence of bad books and pictures: "I suppose if we stop to think for a single moment, we may all readily understand what effect an impure picture or an impure book has upon the mind of a child or youth. I remember to-night an instance in my boyhood, when I was not more than twelve years of age, and I was shown a book—a vile book—by a German shoemaker. He came through the region of country where I lived, and the pictures that were in that book are now in my mind to-night as clearly as when I first looked upon them. Other pictures of beauty have faded out, but those pictures somehow have remained; and I have said to myself again and again, I will turn that picture away from my memory and won't think of it again. Yet as often as I think of that German shoemaker, that vile book stands out again before my mind. And so I think it is with childhood, gentlemen; in the early period of life a vile picture is hung up in the chambers of the mind, and it remains there during all future years.

"It is possible for them in youth to reform and break away from these deadly, these dreadful influences, but the memory, I think, will remain. I remember years ago having heard John B. Gough in one of his magnificent lectures, referring to his early life and the experiences through which he had passed. I remember his saying that there were sins in his early life that he would to God he might forget; that he had tried to banish them from his mind, but they would not be banished. As we who are growing older look back into the past, we remember how difficult it is to blot out a picture of that kind—

how difficult it is to put it away. And so it is extremely important to protect our children and youth against the influence of vile pictures."

There are probably but few men who have reached middle age but what could duplicate this experience.

## CHAPTER XIV.

### WHAT A YOUNG MAN SHOULD KNOW—LOVE.

The word love has many shades of meaning, but in no case does it express an abstract idea; it is objective in its manifestation; it is directed toward some object of affection. A parent loves his child, a brother his sister, the philanthropist his race. Then there is a higher love known as charity that "suffereth long and is kind."

But the love of one sex for the other has all the elements of the other loves plus sexual desire. Because sexual desire permeates all conjugal love—is the foundation of such love—many believe it to be the sum and substance of all love between the sexes. Many sensitive wives have misgivings, at times, at least, as to the character and purity of their husband's love. Doubtless many have abundant reason for such misgivings, but let it be understood that man does not live in the cellar because his house has a foundation.

**Noblest Trait of Manhood.** The most noble traits of manhood spring from his sexual nature. Great men of all ages have been strongly sexed. On the other hand, it is well known that the eunuchs found in the harems of Turkey, India and China are cold, selfish, unfeeling, treacherous and cruel.

Newton N. Riddell, in *A Child of Light*, says: "Sex power, if retained in the system during youth and adult life, is converted into magnetism, vitality, energy, vivacity, memory, creative fancy, originality, aspiration, moral courage, sympathy, life, *manhood and womanhood*."

"Were man," says Maudsley, "to be robbed of the instinct of procreation and all that arises from it mentally, nearly all poetry and, perhaps, the entire moral sense as well, would be torn from his life."

Dr. James F. Scott, in *The Sexual Instinct*, says: "This normal sexual instinct, then, actuates men and women to love each other, to pair off in marriage, to found homes and to provide for the expected offspring; and the sexual feelings exercise a directive power over most of the activities of life—moulding our religion, our literature, our art,

our etiquette, and, in short, influencing almost every impulse of human endeavor which is not attributable to self-preservation."

Dr. Chas. A. Hoff says: "Love is the powerful magnet which draws two souls together. It is the instinct which God has implanted within our being, the possession of which makes us better, purer and nobler than does the accumulated and combined influences of all the other qualities of heart and soul. Love's death would mean the annihilation of all our species."

**Is Wife's Love Purer than Husband's?** Some writers and thinkers claim that the love of the wife and mother is much more pure, unselfish and profound than that of the husband and father. Perhaps there is a difference, but we are inclined to the opinion of Lyman B. Sperry, in his *Husband and Wife*, where he says: "I insist that men naturally can, and do, love as purely, as deeply, as absorbingly, as wonderfully as women. Give sex the same environment and equal obligations, social, legal and commercial; give them the same or equivalent occupations and duties; hold each to the same degree and kind of social and moral accountability, and we shall see that, while they naturally differ somewhat in taste, impulses and judgment, neither is the superior of the other in constancy of love, in depth of devotion, in purity of heart or in chastity of conduct. Our present conditions and customs are so artificial that it is difficult to discover just what is natural. . . . If we were to punish the *man* for infidelity as surely, promptly and fiercely as we now stone the woman for offenses against virtue; if we were to have the same code of morals for each, female prostitutes would soon be as abundant as male libertines;" but there would be fewer libertines.

A German work, translated into English by Dr. C. B. Chaddock, is authority for the following statements: "In coarse, sensual love, in the lustful impulses to satisfy the natural instinct, man stands on a level with the animal, but it is given to him to raise himself to a height where this natural instinct no longer makes him a slave; higher, nobler feelings are awakened, which, notwithstanding their sensual origin, expand into a world of beauty, sublimity and morality.

"**Sexuality** is the most powerful factor in individual and social existence; the strongest incentive to the exertion of strength and acquisition of property, to the founding of a home, and to the

awakening of altruistic feelings, first for a person of the opposite sex, then for the offspring, and, in a wider sense, for all humanity. Thus all ethics and, perhaps, a good part of aesthetics and religion depend upon the existence of sexual feeling. Though the sexual life leads to the highest virtues, even to the sacrifice of the ego, yet in its sensual force lies also the danger that it may degenerate into powerful passions and develop the grossest vices. Love as an unbridled passion is like a fire that burns and consumes everything, like an abyss that swallows all—honor, fortune, well-being."

**Noblest Powers May be the Means of Debasing.** These are strong, clear, bold statements which we believe to be correct. It seems to be the law of our being that those powers and gifts which are capable of lifting us to the highest ideals of life, may also be the means of debasing us to the lowest depths of infamy. We shrink somewhat from granting the statements that our sexual natures are the foundation of most of our nobler virtues, such as chivalry, patriotism, self-sacrifice, love of home, the base of poetry and art, and, in fact, all expression of our aesthetic nature; the foundation even of our higher and nobler religious impulses. But the evidence points in that direction. We further quote from the same authority: "The sexual factor proves to be no less influential in awakening aesthetic feelings. What would poetry and art be without a sexual foundation? In sexual love is gained that warmth of fancy without which a true creation of art is impossible; and in the fire of sensual feeling its glow and warmth are preserved. This world of ideals reveals itself with the inception of the processes of sexual development.

**Youthful Love** has a romantic, idealistic character. It elevates the beloved object to apotheosis. With the awakening of sensuality there is danger that this idealizing power may be brought to bear upon persons of the opposite sex who are mentally, physically and socially of inferior station. Thus there may be seductions and errors, with the whole tragedy of a passionate love that comes in conflict with the dictates of social position and prospects, and sometimes terminates in suicide or double suicide.

"Over-sensual love can never be lasting and true. For this reason the first love is, as a rule, very fleeting. It is a flame of a fire of straw. Love expresses itself in acts of heroism and danger. The

love of a weakly constituted man is sentimental. This sort of love is in danger of becoming a caricature. It is flat, soft, and may even be silly. Notwithstanding all the ethics which love requires in order to develop into its true and pure form, its strongest root is still sensuality. Platonic love is an impossibility, a self-deception, a false designation for related feelings."

**What is Real Love?** Real love can be considered so only when the whole person is both physically and mentally the object of adoration and devotion. Love, to be such, must have the desire to possess the object of affection. But when the satisfaction of sensual pleasure is the only object of possession, without the desire to possess the heart and enjoy the communion of companionship, then love is not genuine. It becomes a farce, unworthy of a high-minded man or woman. True love is born of God, is nourished in chastity, and develops into a divine likeness.

**Marriage.** In the chapters on Heredity, Prenatal Culture and other preceding topics, much that logically belongs under the head of the marriage relation has been discussed and need not be repeated here.

It is superfluous to dwell on those matters which are well understood by all intelligent people, especially so where there is no specific evil flowing therefrom. But the conscience of the American people needs to be aroused to many evils that pervade their social relations. Our judgment and conscience warn us of danger, but our selfish desires put our better natures to sleep. "I see no harm in this or that," is one opiate. "Other people do so," is another. If we would see, we must open our eyes, not, ostrich-like, put our heads under cover.

It is sometimes necessary to spur the horse, or goad the lazy ox. It also becomes necessary at times to sound the danger signal, or to shake a sleepy man into conscious activity.

**The Family Relations Ordained by God.** "The institution of marriage lies at the foundation of Church and State. Marriage is the Gibraltar of virtue, the basis of the home, the bulwark of the commonwealth. . . . It was founded in Eden by God himself. It was hallowed in Cana of Galilee by the presence and benediction of our divine Lord. It is protected by the laws of all Christian nations, and is in an especial sense fostered, guarded and held sacred by the Christian Church. Upon its sanctity and integrity, and much more upon

the accomplishment through it of the ends of its institution, does everything depend." The above are statements concerning this time-honored, Christ-blessed institution found in Sinclair's *The Crowning Sin of the Age*. He also adds: "When God created Adam and gave him dominion over the magnificent paradise of creation, He said, 'It is not good for man to be alone; I will make a help meet for him.' . . . Man without woman was incomplete. Humanity without woman was but half created." Quaint old Matthew Henry says: "She was not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal to him, under his arm to be protected, and near his heart to be loved."

**Marriageable Ages.** In Austria a "man" and "woman" are supposed to be capable of conducting a home of their own from the age of fourteen.

In Germany the man must be at least eighteen years of age.

In France the man must be eighteen and the woman fourteen; in Belgium the same age.

In Spain the intended husband must have passed his fourteenth year and the woman her twelfth.

In Hungary, for Roman Catholics, the man must be fourteen years old and the woman twelve; for Protestants, the man must be eighteen and the woman fifteen.

In Greece the man must have seen at least fourteen summers and the woman twelve.

In Portugal a boy of fourteen is considered marriageable and a girl of twelve.

In Russia and Saxony they are a little more sensible, and a youth must refrain from entering into matrimony till he can count eighteen years and the woman till she can count sixteen.

In Switzerland men from the age of fourteen and the women from the age of twelve are allowed to marry.

In Turkey any youth and maiden who can walk properly and can understand the necessary religious service are allowed to be united for life.

**The Same Standard of Virtue for Both Sexes.** Man is a bundle of inconsistencies. Like a guide-board, he often points in opposite directions at the same time.

The author of the Declaration of Independence was, at the time he wrote it, a slave-holder. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." All America approved these sentiments, our fathers were proud of them when proclaimed to an admiring world, yet many of them held the black man in bondage, and others, with scarce an exception, justified the system of slavery.

Men who followed the Author of the Golden Rule as their divine leader, until recent years advocated the doctrine of human slavery.

These unseemly contradictions are still found in civilized Christian communities. "Thou shalt not commit adultery" was not intended for one sex alone. What is adultery in the woman is also adultery in the man. The "scarlet letter" should be worn by both, and with equal conspicuousness. Before God and conscience there is but one judgment for both. In his admirable book on *Chastity*, Dio Lewis gives an account of a man who came to him in a nervous breakdown, on the very verge of insanity.

**A Heroine, Though Fallen.** The man's wife, who had been at a summer resort, had been led astray by a heartless libertine. In a penitent letter to her husband, she had bravely confessed all. We quote her letter in part: "My outraged, but adored husband, I have fallen. God only knows how it happened. It seems a horrid dream. May God forgive me! I am sure you never can."

The young husband's outraged feelings found expression in these words: "I will not kill her; I will not touch her; but as soon as I get possession of my little girls, the woman can go back to her paramour. I will never see her again."

All this seems to you but natural in a wronged husband. But listen. On closer inquiry, the doctor found that this badly-abused young husband had frequently visited a young woman in a neighboring town, and he confessed that he had been in the habit of visiting an unchaste woman in New York while making business trips to that city. On further inquiry by the doctor concerning the former conduct and purity of the young wife, the husband replied: "Why, sir,

she is crystallized truth and would not tell a lie to save her body from the flames and her soul from perdition. She can not lie." We here quote the substance of a two-hours' plea to the outraged husband as given by Dio Lewis himself. It is the whole subject of the same standard for both sexes in a nutshell. Note it carefully.

"You, who have kept a mistress when living with your wife every day; you, who in another city have mingled with lewd women, and, I venture to say, have carefully concealed it from your wife; you, who have not scrupled to indulge your passions without limit, and have constantly practiced concealment; you have now heard that your wife, who has been absent from you two or three months, has been led astray in probably a single instance, by some practiced villain, and are raving like a maniac about it. Your wife is so brave, so true in her soul to you, that, at the peril of losing everything that, as a wife, a mother, she prizes most in the world, she has told you all. If, under such circumstances, with your own past, because this crystal of truth and devotion has been overcome by some artful scoundrel, you cast her off to the scorn of the world, you will richly deserve to be punished here and hereafter. If you were a Turk with fifty female slaves in your harem, it would be another case. But your wife is a free woman, and, by your own confession, a hundred times nobler and purer than yourself, and now you are raving mad because once in her life she has done what you have been doing ever since you stood at the altar and vowed before God that you would be true to her so long as you both should live. . . . You, one party to the vow, have violated it, . . . I presume, twenty times during her absence this summer. . . . And now, as she lies prostrate at your feet, you fall into a furious rage at the monstrous wrong done *you*. . . . The fact is, most men don't believe that the marriage contract is binding upon both parties. They have their own little irregularities, and joke about them; but let a wife lapse and the husband howls with rage. . . . Men seem to think they own their wives. They don't believe it is a partnership; it is an ownership. I am tired, sick, disgusted and indignant at the attitude of men toward women."

The reader may wish to know what effect this strong language produced. In this particular case it appears that, with all his faults, the man had some character, as shown by the following telegram to

the doctor: "God bless you. It is all over, and we shall be happier than ever!"

"O consistency, thou art a jewel!"

**A White Life for Two.** Let it not be understood for a moment that we condone the act of the unfaithful wife and mother in the above instance. We hold the same moral standard for both sexes; or, as Miss Willard put it, "*A white life for two.*" Should society at large sternly demand the same moral purity in both sexes, it would cause a tremendous uplift in the moralization of the nation. So long as doting, mercenary mothers encourage, or even permit, their daughters to receive the attention of a known libertine, so long we may expect a low moral tone to pervade society.

**The Libertine and the Courtesan** are in the same category and on the same level, whether acknowledged by society or not. If one is admitted to mingle among the pure and good, so should the other. Out upon the doctrine that an erring woman should be pointed at with the finger of scorn, while the defiled man should be courted and honored.

Mrs. Ella Wheeler Wilcox expresses the standing of the two sinners in modern society, in the following poem. We say in *modern society*, but the good time is coming when society will be more just, if not more merciful:

**The Two Sinners.**

"There was a man, it was said, one time,  
 Who went astray in his youthful prime.  
 Can the brain keep cool and the heart be quiet,  
 When the blood's a river that's running riot?  
 And 'boys will be boys,' so the old folks say,  
 . . . . .  
 'And the man is the better who's had his day.'  
 . . . . .

The sinner reformed, and the preacher told  
 Of the prodigal son who came back to the fold.  
 And the Christian people threw open the door  
 With a warmer welcome than ever before.  
 Wealth and honor were his to command,  
 And a spotless woman gave him her hand.  
 The world strewed her pathway with flowers a-bloom,  
 Crying, 'God bless lady, and God bless groom.'

“There was a maiden who went astray,  
 In the golden dawn of life's young day.  
 She had more passion and heart than head,  
 And she followed blindly where fond love led,  
 And love unchecked is a dangerous guide  
 To wander at will by a fair girl's side.

. . . . .  
 The woman repented and turned from sin,  
 But no door was opened to let her in.  
 The preacher prayed that she might be forgiven,  
 But told her to look for mercy in heaven.  
 For this is the law of the earth we know,  
 That the woman is scorned, while the man may go.  
 A brave man wedded her after all;  
 But the world said, frowning, ‘We shall not call.’”

After the above poem was put in print, Mrs. Wilcox received the following letter from one who had experienced the cold mercy of an unfeeling world:

DEAR MADAM:—Will you let me thank you for the poem entitled “The Two Sinners?” You who are so pure and charitable will understand the grateful feelings that one who was once a fallen woman must have toward you. I have found no mercy since I tried to regain my position among respectable people, and I despair of future hope. It may be that I shall return to my old life. Accept these few lines from one who is sincerely grateful. May we meet beyond the river. God bless you.

## CHAPTER XV.

### WHO SHOULD MARRY AND WHO SHOULD BEAR CHILDREN?

From Dr. Elliot we glean the following: "Nature meant that only the finest, strongest, most beautiful, and only those of most spirit, energy and brains should mate. This is shown among the lower animals in their natural state, and was true of the ancients; but in modern times any one and every one marries, regardless of their condition and of all reason. If children did not result from such unions, little harm would be done; however, if people who are unfit to become parents will marry, then let them avoid conceiving children."

**Who Should Not Marry.** The following classes of people should not marry, or, if they marry, should have no children born to them; if they have an uncontrollable appetite for alcoholic liquors, or if contaminated with insanity, or have deep-seated scrofulous constitutions, or any disease that will impair the system and health of the offspring. No man should unite himself to a woman if he has any disease with which she may become infected.

No man, young or old, who has a venereal disease, ought to marry until perfectly cured. First, it is an outrage to ask a pure woman to marry a man who has cohabited with harlots. But bad as it is, it is still worse to carry the harlot's foul disease to a virtuous woman that is to be the mother of one's children, and to transmit to innocence so loathsome a disease. The following case came to the writer's notice: A young traveling man was engaged to marry a cultured, refined young woman from a well-to-do family. But he had been caught in the harlot's net, and as a result had gonorrhoea. For two years the offensive disease hung on to him in spite of the best efforts of skilled physicians to rid him of it. In the meantime the family urged marriage. In fact, it came to a point where the parents of the lady demanded marriage or a breaking of the engagement. The young man had manhood enough to realize the crime he would commit to marry, but the prize was too valuable to lose, and compromising with his conscience, he concluded to run the risk, hoping by some mechan-

ical means to avoid giving the odious disease to his bride. O manhood, to what fearful depths hast thou fallen!

**Early Marriages.** Very early marriages are injurious to the offspring, if there be any. The man is not up to his full standard of sexual power until he is from twenty-three to twenty-five years of age. But perhaps the worst feature of such marriages is the injury to the parents themselves. Youthful passions, lack of discipline and immature judgment lead the young couple into excesses which debilitate all the powers and arrest the bodily and mental development of both.

Again, love alone can not feed, clothe, educate and maintain a rapidly-increasing family. Sense, judgment, financial means are required to support and properly bring up a family. It is the duty of a young man to gravely consider the welfare of those who will be dependent upon him. A young man has no right to selfishly ask or expect a young woman to unite with him, to leave a well-provided home where her every need is supplied with loving solicitude, until he has made some provision to supply the necessities of a home. We say necessities, not the luxuries, of a home. If the young woman happens to have something of her own, that ought to be laid aside as a nest-egg, to provide for emergencies which are sure to come, sooner or later, in the best regulated families.

Many a young woman, thinking it a sign of greater love for her husband, has bestowed this upon her husband in the beginning of her married life, only to find that it would have been wiser, and a greater kindness to him and her dependent little ones, had she assumed the care of her money herself, and been able when misfortune came to meet the need with it.

**Prepare for a Home.** Both young men and women should make some preparations for their home before marriage. This can be done by self-denial, and if one can not save a part of his earnings when he has but one to care for, what will he do when an establishment is to be provided for, and the household is constantly increasing?

The love, though strong, will be put to the severest tests. Happy if it stand the trial, but most miserable if it fail. A middle-aged mother gives her testimony concerning her own early marriage somewhat in this wise: She suffered in seeing her three children deprived

of many educational advantages, medical treatment and the companionship of helpful associates through her neglect in requiring that suitable preparations be made for their home before marriage. Neither she nor her husband was able to give their best to each other nor to their children, because of overtaxed systems and cramped circumstances that continued to surround a rapidly-growing family. What folly then for immature young people to rush into marriage with all its attending responsibilities. Is it anything but folly and selfishness for a young man to feel that a young woman is heartless and selfish because she will not marry him on the spot when there are no preparations on which to build a home, or no visible means of support? It is more unselfish in her to insist that they both deny themselves in order that they and theirs be made happy later on. Love in a cottage is very pretty and proper, provided that there is also something else there beside love on which to live.

On the other hand, marriage may be postponed too long. The heart loses some of its elasticity and youthful vigor. The older the man and woman, the more fixed they become in their habits of life. Thought, feeling, tastes and practices become settled, making it more difficult for husband and wife to adjust themselves to each other.

Elderly people should not marry with the intention of having children. It is a serious mistake for a man whose physical powers are declining to beget offspring; as such children, as a rule, are feeble in body and not vigorous in intellect.

**Temperaments.** True love is the real foundation for marriage, and it can not exist where the parties are not at heart adapted to each other. True love is the natural sympathy between two people who are suited to each other, and is the unseen force which attracts the one to the other.

Dr. Elliot defines the term "temperament" as a state of the body with respect to the predominance of any single quality. He says: "If one has a predominance of the vital organs, he would be classed as of the vital temperament; if the brain and nervous system predominated, he would be of the nervous temperament; and if the bone and muscle system predominated, he would be of the bony or motive temperament. These are generally combined in every individual, but in varying proportions. Sometimes one temperament is excessively

developed and the others are deficient, or two may predominate and the others be deficient.

"The physical and mental powers depend as to their development on one or the other of these temperaments. If the brain is in excess, that one will be strongest mentally; if the bones and muscles are in excess, then the physical powers will be most prominent, and so on. If all the temperaments are developed, the whole system will be strong. Nature intended that when two unite they should balance up each other's weakness and deficiencies so as to form one perfect whole; and this is of such vital importance that when disregarded marriage is more or less a failure, according to the extent of the discord.

"Not only is the happiness of the contracting parties concerned, but also the welfare of their offspring in body and soul, for generation after generation may be made to suffer disease, misery and imperfection from one discordant union. If two should marry who are precisely alike in temperament their union would be sterile. Washington and Napoleon are instances of this, they both being childless, as their wives were of the same temperament as themselves."

Dr. Jacques, on this subject, says: "Some physiologists have taught that the constitution of the parties in marriage should be similar, so as to insure similar tastes, habits and modes of thought; while others have contended that contrasts should be sought to give room for variety and prevent the stagnation of a level sameness. Neither of these statements expresses fully the true law of selection, though both are partly true. There can be no harmony without a difference, but there may be a difference without harmony.

**What Man Loves in Woman, and What Woman Loves in Man.**

"It is not that she is like him that a man loves a woman, but because she is unlike. For the same reason she loves him. The qualities which the one lacks are those which in the other attract and hold the fancy and the heart. The more womanly the woman, the greater her power over men; and in proportion as she approaches the masculine in person or in character, will she repel the other sex; while a woman admires no less in man true manliness, and feels for effeminacy and weakness in him either pity or contempt."

A too close similarity in constitution should be avoided, while a

union of opposites is not insisted upon. One should seek in a life companion those higher qualities and characteristics which he or she finds lacking in himself or herself. One should be a complement to the other, that the united parts may form a complete, symmetrical whole.

Should the mental temperament of man and wife be strongly developed, there would be a still further tendency to mental action which may already be too great; and they would transmit to their children an excessive development in this line, while the physical temperament might be sadly lacking. The vital or life-giving element in the constitution should be strong in one or the other parties to a union so that the children may be properly balanced.

**Aim for Proper Balance of Temperament.** A man with an excess of mental temperament and little vital stamina should marry a woman abounding in vital qualities, or remain single. Should he marry a woman like himself in temperament, their children, if they had any, would probably be weak and puny. The excess of mental activity which they would inherit from such parentage would soon wear out their frail bodies.

"Where the motive temperament is strongly indicated, there is needed in the one selected as partner for life a predominance of the vital or nutritive system to impart vivacity and cheerfulness to the family circle, and to transmit to offspring the proper degree of mental and physical activity, warmth, amiability and suavity of character, as well as to give a desirable softness and plumpness to the physical system; while a good development of the mental is requisite to refine and give intellectual power and aesthetic tastes."

The point to be aimed at is a proper balance of temperaments so that the offspring may inherit an even development.

## CHAPTER XVI.

### WHAT A YOUNG MARRIED MAN SHOULD KNOW.

The lover for months before marriage has been under restraint; propriety, virtue, continence and other moral and virtuous forces have held his sexual passions under control.

But now the wedding bells have chimed, the marriage vow has been spoken, and the temptation of the newly-made husband to claim the marital right comes upon him like the opening of the flood-gates; the bonds of restraint are strained to the point of breaking. Let us caution the young husband that he still be the thoughtful lover; that he should continue to hold the animal passions in check.

A rudeness, a want of that delicate consideration so prominent in the lover, may, and many times does, so shock the refined sensibilities of the newly-made bride, that she never recurs to this time without a shudder of disgust or a feeling of regret and disappointment. In his haste to consummate the new relation, she has been rudely awakened to the thought that the one she fancied the embodiment of refinement and unselfishness is willing to risk her respect and love for the gratification of his untimely pleasure. Her heart sinks within her, and she wonders if this is all he wanted her for. These first impressions of doubt and disappointment, after a blissful courtship of tender thoughtfulness, are difficult to overcome. It may take years to efface them from the memory.

**Care of the Bride.** Ignorance upon the part of the bride and ungoverned passion and lack of delicate attention on the part of the husband combine, many times, to cause serious difficulties and lifelong regrets and even divorce. All this, perhaps, as the result of the first meeting in the bridal chamber.

Rev. Sylvaniaus Stall, in *Self and Sex Series*, says: "It is enough to make a thoughtful and considerate man blush to think of the scores of wives who annually confess to their physicians that the only rape ever committed upon them was by their own husbands the first day of their married life. We recently heard of an instance where the

expressed impatience and manifest impetuosity of the young husband, the moment he came into the bridal chamber with the young wife, awakened in her mind such a feeling of disgust that, after a brief parleying, the young wife left the room and refused ever to return to her husband, and thus terminated abruptly what, with thoughtful and considerate approaches and manifest affection, might have resulted in a union of lifelong happiness."

We might add that, though there are few cases that result so disastrously as the one given above, there are multitudes of instances where the husband has had occasion to regret seriously the mistakes made by himself during the first few days of his married life.

**Be Kind and Considerate.** In his *Plain Talks on Avoided Subjects*, Dr. Guernsey says: "Tenderly and with consideration should these privileges be accepted, for, contrary to the opinion of many men, there is no sexual passion on the part of the bride that induces her to grant such liberties. Then how exquisitely gentle and forbearing should be the bridegroom's deportment on such occasions. Sometimes such a shock is administered to her sensibilities that she does not recover from it for years; and in consequence of this shock, rudely or ruthlessly administered, she forms a deeply-rooted antipathy against the very act which is the bond and seal of a truly happy married life."

In *The Relation of Sexes*, Mrs. Duffy says: "Practice in lawful wedlock the arts of the seducer rather than the violence of the man who commits rape, and you will find the reward of your patience very sweet and lasting. If the young wife is met with violence, if she finds that her husband regards the gratification of his own desires more than her feelings—and if she be worn and wearied with excesses in the early days of her married life, the bud will be blighted. The husband will have only himself to blame if he is bound all his life to an apathetic, irresponsible wife."

What has been said in the foregoing quotations refers more especially to the violation of the feelings of the young wife, to the shocking of her finer sensibilities, to those things that breed misunderstanding, discord and antipathy. But there are physical disturbances to be avoided as well.

Dr. Naphcys says: "The consequence is that in repeated instances

the thoughtlessness and precipitance of the young husband lay the foundation for numerous diseases of the womb and nervous system; for the gratification of a night he forfeits the comfort of years. Let him be considerate, temperate and self-controlled. He will never regret it if he defer for days the exercise of those privileges which the law now gives him, but which are more than disappointing if seized upon in an arbitrary, coarse or brutal manner."

**Hymen a Jewel.** In most young wives (virgins) there is present a thin membrane known as the hymen. This membrane sometimes is quite difficult to rupture and is attended with some pain, and afterward with much soreness. The membrane itself is not especially sensitive, but the pain and soreness are due to its adherence to the walls of the vagina. This fact calls for much care and thoughtfulness on the part of the husband. Should this obstacle to entrance—the hymen—not be found, let not the young husband accuse his bride of want of chastity. Its presence is not a positive evidence of purity, neither is its absence proof of unchastity. Its absence may arise from disease or accident in childhood, as many physicians will testify. By giving or alluding to testimony in favor of the innocence of the bride, we would not have it understood that the presence of the hymen is not a soothing consolation to the young husband. We have spoken of this subject more at length in the chapter, "What a Bride Should Know."

The knowledge on the part of the maiden that the presence of the hymen is expected by the bridegroom when she shall become his bride, has doubtless been a shield to many a girl against the temptation to yield to the persuasions of her would-be seducer. Let it still be remembered that it is better, much better, if the bearing of the bride be so pure and chaste that no explanation of its absence is necessary. It is infinitely better, if possible, to keep this jewel a sacred trust, to be delivered only, and alone, to the bridegroom.

**Passion in Women.** Dr. Napheys says with proper emphasis: "Every woman, every physician, nearly every married man will support us in what we are going to say. It is in reference to *passion in woman*. A vulgar opinion prevails that they are creatures of like passions with ourselves; that they experience desires as ardent, and often as ungovernable, as those which lead to so much evil in our sex.

Vicious writers, brutal and ignorant men, and some shameless women combine to favor and extend this opinion."

Nothing is further from the truth. Many a man thinks that some other man's wife is more responsive to her husband's ardent passion than is his own. While the husband referred to, judges his wife very moderate in comparison to other women of his acquaintance whose natures he thinks he understands. Both husbands are probably mistaken in their opinion, and should they compare notes, would find their wives in this respect considerably alike, while most other women of their acquaintance are not widely different. Only in rare instances do women experience one tithe of the sexual feeling which is familiar to men.

Dr. Acton also says: "There are many females who never feel any sexual excitement whatever; others again, to a limited degree, are capable of experiencing it. The best mothers, wives and managers of households know little or nothing of sexual pleasure. Love of home, children and domestic duties are the only passions they feel."

If young husbands knew these facts and would keep them in mind, it would, perhaps, materially cause them to govern their first marital acts and change their whole marriage course for the better. If, in this respect, he would be thoughtful and tender, considering first his young wife's comfort, not alone during the honeymoon, but through their united life, he would add to his own sexual pleasure in the long run, and preserve the respect and affection of a devoted, self-sacrificing wife.

**Counsel for the True Husband.** The old English divine, in his *Rules and Exercise of Holy Living*, says: "Married people must be sure to observe the order of nature and the ends of God. He is an ill husband that uses his wife as a man treats a harlot, having no other end but pleasure. The pleasure should always be joined to one or another of these ends—with a desire of children, or to avoid fornication, or to lighten and ease the cares and sadness of household affairs, or to endear each other; but never with a purpose, either in act or desire, to separate sensuality from these ends which hallow it. Married people must never force themselves into high and violent lusts with arts and misbecoming devices, but be restrained in the use of their lawful pleasures."

Should all married men heed the advice of the first quoted author, what a flood of sunshine would brighten the homes of our land where now is darkness, discontent and discord. Said a foreign visitor: "When I look at your country, with its boundless riches, and then look at the pale, tired faces of your women, I always think—

‘Ill fares the land to hastening ills a prey,  
Where wealth accumulates and wives decay.’"

**Excess Impairs Health.** When we look into the haggard faces of men and women; when we hear men complaining of weak back, pains and aches of body; when we see delicate, broken-down wives, with all the sweetness of joy squeezed out of their lives, note the fact that a very large part of this want of vitality is the result of excessive sexual indulgence.

It is impossible to lay down any definite rule in these matters which shall govern all men and women. In general, we may say, first, no husband should force his wife to submit to him against her will, nor too urgently persuade her. Second, if any depression or debility or disturbance of his health is the result, it is a sign that he is overtaking himself. Third, complete cessation should be observed during the monthly sickness of his wife. This was commanded by Moses; a woman was then considered ceremonially "unclean." In the light of modern civilization, we know it to be a physically unclean practice, a violation of sanitary rules. It is also a violation of physiological and hygienic rules. Fourth, during pregnancy and nursing periods, the conjugal relations should be limited to the lowest possible number. Some authors condemn them altogether at these times; but this perhaps is an extravagance. "They do no harm, provided that they neither on the one hand unduly excite the woman, nor on the other are repulsive to her," says Dr. Napheys.

**Keep Away from the Danger Line.** We may add that there is some danger of provoking miscarriage, especially if the wife have previously suffered a miscarriage. If the act is indulged in too frequently during the nursing period, it may deteriorate the quality of the mother's milk to the detriment of the infant. Fifth, after a natural confinement, there should be a rest for the wife of at least two full months before the marital relations are resumed. But should she or

the child be wanting in vitality, it would be wiser to defer the matter till perfect health is established. Sixth, during and after the change of life, it is also important to observe the wife's condition and be governed thereby.

In response to an advertisement for a coachman, several candidates appeared. Each was requested to state how near he could drive to the edge of a precipice without falling over it. All but one attempted to explain their skill as a coachman by indicating how closely he could approach the edge without going over. Pat, the last one, made no attempt in that line, but frankly stated that he should keep as far away as possible from the precipice. He was the coachman sought for. Most married men are anxious to know how near the line of excess they can go without falling into dissipation with its resultant evils. Pat's philosophy is as good in this case as in the other. Keep as far away from the danger line as possible.

Dr. Lyman B. Sperry, in *Husband and Wife*, divides women into three general classes, and suggests that the numbers in each class will not be very far from equal. First, "those who are naturally as amorous and responsive in sexual passion as the average man." Second, "those who, while less passionate than men, still have positive desire for, and take actual pleasure in, sexual congress, especially just preceding menstruation and immediately following its periodical cessation." Third, "those who experience no physical passion or pleasurable sexual sensation." He also throws in a truthful suggestion that neither class has superior virtues to the other two.

Natural propensities are not virtues; our passions, or want of them, may make it more or less difficult to live a virtuous life; but the virtue lies in the governing or subduing of those passions. These facts should lead the young husband to be scrupulously careful to study the sexual character of her whom he has chosen to be his life partner. If both have strong sexual natures, there is great danger that these may lead to excess with all the evils that follow in its train.

If the young wife apparently belongs to the third class mentioned above, a careful and judicious cultivation of the sexual relation may result in placing her in the second class. Let it be clearly understood that sexual passion is comparatively strong in all healthy, well-developed men, and needs no further development. It is for such husbands

to note carefully the physical condition of their wives and to abide by all reasonable demands or wishes on their part. We say "reasonable demands or wishes," because some wives may be unreasonable in sexual matters.

Dr. Sperry further says:

**Sexual Affinity.** "It makes a great difference who or what the man is, *magnetically*, whether the woman's passions be easily aroused. Is there an affinity between them? Is he her *real lover*, her first choice?—or is the union one of convenience, policy or animal lust? A woman who feels nothing but sexual apathy, or even repulsion, in the presence of one man, may easily be attracted to another and become sexually excited simply by his presence. There certainly is an obscure influence which, for the lack of a better name and more knowledge, is often called 'sexual affinity, or animal magnetism.' Its nature is not well understood; it seems to be largely physical, though probably it is partly mental. It certainly is a powerful factor in determining whether a marriage shall be a joyful union or a sad misfit.

"Environment, occupation and association have much to do in determining sexual desires and experiences. A wife of good sense is quite apt in due time to become practically about what her husband appreciates in the matter of sexual activity and responsiveness, provided the husband be a man of intelligence and conscience, and makes only healthful and reasonable demands."

Note in this connection that the demands of the husband must also be within the bounds of reason and healthfulness. Also, what would be dissipation, disease, death to one, would be vigorous health to another. To a strong, muscular man working in the open air, indulgence once a week might bring no evil results; while once a month would be beyond the line of prudence for another not vigorous in health. The same holds good for both parties to the act.

**A Sensible Suggestion.** Dr. Ellis puts it in the following language: "One party may be injured by a frequency which would not harm the other; in such cases the duty of restraint is manifest, for in no instance has one a right to injure the other for the sake of selfish gratification. But a suggestion to the young may not be amiss. Let no young man who is aware of having this propensity strong, ever marry a small-waisted, pale-faced, delicate woman, who is not accus-

tomed to active labor or exercise, unless he has confidence that he can and is willing to restrain this passion to the extent that the welfare and health of his wife may require, even if it be total abstinence; for an amount of indulgence which would be perfectly harmless to a strong, well-formed, robust, active woman may, with a small-waisted, delicate woman, whose bowels are pressed down upon the uterus and bladder, pressing them out of place, cause serious disease of the latter organs, and a train of symptoms which will make both husband and wife wretched, hurry the latter to a premature grave, and leave the former with the painful consciousness that his sensuality has caused the death of her he has promised to love and protect.

"There is no gratification which draws so much upon the vitality of either man or woman as this, and the delicate man or woman has little to spare in this direction. Those of strong propensities and robust frames may well beware, then, how they unite with the delicate of the opposite sex, unless they are willing cheerfully to restrain their passions, and indulge rarely, if at all."

Dr. Elliot, in the discussion of this topic, says: "If half the women suffer disease and disorders from too frequent and improper intercourse, from the same cause—because their energies and life-force are sapped out—half the men fail in life, and can not attain the highest of that to which their ability is capable."

The seminal fluid is a wonderful invigorator, and all physiologists agree that in the state of continence, to a certain extent, the whole organism is impressed with an extreme tension and vigor.

**Marital Excess.** Rev. Henry Varley, in his great lecture in Exeter Hall, London, says: "Doubtless one cause of the unhappiness which exists in many homes arises from marital excesses. Certainly no act is more capable of exaggeration and abuse. In proportion to its frequency is the weakening of the energies of mind and body. It is a fire which consumes, a fever-heat which parches the whole being. The common expression in relation to this act, 'A man spends himself,' is emphatically true. It is a scandalous proverb which is often used concerning married people who die; it is said, 'She killed him,' or 'He killed her.' The worst of it, in many cases, is that it is true. These excesses slay numbers of men and women, and that at the very time when they should be in the prime of life. The effects of excess

in this act are more injurious to the whole man than the sin of intemperance.

"Now it is quite possible for a man to give his strength to his wife and exhaust her strength by doing so. Young married women who develop nervous prostration and debility are often suffering from excesses for which the marriage relationship affords opportunity, but for which it was never designed. In many cases where weakness now exists, that weakness is gradually disappearing if great moderation in this act is vigilantly maintained. Women of refined physical and mental constitutions can not stand this exhaustion. Those who have subdued this passion know right well how much stronger they are, and how much purer the love becomes between the husband and wife.

"Experience shows that even where the law of God has instituted the legitimate use of these functions, that is, in the marriage state, both as the expression of affection and in order to the procreation of children, great care is needed lest an act lawful and blest in itself should become the cause of physical weakness, injury and sorrow. Many things in themselves lawful are not expedient, and certainly it can neither be expedient nor lawful to impair the health and strength of either husband or wife. This relationship is designed mainly for mutual companionship, friendship, sympathy, affection and home.

"To every husband let me add, if you desire to retain robustness of physical manhood and to return home fresh and bright after the work and business of the day, mind that you keep this animal passion in subjection. If you wish to see your wife retain to natural age the cheerful step and buoyant animation which throws its welcome glow around the home, take care that you do not exhaust her strength by the wretched impulse of undisciplined animal desire. If the bloom of maiden freshness is to be retained, and nervous force, with its manifold worth and uses, hold sway, so that mother and children be healthy and practically independent of the medical man, see to it that this true philosophy of strength be courageously and faithfully maintained. . . .

"Many married people exhaust themselves by marital excesses; they become irritable, liable to cold, to rheumatic affections and nervous depression. They find themselves weary when they rise in the morning. Unfitted for close application to business, they become

dilatory and careless, often lapsing into entire lack of energy, and not seldom into the love of intoxicating stimulants.

"Numbers of husbands and wives entering upon these experiences lose the charm of health, the cheerfulness of life and converse. Home duties become irksome to the wife; the brightness, vivacity and the bloom natural to her earlier years decline; she is spoken of as highly nervous, poorly and weak, when the whole truth is that she is suffering from physical exhaustion which she can not bear. Her features become angular, her hair prematurely gray, she rapidly settles down into the nervous invalid, constantly needing medical aid and, if possible, change of air."

All this is the more sad because multitudes of cases as bad as those pictured by Mr. Varley are absolutely ignorant of the real cause of the decline of their physical and mental vitality.

A timid physician may hint at the real trouble, or a braver one may bluntly reveal the cause, but few men like to acknowledge that they are given to excess. While they may have a vague idea that sexual excess may be the real cause of their want of vitality, the irksomeness of self-restraint causes them to turn a deaf ear to the voice of warning. It is our hope to startle the reader so vigorously that there will be no more dallying with this great evil of sexual dissipation.

The careful observer sees many illustrations of the effect of this evil in all the walks of life. It is as easily read on the countenance of its victims as is the dissipation of intemperance. Of course, in some cases, we may misjudge. As the physician would say, we fail to make a correct diagnosis of the case. But we need not trouble ourselves about others. Let us be sure that we read our own symptoms aright and act accordingly. If we are to enjoy the good things of this grand old world, we must obey nature's laws, as she is merciless in her exactions; we must pay for all violations without favor. We can not cheat her one iota.

## CHAPTER XVII.

### CONFIDENTIAL CHAT WITH HUSBAND AND WIFE.

**The Sexual Embrace.** There are three general views on this subject:

*First.* That which claims that such intercourse is necessary to man, but not to woman.

*Second.* That which considers sexual intercourse a love act, intended for the mutual enjoyment of both parties, and not necessarily and exclusively an act of procreation.

*Third.* That which teaches that there should never be sexual intercourse unless for procreation, pure and simple.

The first theory leads logically to either masturbation or prostitution, or some other abominable practice. But we have shown under another heading that the theory of the necessary ejection of the vital fluid is not correct. If the semen be permitted to be absorbed by the lymphatics and sent coursing throughout the system, it becomes the source of greater intellectual powers and manly vigor. The first theory, carried to its legitimate conclusion in the marriage relation, leads to the humiliation and prostitution of the wife, in order to meet the supposed demands of the husband's nature.

A truthful but old saying is, "One-half the world does not know how the other half lives." The relations of husband and wife are secret in their nature, and can not be made public, but if they were, what unsightly revelations would be unfolded! If many wives could properly let the world know to what degradation they are compelled to submit, a wild protest would compel their husbands to hide themselves, and "call upon the rocks to fall upon them to hide them from the wrath of their fellow men."

**Wife and Husband Equal Rights Sexually.** Many an otherwise honorable man has subjected the wife he solemnly promised to love and cherish to gross indignities through the want of proper consideration and through false ideas and teachings in regard to this subject. Both husband and wife have rights in the marital relation, and justice

says they should be equal. True love also says the same thing, and practices what it declares. The husband should be reasonable in his requests; the wife should as readily grant his requests if they be reasonable. *He* should wait with patience until she is in proper condition to meet the marital obligation; *she* should not be unreasonable in her delay.

A failure to comply with this conjugal law may ultimately result in the loss of love and respect on the part of wife or husband, or both. The husband should not make his wife his harlot; neither should the wife, through her want of love, sympathy and appreciation of the marital act, send him off to seek the harlot for what he fails to get at home.

**Enjoyment Must be Mutual.** The second idea, that the sexual relation is essentially a love act, leads us to conclude that the enjoyment must be mutual. Love is reciprocal, and a love act must also be reciprocal. If either party is not prepared, is not in a proper physical, mental or companionable state for such a pleasure, then there should be delay until such time as both are prepared to give and receive enjoyment. Naturally, this requires self-control; but life, and particularly married life, is not worth much unless both parties to it practice self-denial. In fact, the happiest marriages keep up a continual "bill of compromise."

**Self-control and Happiness.** The want of self-control leads to dissipation, and the mere word brings to our minds abhorrent thoughts. Three great opportunities for self-control are placed in the way of every one: first, eating; second, the use of narcotics and alcoholic beverages, and third, sexual intercourse. The first tends to much suffering and disease; the second, intemperance, as it is usually called, brings in its train not only bodily disease, but mental and moral degeneracy, poverty and crime; the third, the sexual passion, uncontrolled, allures to harlotry, to physical diseases of the most shameful and repulsive nature, and to the lowest moral degeneration.

Gluttony, drunkenness and harlotry are born of our lower natures. Each has its germ of life in the want of self-control, the lack of will-power. A man may never step over the bounds of seeming propriety, sexually, and yet be guilty of dissipation by using his wife as the instrument for satisfying his uncontrolled sexual appetite. The world

may not, probably will never know of his excessive indulgence in this matter, but God and nature do. He can deceive neither. Somewhere, sometime, he must take the consequence. God may be merciful, but nature is lacking in that quality and demands payment, even to the third and fourth generation, of those who have violated her laws.

In regard to the second proposition, the question naturally arises, if it be purely a love act, with no wish or desire at that particular time for procreation, how can it be accomplished? "Aye, there's the rub!" All forms of mechanical contrivances are pronounced untrustworthy and many actually harmful. Chemicals, washings and the like are all put in the same category by competent authorities. Positively, the only absolutely safe method is total abstinence.

Most women are, for one or two weeks in each lunar month, sterile. Of course, at this period there is no danger of conception, but the difficulty in this case is that there is no absolute certainty of determining the fact or the exact duration of this sterile period. There is much diversity among women, and also in individual women in different months, according to their state of health. Then again, the spermatozoa may remain alive and active for several days, ready to meet the ovum should it appear. So it is very difficult to know just when to trust to this natural period of sterility.

**If a Love Act, Must be Mutually Agreeable.** Again, if this be a love act, it should be mutually agreeable. The wife is not, at the time of sterility, in the most responsive mood. In fact, it is the time when the sexual act is the least agreeable to her; or, to put it in stronger terms, it is the time when such intercourse is most repulsive to her. We see by this that it is very difficult to cheat Nature. She will have her way, and if we succeed in cheating her in one way, she will have her revenge in another.

Dr. Alice B. Stockham gives a method of sexual intercourse for married people which she claims satisfies all the conditions of the love act without physical or moral harm, and also without danger of procreation, should the wife so desire. We do not have much confidence in its success. While in many cases it may accomplish all that its advocates claim for it, we believe that in the larger number of cases it is impracticable and harmful.

Dr. Sperry, after discussing the subject at some length, concludes

as follows: "While feeling very reluctant to reject any theory which promises needed relief, I have been forced to the conclusion that, at least for a very large majority of mankind, 'Karezza' is practically valueless; indeed, it is a delusion and a snare. Doubtless there are a few cold-blooded, semi-sexed men and a considerable number of passionless women who could successfully adopt this practice. Perhaps a few old and sexually decayed men and women can employ it quite satisfactorily. . . . But after a careful investigation of the practical workings of the scheme, I am forced to the conclusion that average men and women, who possess fulness of sexual vigor, alert minds and live nerves, can not indulge in sexual connection and experience a satisfactory play of the affections without passing on to coition (motion), sexual spasm and discharge of semen. When starving men learn to hold pleasant and nutritious food in their mouths for an hour without swallowing it, then we may expect passionate men and women to adopt 'Zugassent's Discovery' (Karezza) as a practical method of healthfully enjoying the mental and physical pleasures of sexual embrace."

We believe Dr. Sperry is correct in his conclusions. We believe that the nerve tension and spinal congestion resulting from the action of the will-power necessary to restrain from the free and natural completion of the act, after so powerful an excitement, can not but be injurious to the participants. Perhaps the reader's curiosity is aroused to know what "Karezza" is. It is, in a few words, sexual connection without coming to a climax. Its advocates are very enthusiastic in their opinions of its virtues.

People practicing this method claim the highest possible enjoyment, with no loss of vitality, while they have perfect control of the fecundating power. The advocates of this plan claim not only physical pleasure and the expression of love between man and wife, but also a "spiritual exaltation" in the act of self-control. Doubtless there are homes to which this knowledge might come as a blessing.

**Another Theory.** The third proposition, that there should be no sexual connection except where procreation is desired and expected, now claims our attention. The advocates of this theory teach that there are other uses for the procreative element than the generation of offspring—far better uses than its waste in momentary pleasure.

"This element when retained in the system, the mental powers being properly directed, is in some way absorbed and diffused throughout the whole system, replacing waste matter and imparting a peculiar vivifying influence. It is taken up by the brain and may be coined into new thoughts—perhaps new inventions—grand conceptions of the true, the beautiful, the useful, or into fresh emotions of joy and impulses of kindness, and blessings to all around. It is a procreation on the mental and spiritual planes instead of the physical. It is just as really a part of the generative function as is the begetting of physical offspring." The foregoing is quoted from Dr. Alice B. Stockham's *Tokology*.

This third theory is beyond the power of the great mass of mankind to reach, and is therefore impracticable under ordinary conditions.

**Should Husband and Wife Occupy the Same Bed?** Standard authorities on physiology and hygiene discuss this subject to some extent. In the light of hygiene, pure and simple, the arguments are decidedly in favor of the single bed. Unless the room is quite large, the effluvia from two bodies and the breath from two pairs of lungs will contaminate the air to an unhealthful condition. Then, again, if one be strong and the other feeble or diseased, there is danger to the health of the strong one, without a corresponding benefit to the weaker one.

But one of the main reasons given why married people should not occupy the same bed, is, that the temptation to over-sexual indulgence is too great. The close and constant contact of bodies naturally leads to excitement, and so requires a greater amount of will-power to overcome.

The writer fully agrees with the hygienic idea of the case, but has some doubts as to the other subject in question. Without doubt in sleeping apart there is loss of that affection that should subsist between man and wife. Again, it is questionable whether the constant presence of each in the same bed leads to greater temptation or not. In the early days of marriage it may be so, but as time passes, the conditions become so constant, and each becomes so accustomed to the presence of the other, that the contact ceases to be a temptation.

In the continual separation of husband and wife there is danger

that the bond of union may be loosened, and possibly broken. We all know it to be a law of our being that we love and care for those most whose presence is most familiar to us. Separation generates coldness, if it does not breed distrust or indifference. This is a general law, as applicable in friendship as in love; but the law has a double force in the case of married people.

**Cleanliness of Person.** Dr. Galopin whimsically remarks that "Love begins at the nose," and we are inclined to think he may be more than half right. Married people, who would be married lovers to the end, should be scrupulously particular about the cleanliness of their bodies. An unpleasant odor always manifests itself about the person of those who neglect the bath. Bad smells lead to aversion. Persons whose feet perspire unpleasantly, or whose bodily exhalation is offensive, are extremely disagreeable companions, especially when sleeping in the same bed with another. If the husband wishes to be held in pleasurable esteem by a sensitive and delicate wife, or the wife hopes to retain the affection of a refined husband, each must avoid offending the olfactory nerves of the other.

Think, young husband, before you present yourself with those ill-smelling feet into the presence of the bridal chamber, lest you shock and disgust her whom you wish to please. Bathing the feet frequently and wearing seven pairs of socks a week, a pair for each day, will remedy this evil.

Then again, does the tobacco user know or realize how offensive his breath may be to the sensitive olfactory nerves that accompany true refinement? Did you ever smell a man steeped with alcohol, every pore of his body sending out a foul stench of decay? Then let the young husband consider how repulsive he becomes in the presence of his beloved, if he be accompanied by any one, or all, of these repelling and abominable odors.

Now a word to the wife. At the time of the monthly periods, unless the body is kept scrupulously clean, and the underclothing frequently changed, most women are accompanied by an unpleasant odor peculiar to their condition at the time. Catarrhal difficulties also become at times extremely offensive. Much pains should be taken in both of these cases, as well as in others not mentioned, to avoid, as far as possible, giving offense.

PART FOUR

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VENEREAL DISEASES

CRIMINAL ABORTION

SIZE OF FAMILIES

HEATING AND VENTILATION

## CHAPTER XVIII.

### VENEREAL DISEASES.

**The Four Periods in Man's Life.** Man's allotted age of three-score years and ten may be divided, so far as his sexual functions are concerned, into four periods, based on the number seven, or its multiple: From birth to puberty, fourteen years, childhood, or the neutral period; from fourteen to twenty-one, seven years, adolescence, or the period of development of the sexual functions; from twenty-one to forty-nine, twenty-eight years, the period of man's greatest virility, or the child-bearing period in woman; from forty-nine to seventy, twenty-one years, decline in man's virile powers, or the barren period in woman. Nature, of course, is not so exact in her division of time as indicated above, but these divisions are approximately correct for both sexes.

The second period ranges from eleven years of age to twenty-three, according to the heredity of the individual. Climate also has something to do in the matter; puberty comes earlier in warm than in cold climates. Woman also attains her full sexual powers two or three years earlier than does her brother. In the fourth period, woman's sterile period, as a rule, comes somewhat earlier than forty-nine years, though many women bear children after that age. In the fourth or last period, there is a compensation to man, in the fact that the battle for purity has been largely fought, and the mind, being thus clarified, ought to be at its best, and in many cases is so. The virile age (twenty-one to forty-nine) is the period of activity; the following age is one of meditation and intellectual vigor—that is, it should be so, if his vital forces have not been sapped by excesses. In the clerical profession we hear about the "dead line at fifty." By physiological and psychological laws man should then be at his best intellectually.

Marriage, or, at least, child-bearing, should not occur before the third period, because previous to that time the sexual powers are not fully developed. To use the sexual powers during adolescence tends to weaken the manhood that should follow. This is the most

critical period in the boy's life. Professor Fowler says: "If he is preserved pure, the new force within him tends to develop all his vital energies and mental powers in a high degree. This sexual power pervades his whole being; new feelings, new aspirations develop as if called forth by magic. The vital fluid which provides the materials for the manufacture of the life-fluid, not being required for this purpose, goes to strengthen the whole organism, bones, muscles, ligaments, brain and nerves—in short, every fiber of his being."

**Spermatorrhea is Not a Disease**, but it does, doubtless, lead to very serious results, and the subject should be discussed in a book of this kind. "The condition or ailment which we characterize as spermatorrhea is a state of enervation. . . . In a greater number of individuals, both young and adult, an enervated state of body exists, which the profession, as well as patients, characterize by the somewhat vague term spermatorrhea, a complaint which is as peculiar and as certainly to be distinguished by its own symptoms as fever, or any other general disease." These are the words of Dr. Acton, in *Reproductive Organs*.

From Dr. Acton's definition above, it would seem to be a nervous condition resulting from involuntary emissions. Now these may occur and, as a rule, do occur with men in the most vigorous health, under certain conditions. It becomes a disease only when too frequent, and is followed by serious nervous disorders. Because of the vagueness in the term, misapprehension arises in the mind of many.

An intelligent physician once told the writer that men generally, and young men particularly, were extremely sensitive over any supposed difficulty with their sexual organs, the tendency being to magnify any supposed symptoms of disease. Doubtless many have the best of reasons for being watchful and sensitive, but not so the ordinary sexually clean man. This sensitiveness, combined with the vagueness concerning spermatorrhea, makes men easy victims of the charlatan. The term spermatorrhea is always employed by unprincipled quacks as a means of imposing upon the inexperienced. Any ailment which their unfortunate victims can be made to believe is spermatorrhea is so called. Through fear and humiliation, many innocent patients become ready victims of these charlatons who extort large fees as payment for their services.

**Causes of Spermatorrhea.** Some of the causes of spermatorrhea are: (1) hard study, (2) masturbation, (3) venereal excesses, (4) nervous difficulties, (5) involuntary nocturnal emissions, (6) marital excesses.

Should any man have doubts about this matter, he should consult an intelligent, upright physician. He may be able, if necessary, to give medical or surgical aid; but the chances are that the remedy lies with the patient himself. Perfect physical, intellectual and moral continence is essential, even with a physician's prescription.

The question might arise in the mind of the patient as to what is excessive loss. What would be excessive for one, amounting to spermatorrhea, may be a sign of health in another. It is best to settle the doubt by consulting a physician.

It is now generally conceded by medical men that the life-fluid is secreted at all times in health; that the lymphatics take it up and send it back into the system, and it thus becomes the source of much vital force in man. This is assumed to be the case where the secretions are not too abundant. These secretions are much more abundant in the same person at different times; and, also, one man will secrete much more than another. Where the secretions are too abundant the lymphatics find difficulty in absorbing all of it, and in relieving the distended vessels. In a man who is able to keep his mind pure and away from sexual thoughts, nature can take care of all the life-fluid that may be secreted without loss through the sexual organs. But sexual thoughts will intrude themselves upon the attention of the most chaste man. Any form of sexual excitement will cause greater accumulation of the male principle, which nature must in some way take care of. Nature's method is sometimes classed as spermatorrhea, or seminal weakness.

If great lassitude, spinal weakness, headache and other nervous disorders follow as a result, there is something wrong, and a physician should be consulted.

We attempt no medical advice in this book, but we suggest hygienic measures. Whether the emissions be from healthful, vigorous nature, or from seminal weakness, the following suggestions are valuable.

**Treatment.** In all cases of seminal weakness certain hygienic and

moral rules must be observed. The diet should be nutritious and digestible, the evening meal in particular being light and dry, and all stimulating articles of food, as well as spirituous and malt liquors should be avoided.

Before retiring, the bladder is to be thoroughly emptied, and the habit of sleeping on the side upon a hair mattress without much covering should be cultivated. Horseback riding and driving over rough roads should be prohibited.

"Everything calculated to excite sexual thoughts and desires should be scrupulously avoided. With this end in view, he should keep the mind and body pleasantly occupied; and if he happens to belong to the class of society that has nothing to do, and if he is still robust and vigorous, he should have recourse to gymnastic exercise, or to the close study of any subject which he may most fancy. If, on the other hand, there are marked signs of spinal exhaustion, mental and physical, moderation should be enjoined." The foregoing instructions are taken from Dr. F. R. Sturgis' book.

We might add: 1. Indulge in no lascivious thoughts; keep the two great doors to the mind—the eye and ear—shut to suggestions of a sexual nature. 2. Use a non-stimulating diet, as fruits, vegetables, grains and milk. Meats, pepper, mustard, spices and such stimulating diet should be avoided. 3. Drink no tea, coffee, beer, wine nor any other narcotic beverage. 4. Sleep all you need, but avoid lying on the back while sleeping. 5. Bathe often, and especially keep the parts clean. 6. Seek good, pure society. 7. Keep the mind off all sexual matters.

**Millions Tainted.** Says the *Medical Standard*: "No diseases are more common than those growing out of illicit intercourse between the sexes; there are none more insidious and pestilential. The number suffering from these diseases can not be accurately determined, though it is estimated that five millions of people in this country are, or have been, tainted with syphilis; the number of these affected with gonorrhoea is undoubtedly much greater than this. And yet this subject receives comparatively little attention as compared with its far-reaching consequences.

"No statistics can measure the destructiveness of syphilis or gonorrhoea; death-rates indicate but a fraction of their results, but every

medical man knows the terrible consequences that too often follow them. The horrible mutilation and disfigurement of neglected syphilis is not less dreadful than the later outcroppings of the disease after the interval of hope and forgetfulness, and less disastrous than its perpetuation in the lives of another generation.

"Gonorrhœa, often considered a proper subject for jest and ridicule, fills our institutions of the blind with its victims, and brings to the operating table of the gynecologist the largest proportion of his patients, the innocent sufferers from the indiscretion and ignorance of youth.

**A Menace to Our Race.** "The effects of this festering mass of disease upon the future welfare of our race is more than a subject of speculation. Its destructiveness has been observed in the past, and there is reason to believe that it is even now threatening that enormous vitality which has given supremacy to the Anglo-Saxon people. . . . This subject is 'taboo' in good society, only to be jested at over the wine, or hinted at, with bated breath, over the teacups.

"Venereal diseases are insidious. They are born in the night and go through life hidden. . . . The sufferer from 'private disease' is usually to outward appearances sound of body, though he may be physically and morally rotten."

**Enlighten the Young Man.** In connection with this same subject, the *Charlotte Medical Journal* says: "I believe that much can be done to relieve this condition by educating the young man, the boy, to a full understanding of a life, every moment of which may be one of suffering from the various phases of one or the other of these diseases, as a result of one-half hour of so-called pleasure. Teach them the price they have to pay. Throw away all false modesty. Talk to them plainly. Picture to them in the most forcible language at your command the horrors of it. The father and the physician should teach it. The minister and the teacher should be very willing assistants. It should be taught in our colleges. Teach it all the time during adolescence."

The word venereal is from a Latin word referring to Venus, the goddess of love, the patroness of lust. Venereal diseases refer to those diseases which have their origin in indiscriminate sexual intercourse. Venereal diseases may be placed in three classes: gonorrhœa, chancroid and syphilis.

**Gonorrhœa** has been known in all ages. The Greeks and Romans refer to it. The first half of the fifteenth chapter of Leviticus has reference to this disease. Some people, even intelligent people, make light of this disease, saying that they think no more of having gonorrhœa than of having a severe cold or a severe attack of catarrh. But that is one of the devil's devices to cover up the dreadful results of the disease. Let us investigate; let us see what those who are capable of speaking on this subject say about it. The disease is now known to be the result of a vegetable microbe, known as a "gonococcus," singular, or "gonococci," plural.

Dr. J. F. Scott, in his *Sexual Instinct*, says in regard to gonorrhœa: "The well-informed physician knows that its consequences may be most disastrous to the health and happiness of the patient himself, even dangerous to life, and that it may bring into his home circle the doom of a partial or complete sterility, as well as the gloom of blindness, especially to his offspring. The germs of the disease usually invade the tissues of the genital zone, and may lie dormant in them for long periods of time, to revive into activity after any sexual excess, or debauch, or strain, or impairment of vitality of the tissues affected.

**Treacherous and Baneful.** "This serious ailment may remain slumbering for years, after an apparent cure, causing few or no symptoms which are appreciable to the infected sufferer, and then break out into a number of sub-acute attacks which are but recurrences of the original one. . . . In the female its effects are most horrible and appalling, leading, as in the male, to severe bladder and kidney inflammation."

From these statements it would seem that these are no conditions for jokes. Ask the multiplied thousands of innocent persons who have gone through life blind from birth caused by gonorrhœa in their parents; ask the innocent, unsuspecting wives whose wedded lives have been one of suffering from gonorrhœa caught from their diseased husbands; ask the thousands of sufferers themselves, if there is any material from which jokes can be manufactured.

But this is not all the authorities at hand. We could fill this book with evidence of the dreadful effects of this disease. Here are a few more witnesses:

Dr. Taylor says: "It is, taken as a whole, one of the most formidable and far-reaching infections by which the human race is attacked."

Dr. F. C. Valentine says: "Aside from the many complications and consequences which it may bring to the persons affected, it can make the patient hopelessly blind in twenty-four hours. These facts alone, among a multitude of others equally alarming which affect the patient's self-love, being duly impressed upon his mind, we may go a step farther. A disappearance of all external evidence of the disease by no means makes the ex-patient unable to cause his wife's death. Lurking in the glands of his urethra may be gonococci. In the sexual relation these murderous bacteria are wholly or partially emptied out. Enough of them may be projected to pass to the regions where a future human being should be given life, and the prospective mother then has within her the fungus of destruction."

"Cases may drag on for one or more, and even for five, ten and twenty years," says Dr. Taylor, "without giving any indication of lurking trouble."

**Ex-Gonorrhoea Patient.** Says Dr. Scott: "For the ex-gonorrhoea patient who is contemplating marriage, and for the married man who has broken the pledge of fidelity and constancy implied in his solemn marriage vow and has become infected, it is exceedingly important that they shall distinctly understand that they are, in all seriousness, venomous and poisonous and deadly to whatever woman they approach in the sexual relation, until pronounced safe by a skilled specialist, and that many of them never can be cured. Death does not follow in their path at once, but countless numbers of innocent women pay for their husbands' dirty and illegitimate practices with their shipwrecked health and life. Unlike the cobra's bite, the immediate results of infection are not usually seen to be dangerous to life; but gonorrhoea is characterized often by an infinitely long period of convalescence and quiescence, so that wives and children will suffer terrible consequences, even years afterward, unless the patient be no longer a gonococcus-bearing animal."

A famous German physician, a specialist in the diseases of women, makes this bold statement: "About ninety per cent. of sterile women are married to husbands who have suffered from gonorrhoea either previous to or during married life." We dare not make such a

statement as the above; we do not know; ninety per cent. is, perhaps, too large; no one knows the per cent. positively. But if it anywhere approaches the truth, the statement is a fearful one.

**A Case Cited.** Dr. Valentine says: "A man contracts gonorrhoea. After a time . . . his physician dismisses him as completely cured. Five, ten or more years later, he has almost, if not entirely, dropped from his mind this, with other disagreeable recollections. He marries a healthy, strong girl. The young wife soon begins to fade. . . . It is found necessary to seek professional advice. Cystic ovaries and diseased tubes . . . are discovered. An operation, perilous to life, must be performed to save her. If she survive, she will no longer be a woman, for she can not become a mother. . . . Remember that this wreck, but a few short months ago a vigorous, healthy woman, was as chaste as ice, as pure as snow. Remember, too, that her husband presented no sensory evidence of the disease that killed his cherished wife. Killed—the word is advisedly employed—for, though she live, she is worse than dead; she is not only unsexed, but also physically destroyed."

**Illicit Pleasure Always Dangerous.** Dr. H. J. Garrigues says: "If, then, the young man decides to avail himself of the offers of those women who sell their favors, he exposes himself to infection with syphilis and gonorrhoea, both of which may be communicated to an innocent woman who has the misfortune to marry him. Syphilis may cause abortions or give rise to the birth of a syphilitic child; gonorrhoea leads oftener to the deplorable condition we have described above, and is a common cause of blindness in the new-born child, if it does not entail sterility.

"A man may be willing to run the risk of being infected himself, but he has not the right to draw his future wife and his offspring into his own calamity, so much less so as their condition caused by his recklessness is infinitely worse than his own. Many a young man is not only indifferent to, but often proud of having acquired a disease which sometimes does not inconvenience him more than a cold in his head, and yet this slight disease, which even has a pet name, may cost his future wife her life, and result in lifelong blindness to his children."

The statistics of the German empire for 1894 show that of the

women who died of uterine or ovarian diseases, eighty per cent. were killed by gonorrhœa; also, that of all the children born blind, eighty per cent. were caused by gonorrhœa.

Gonorrhœa attacks the mucous membranes, not only of the urethra, but at any sensitive part, as the eye. A woman affected with this disease, in giving birth to a child, poisons the child's eyes at birth. This is the reason so many children are made blind by diseased women.

A remedy has been found by which, if applied to the eyes at birth immediately, most are now saved from blindness. The poison is dangerous at all times, as it may cause blindness at any age. It may be transmitted to the eyes by handkerchiefs, towels and the like.

Of course, not all cases of gonorrhœa are so harmful as in the instances given; neither do all bullets shot in a battle take deadly effect; but few people care to expose themselves to the whistling bullets. It is only through patriotism or the love of glory that men put themselves voluntarily in the storm of battle. But let it be known to all men that gonorrhœa is always a shame and a disgrace, and many times it is blindness or death.

We give no symptoms, nor do we suggest any remedies. At the first signs of anything wrong, seek the advice of a competent, honest physician. None of the venereal diseases should be left to run their course without seeking medical advice and aid. It is usually expensive advice, but much cheaper in the long run. Do not delay in seeking skilled treatment.

**Gonorrhœal Rheumatism.** There is a disease known to medical men as gonorrhœal rheumatism. In reply to a question from the writer, a physician of extended experience said: "The name of those who suffer from gonorrhœal rheumatism is legion." When it is further known that thousands of cases of rheumatism have come under the care of this physician during the last five years, while head physician of an institution largely devoted to rheumatics, the reader will catch a glimpse of the magnitude of gonorrhœal troubles.

A young man engaged to a bright young woman was so unwise as to place himself where he caught the disease, which soon took the form of gonorrhœal rheumatism. The lady, having her suspicions aroused, investigated the matter as best she could, and found enough

of the facts to cause her to break the engagement. Happy was she to learn these facts before it was too late. The young man is still further paying the penalty of his folly by the loss of the use of his good right arm from the effects of his "rheumatism."

**Chancroid.** Chancroid is known as "soft chancre" to distinguish it from the "hard chancre" of syphilis. Chancroid, unlike syphilis, is local, and never produces constitutional after-effects, and is not transmitted to posterity. While it may terminate fatally, it is not usually dangerous to life. It leaves tell-tale scars. One attack is no protection from another, as one may have chancroid many times. There has been some confusion in the mind about this disease. It has sometimes, heretofore, been classed as one form of syphilis; but the latest and best authorities now class them as two distinct diseases, though they have at first some outward resemblance to each other.

Chancroid is always produced by the inoculation of virus from another chancroid. It is clearly a venereal disease, though it may be easily inoculated wherever the virus is applied to broken places in the skin, or on the mucous membrane. It may be transmitted by drinking-cups, towels, baths and the like.

In external appearance the chancroid is much like the chancre of syphilis; but a physician easily distinguishes the difference between the two. The chancroid may be, and often is, a larger and more inflamed ulcer, but it does not permeate the whole system like syphilis, and readily yields to local treatment. On the other hand, before the chancre of syphilis makes its appearance at all, the virus has permeated the whole system; has become a constitutional disease. When the "bubo" and the chancroid are thoroughly healed, the consequences will vanish. But when the chancre of syphilis is healed, the dreadful results have only begun.

**History of Syphilis.** There is a diversity of opinions as to the history of the disease of syphilis. Gonorrhoea can be traced to most ancient times; but not so with syphilis. Assuming that syphilis did exist in ancient times, it would seem that one form of leprosy was nothing more than syphilis. In fact, it is sometimes suggested that leprosy itself had its origin in this foul disease.

Some believe that syphilis was taken to Europe from America by

the sailors of Columbus. This supposition is, perhaps, not correct, yet there are circumstances that would suggest the idea.

Irving, in his *Life of Columbus*, tells of the great mortality among the sailors as the result of venereal diseases caught through their lascivious conduct with the native women.

But the most striking thing about this matter is that near 1500, so soon after the discovery of America, the disease spread all through Europe in a most virulent form. The English called it the French disease; the French put it off on the Italians, calling in the Neapolitan disease; the Italians passed it on to Spain, calling it the Spanish disease.

The cause of the rapid spread of the disease just at this time was the gathering of great armies from all parts of Europe. It was a very warlike period.

**Three Periods.** Three clearly defined stages of syphilis are recognized—the primary, the secondary and the tertiary.

*The Primary Stage.* At the time of infection some of the virus is planted at the place where the chancre will manifest itself. From ten to seventy days, with an average of about twenty-one days, after the infection, no signs of danger appear; this is known as the inoculation period. At the end of this period a sore appears; but it is not until about two weeks more that the typical signs of the true, hard chancre are positively manifest. Another period of apparent rest, lasting from forty to ninety days, with merely the inconvenience of a local sore, now comes to the patient. But during all this time the horrible disease is making its way throughout the system of the victim.

*The Secondary Stage.* The patient suffers from headache, shooting pains in the limbs and body, languor, falling out of the hair, sore throat, enlargement of lymphatic glands, eruptions of the skin and mucous surfaces, and specific milk-white patches upon the mucous membrane of the mouth.

*The Tertiary Stage* comes on in cases not properly treated at the end of two years. The third, the most serious stage to the individual, may continue to the close of life.

"Syphilis, in its later manifestations, is capable of infecting any or all of the tissues in the body; remotely it frequently causes death, or

the most hideous distortions and malformations, insanity, paralysis, epilepsy, blindness, destruction of joints, etc."—*Dr. J. F. Scott.*

**Hereditary Syphilis.** In hereditary syphilis the first stage does not appear. It manifests itself in the second or third forms, but usually not in well-defined stages. This dreaded disease may be transmitted by either parent or by both.

According to one authority, one-third of all children of syphilitic parents are still-born, and of those born living, twenty-four per cent. die within the first six months of life. Another authority states, as learned in his own private practice, that more than two out of three hereditary syphilitic children died before, at or soon after birth.

In hospital practice this same authority found that from syphilitic parents only one child out of seven or eight lived. Taking the world standard, the proportion of living children is about twenty-three per cent.

Many years after all signs of syphilis have disappeared from the parents, this treacherous, loathsome disease may appear in their innocent offspring.

Dr. J. F. Scott says: "Though long disputed, it is now pretty generally accepted that a healthy mother can be infected by a fœtus which has been originated by the semen of a syphilitic father. In a large majority of instances the mother is infected with primary syphilis directly by the father; but after his chancre has healed he may have coitus with her without inoculating her, though his semen renders the fœtus syphilitic. In this event the mother may acquire the disease from the fœtus." He also says in regard to the child's inherited syphilitic disease: "Suffice it to say that failures in development, and the most hideous and shocking deformities, blindness, deafness, paralysis, epilepsy, impairment of mental powers, idiocy and a marked tendency to develop tubercular affections, are the rule."

Rev. Henry Varley, in his lecture to three thousand men in Exeter Hall, London, gives the following sad case which came under his immediate observation: "I was called one evening to visit a young man reported to be dying. Entering a large room, I found lying in partial undress upon a bed, a fine, muscular fellow of about twenty-seven.

"The moment he saw me, he started up, saying: 'I don't want to

see you; I know who you are, and why you have come. My friends have told you that I am dying, and that I shall be dead before morning. What nonsense!' he added. 'Do I look like a dying man?' And as though he would prove to me the utter unlikelihood of such a result, he walked with quick and vigorous tread round and round the room. I was startled, and at first could not comprehend the situation. A friend who was present then quietly took me aside, and informed me that two physicians had been there that afternoon, and given it as their opinion that he could not live through the night. But why? Had he in mistake taken poison, or was the hour of execution nigh at hand? No, neither of these; but he had been the companion of harlots, and some time before had contracted one of the most virulent forms of venereal diseases. This had now reached the throat, and was working its deadly issue. The air-passages were gradually swelling and filling up, and suffocation must speedily result. In vain did I try to calm the agitated and bewildered man; in vain did I endeavor to gain his attention to the blessed theme of the mercy of God. No, he would neither hear nor believe that he must die. Nevertheless, the solemn fact remains that, after some hours spent in paroxysms of excitement, alarm, rage and struggle, in the midst of which he kept on asserting that he would not die, suffocation did its brief, subtle and deadly work. At 2:30 a. m. of the following morning there lay upon the same bed, in the same room, the manly form of another victim to the awful number of the slain by lust."

**An Infected Family.** A recently published medical journal gives an account of an infected family. The case is of a mother of four children, the oldest child being six years old. The mother and a four-year-old child first presented themselves at a clinic, both having mucous patches, the mother a syphilitic, the child with sores on different parts of its body. It was believed that the avenue of infection was a sore in the corner of the child's mouth, a trace of which remained.

After a few weeks the mother returned, bringing this time her infant child of one year, presenting mucous patches. In three weeks more she brought a two-year-old daughter, and a couple of days later her oldest child. Both had symptoms characteristic of the preceding case. All but the oldest child responded well to medical treatment.

Nearly a year later the oldest child was again brought before the clinic, presenting the same picture in an aggravated form.

Dr. Sylvanus Stall, in *Self and Sex Series*, relates the following circumstance: "An eminent professor in one of our largest medical colleges in this country, in one of the clinics, when examining and prescribing for persons who had skin diseases, and when a man with a syphilitic sore was before the class, said to his students: 'Gentlemen, *I would not have that sore on my body for the entire continent of North America.*'" We write his words in italics for the purpose of drawing attention to the awful condition resulting from that disease, which the eminent professor so graphically stated.

Another physician, equally emphatic, relates how a young man who had contracted this vile disease, came to him for consultation and treatment. In order that he might understand the importance of taking his medicine regularly and faithfully for a period of at least two years, and in order that he might be induced to use proper precaution to prevent the transmission of the disease to others, either by unlawful or ordinary contact, the doctor was communicating to his patient the nature of his disease and some of the terrible consequences that might be expected, when the young man looked up into his face and said: "Well, doctor, if that is so, then I might as well be dead." "Yes," said the doctor, "so far as either you or the rest of the world are concerned, you might as well be dead."

**The Awful Result of One Sinful Act.** A single act of indiscretion may cause lifelong agony and remorse. A prosperous merchant of respectable family connections was crossing the Atlantic in a steamboat. Early one morning, as he was half-dressed, a handsome chambermaid was passing his state-room door; without much thought and yielding to a passing desire, which with a little effort he might have subdued, he threw out an arm, drew her in and committed the iniquitous act which later was to cost him his life. Fourteen years later a physician was hastily called to attend him. The victim was lying in the middle of his own parlor with his terror-stricken wife and children about him, witnesses of his awful agony, the result of the one act cited above. Syphilis seated in the periosteum was the cause of fourteen years of dreadful suffering brought about by one indiscreet and sinful act.

Gonorrhœa and syphilis both give out a yellowish matter, which is often left on sheets or other bed-clothing, or on chambers, or the seats of water-closets. If such matter touch a sore spot on another person, or come in contact with the slightest scratch, or mucous surface, as of the eyes, or nose, or mouth, the disease is as certainly imparted as smallpox would be if such a patient should come in contact with another; hence the care which intelligent and cultivated people take while traveling. Make it a rule never to sit on the seat of a water-closet so as to allow it to come in contact with the skin. Spread a paper over it by all means. If no paper is at hand, use your handkerchief and then burn it.

All keepers of good hotels never put a guest in a bed whose sheets and pillow-cases have been used by another without washing. For the same and other reasons careful housekeepers change the bedding after a single night's use by even a guest of the family.

Sometimes matter forms in the eyes of a syphilitic patient, and a handkerchief is used; that handkerchief can impart the disease to another through the eyes, or nose, or a chapped lip.

**Syphilis is a Contagious Disease**, always communicated from one individual to another by direct or indirect means, or is transmitted by inheritance. As it is so highly contagious and so universally acknowledged as being an inherited disease, why should it not be put under legal restrictions? Smallpox, scarlet fever, diphtheria and similar diseases are prevented from spreading by legal care and restraint. Syphilis, because of its classification as a venereal disease, becomes a disgrace to the patient, and any one showing symptoms would, therefore, feel a certain degree of humiliation were these symptoms generally known.

That it is a venereal disease is true, but many are innocent sufferers, through no fault of their own, and to these helpless, innocent ones the powerful hand of the law should provide proper protection.

Infection may take place in other ways than sexual congress, as we have intimated. The poison may also be conveyed by nursing, by vaccination, by tattooing, by glass-blowing and by household utensils, but the saddest, most numerous and most humiliating cases are those conveyed to the wife by an unfaithful husband.

**It May be Contracted Innocently.** Men occasionally contract syphilis innocently, in lawful wedlock, even from a virtuous wife who has acquired the disease by nursing syphilitic children, or in some other blameless manner. We say occasionally, advisedly. The facts are that wives are the greater sufferers from the sin of the husbands either before or after his marriage.

A famous Paris physician found in his private practice that twenty-five per cent. of females under his care who had syphilis, had contracted it from their guilty husbands.

Hereditary syphilis is another prolific source of suffering brought about by the sins of others.

The death-rate of children born of syphilitic parents is very high, sometimes reaching seventy-five per cent. But more than that, innumerable abortions are caused by this disease in the parent.

In three families born of syphilitic parents, there was a total of twenty-two births. Of this number, there came but one healthy adult. Of thirteen who survived some years, eight were incapable of self-support from mental or physical defects, and the five remaining were weak, nervous and totally unfit for further reproduction of the race. These families belonged not to the low and ignorant ranks of society, but to the so-called upper class.

The same author speaks of another case: A man who had suffered intensely from this disease in early life, afterward married and had nine children. Two of these were idiots, one was deaf and dumb, and one died in infancy. "Thus the army of innocents," says Dr. L. D. Bulkley, "swells in size and pleads for the restriction of a disease, which, it is now believed, may sometimes be inherited to even the third generation.

"What the later effects of syphilis may be in producing and inducing race-generation, can not now be answered positively. We know, however, that it has at times decimated our American Indian tribes, and has wrought unspeakable havoc in Russia, in the Hawaiian Islands and elsewhere."

**Prostitution.** If you have read carefully and thoughtfully the foregoing pages on the dreadful results from the violation of sexual laws, you are now ready to appreciate what the wise man of "holy writ" says in Proverbs 5: "For the lips of a strange woman (harlot)

drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. . . . Remove thy way far from her, and come not nigh the door of her house, lest thou . . . mourn at the last, when thy flesh and thy body are consumed."

**Term Defined.** The term prostitution is usually applied to the action of woman only; but it is equally applicable to man, and should include his acts also. A man does not sell himself for so much money, as does the harlot, but he does sell his purity for the gratification of his lustful tendencies. He persuades himself that he needs to provide for the proper escape of the secretions which so rapidly accumulate. A weak will and a strong desire combine to defeat chaste living in many young men.

There are men of a low grade of morals who justify the unmarried man in seeking the prostitute to gratify his lustful passions. The excuse is that it is a necessity of nature. The wily tempter is ever ready to suggest reasons and formidable arguments in harmony with man's desires, particularly so when those desires are debasing and would drag him down the more surely and swiftly to the pit where the tempter reigns.

The sexual passion in man cries out for some excuse for avoiding moral restraint. Passion and the tempter try to break the moral cord which holds man to duty.

We have shown in other parts of this book that, by the highest authority, the semen retained in the system, instead of being an injury, is a positive benefit, and necessary to man's highest, most vigorous manly attributes.

Perhaps no other one temptation has done more to lead the better class of young men astray than this one argument about the necessity of providing an escape for the secretions. We say the better class, because there are those who will break all bonds of restraint and try to enter the very gates of hell itself in order to appease uncontrolled passions, regardless of cause or effect. This latter class are prostitutes pure and simple, yielding their higher and better impulses and nature to satisfy cravings which lead them down, step by step, to the lowest depths of human degradation.

**Better Pass a Night with Wild Beasts and Venomous Serpents.**

One medical authority of high standing says that for himself, he would prefer to take his chances to pass a night unprotected amidst wild beasts and venomous reptiles than to pass a night with harlots.

Dr. Sperry warningly says: "So erroneous and so satanic have been the teachings of a class of persons who have gained the ears of many young men, that I feel called upon to declare most unqualifiedly and emphatically, that no condition of an unmarried man demands, or even justifies, from a physiological or from any other standpoint, that he consort sexually with any woman, or that he resort to any measure, natural or unnatural, for the gratification of his sexual desires. Complete absence from sexual indulgence is not only *safe* for an unmarried man, it is the *only* safe course for him."

Many things come to the eye, the ear, the mind to tempt. But the temptation is not sin; it is the harboring of the thought, the permission of the mind to dwell upon it to such an extent as to lead to action, where action is possible. Lustful suggestions may appear to the eye, or knock at the door of the ear, for which we are not responsible. In this there is no sin, unless we give them a hearing or a room for growth.

**Sources of Temptation.** Suggestive sculpture and immoral pictures, indecent advertisements, fashionable dress which exposes the form, are sources of temptation to those who desire to be chaste. The dance-house and theater add fuel to the fire, and the law attempts to protect the very vice which man strives, in his better moments, to combat.

Dr. Butler, in *The Land of the Veda*, says, in referring to the dance of Christian nations: "No man in India would allow his wife or daughter to dance; and as to dancing with another man, he would forsake her forever as a woman lost to virtue and modesty if she were to attempt it. In their observation of white women, there is nothing that so much perplexes them as the fact that fathers and husbands will permit their wives and daughters to indulge in promiscuous dancing.

"No argument will convince them that the act is such as a virtuous female should practice, or that its tendency is not licentious. The prevalence of the practice in 'Christian' nations makes our holy

religion—which they suppose must allow it—to be abhorred by many of them, and often it is cast in the teeth of our missionaries when preaching to them. But what would these heathens say could they enter our opera-houses and theaters and see the shocking exposures of their persons which our public women there present before mixed assemblies? Yet they would be ten times more astonished that ladies of virtue and reputation should be found there, accompanied by their daughters, to witness the sight, and that, too, in the presence of the other sex! But then, they are only heathens, and don't appreciate the high accomplishments of Christian civilization! Still, Heaven grant that the future church of India may ever retain at least this item of the prejudices of their forefathers!"

Dr. J. F. Scott adds: "The battle for purity can not prevail unless at least the decent members of the community shall have high standards which discountenance sensuality, and unless they demand equal legal rights for both sexes, and cease to heap up all the degradation on the weaker sex."

Archbishop Ireland, in an address at the World's Congress on Social Purity, said: "Tempters to sin promenade unmolested our streets; houses of iniquity flaunt their wickedness before the public gaze; orgies born of demons occur in public halls with the avowed connivance of the police. Sin sets itself up as a profession under shadowy names through which the purpose is easily read, and advertises itself through the columns of our newspapers. Base men and women go around entrapping unwary girlhood into lives of shame; procurers and procuresses are constantly prowling, as so many jackals, in search of human bodies to cast them in prey to cruel lust.

**Vice Protected by Law.** "Law protects sin. The child of ten or fourteen years in many places is presumed to be of sufficient age to barter away her innocence, and her seducer can not be convicted of crime. There are states in the country where the violation of woman is no violation of law, if her color is not Caucasian white. The impudence of vice attempts to go further and demands that infamy be licensed by law, that women be stamped with the badge of professional vice, and that the partners in their iniquity be protected by the law of the land and be secured by legal inquests from the diseases to which criminal indulgence might otherwise expose them."

Says Dr. Scott: "Love and sexual instinct go hand in hand. On this account we see a girl fonder of another's brother, and a youth fonder of another's sister; we see it throughout all animate nature. We see it in all its purity between male and female birds—and nothing is prettier than the share which each loyal parent assumes in constructing and maintaining their nest and family. . . . As beautiful an event as we can think of is the transformation of a virgin into a wife and mother; and had society been rightly educated, it would regard the transformation of a man into a husband and father as equally beautiful. If both are pure, both are ennobled; if one is impure, both are degraded; they twain are one flesh. . . . Every physician of much experience can report a multitude of instances in which a pure girl has been degraded by marriage with a libertine, and infected with an acute or latent form of venereal disease of which she never suspects the nature, but on account of which she enters upon a life of invalidism, her children often sharing in the catastrophe. . . . Men who make a practice of illicit intercourse almost never escape disease. There may, of course, be a few exceptions to this rule; but practically every worshiper at Phryne's shrine receives as his punishment the inevitable sting of disease; and he may acquire all the forms—gonorrhoea, chancroids and syphilis."

Prof. H. A. Kelly, of Johns Hopkins University, a surgeon of experience, says: "To consort with prostitutes blunts a man's finer sensibilities, it lowers his respect for women, it leaves its indelible marks in disease, for, sooner or later, every man who indulges his passions unlawfully contracts disease. It is not possible for either men or women who prostitute themselves freely to escape it. And these diseases are not only the most loathsome and the most disgusting in their early manifestations, but they have the horrible characteristic of becoming latent. A man who contracts disease of this sort can never be sure that he is cured, for venereal disease is not a merciful disease like cancer, killing its victim within a certain time. Rather it is death in life; such local lesion may occur as to destroy forever the sexual function, and the unchaste man finds that he is incapable of realizing one of the chief blessings of life, surrounding himself with a family of children."

Let it be clearly understood that it is not alone that the body is dis-

eased by cohabiting with harlots. The whole man is sick; the soul is wounded; the moral character is marred; manhood can never attain so exalted an altitude after the contamination of the harlot.

The following beautiful poem by Hezekiah Butterworth expresses the thought fully :

"I walked in the woodland meadows,  
Where sweet the thrushes sing,  
And found on a bed of mosses  
A bird with a broken wing.  
I healed its wing, and each morning  
It sang its old sweet strain,  
But the bird with a broken pinion  
Never soared so high again.

'I found a young life broken  
By sin's seductive art,  
And, touched with a Christ-like pity,  
I took him to my heart;  
He lived with a nobler purpose,  
And struggled not in vain,  
But the life that sin had stricken  
Never soared so high again.

"But the bird with a broken pinion  
Kept another from the snare,  
And the life that sin had stricken,  
Raised another from despair;  
Each loss has its own compensation,  
There's healing for each pain,  
But the bird with a broken pinion  
Never soared so high again."

**Can Not Hide Her Trade-mark.** To no man, not inflamed with wine or passion, is a prostitute attractive. It is rarely that a harlot can hide the trade-mark of her profession, for it is stamped upon her face, which may otherwise be fair and comely, and is marked in her very walk and manner. She may appear in gorgeous dress, as she frequently does, but the glitter of the "scarlet letter" is not dulled thereby.

The most trustworthy authorities affirm that almost without exception every prostitute of any considerable experience has had gonorrhoea at some time, and in many cases syphilis also. This is necessarily so

because they admit all classes of men, diseased or otherwise. Any one who has the money may have access to their persons. Gonorrhœa is the most prevalent disease which afflicts mankind, and, with rare exceptions, every man who indulges for any length of time in unlawful sexual intercourse has had gonorrhœa, or syphilis, or both.

"By frequent douches, astringent washes and perfumes, the careful harlot may deceive her paramour into the belief that she is all his fancy and passion could desire; but chronic and filthy discharges flow profusely from the whole tribe, and the arts of the toilet only conceal the external evidences of their disorders. A very good damper to the longing of one who desires to go into a brothel would be to stand outside for a time and observe the kind of men whom he is to follow—silly fops, diseased and rotten men, worn-out old men, married men and unmarriageable men. . . . The idea that one can cohabit with a clean harlot—one who has not been exposed to the embraces of diseased men—may be absolutely set aside as absurd. No self-respecting man who fully appreciates the risks would expose himself to such dangers, which are perhaps greater than the risk of eating mushrooms gathered by ignorant hands."—*Dr. J. F. Scott.*

Prof. F. C. Fowler, in his treatise on *Life*, makes the following note: "There is now in one of the insane asylums of this state (New York) a gibbering idiot, who, prior to his insanity, was advised by a well-known physician of New York, as a means of recovery from self-abuse, to have intercourse with women (prostitutes, of course). I would as soon advise a drunkard to get drunk as a means of curing his insatiable appetite for drink. I know it to be a quite common practice with a large number of physicians, who ought to know better, to thus advise young men and boys, and also to tell these boys that a certain amount of intercourse (with prostitutes, of course) is necessary to health. Can it be possible that, knowing how liable they will be to contract venereal diseases, they advise them with a view to future fees? It seems incredible."

We had occasion in another part of this book to refer to the Jukes family of six generations of criminals. In that place we wished to show the influence of heredity; here we purpose to show the influence of environment; or, perhaps it would be better to say, to show the parallelism between ignorance, poverty, prostitution, intemperance

and crime. Not that the presence of any of these implies the presence of any one or all of the others. Neither do we imply that any one of these is, necessarily, the cause or result of any one or all of the others. The old adage, "Birds of a feather flock together," seems to hold good in this place.

**The Jukes.** R. S. Dugdale, who traced the Max-Jukes line of descent, gives many interesting and valuable tables in his little book called *The Jukes*. From these tables we glean a few facts:

Mr. Dugdale traces 709 individuals descended from the one woman known as Jukes. These are not all of her descendants, but those only whom he could trace properly. Of these 709 men and women, 91 were illegitimate, born out of wedlock; out of 162 marriageable women, 84, or 52 $\frac{1}{8}$  per cent. were harlots; 18 had kept brothels; 67 had syphilis; 206 were paupers during some period of their lives; 76 were criminals; 14 only acquired and retained any property. All the others belonged either to the poor or pauper class. All were uneducated, a few only being able to read and write. Skilled laborers among them were few, most of the men being common laborers or loafers.

In regard to syphilis, Mr. Dugdale remarks that the disease which the above figures show as the most common, is the most destructive, subtle and difficult to eradicate. "In this exhibit are enumerated only the cases properly vouched for by competent physicians, or directly drawn from the records of the poorhouse, and so notorious as to be trustworthy. Here the proportion of those blighted by it reaches 10.86 per cent.; but this does not include half of the victims of this class of disorders. On the authority of physicians who know, from 25 to 30 per cent. are tainted with it. Significant as are these suggestive figures, they are weak as compared to the lesson which is pointed out when we analyze the *line along which this disease runs*, and note its devastation of individual careers and its pauperizing influence on successive generations. If it were merely the record of so many human beings who have simply died, it would lose most of its significance; but in view that this is the record of so many who have lived maimed lives, maimed in numberless ways; entailing lives full of weakness, which is wretchedness; sapping the vitality of innocent ones to the third and fourth generations and constantly broad-

ening the stream, and breeding complex social disorders growing out of these physiological degenerations, the question grows into larger and more momentous proportions the more minutely we look into it."

Following these strong words, Mr. Dugdale traces the line of several syphilitic cases showing their dreadful results in the offspring as far as the third generation. The three most predominating results seemed in the cases noted to be physical degeneracy, pauperism and prostitution.

Mr. Dugdale also gives the results of his study of the criminals in the prisons of the state of New York. He made a personal examination of 152 males and 1 female at Auburn, 92 males and 6 females at Sing Sing, making a total of 251 persons. Of this number, 18 were rejected as totally untrustworthy as to their statements, leaving 233 whose statements were wholly or partly accepted. For our use, perhaps these tables are of more value than those regarding the Jukes family, as they cover a broader field of criminology. From these tables we glean the following facts:

All were criminals of different degrees.....	233
Habitual drunkards.....	per cent., 39.
Intemperate father or mother, or both.....	" 42.5
From pauper stock.....	" 22.3
From criminal family.....	" 17.1
Habitual criminals.....	" 75.6
Neglected childhood.....	" 47.
Orphans.....	" 41.

Of the habitual drunkards whose record concerning venereal diseases was trustworthy, the following are the per cents.:

Those having gonorrhoea.....	20.
Those having syphilis.....	41.
Total venereal disease.....	61.

This does not include all the habitual drinkers or habitual criminals, only those whose record, as given by themselves, could be relied upon in the matter of venereal diseases. It is assumed that if a complete and correct record could have been obtained, the showing would have been no better. It is a terrible exhibition as it is, and should startle thoughtful people into a recognition of the evil of such a community of blighted humanity.

The same gentleman points out facts as obtained from the tables that the average age at which drinking and prostitution commenced was fifteen years of age. The age at which the drink habit became fixed was from twenty-one to twenty-three years of age. There is a dreadful and suggestive parallelism between inebriety, prostitution and criminality, as shown in these tables. In this connection Mr. Dugdale says: "It must not, however, be argued from these figures that inebriety is *the* cause of these men becoming habitual criminals, because there are other causes of crime which it is more than probable are the common causes of both crime and intemperance, notably *sexual excess and insane ancestry.*"

**Sowing Wild Oats.** Mr. Hughes, the author of *Tom Brown at Oxford*, in speaking of the indiscretions and sins of men called sometimes "the sowing of *wild oats*," says very significantly: "What a man, be he young, old or middle aged, sows, *that*, and nothing else, shall he reap. The only thing to do with wild oats is to put them carefully into the hottest part of the fire and get them burnt to dust, every seed of them. If you sow them, no matter in what ground, up they will come with long, tough roots and luxuriant stalks and leaves, as sure as there is a sun in heaven. The devil, too, whose special crop they are, will see that they thrive, and you, and nobody else, will have to reap them; and no common reaping will get them out of the soil which must be dug deep again and again. Well for you if with all your care, you can make the ground sweet again by your dying day."

We have become accustomed to the thought that youth is the time for "sowing wild oats," and that only the young are so unwise, and that because of their immaturity and inexperience, they may be pardoned. Pardon may be granted, but not until the penalty is paid.

These *are* dangerous years, but the older man also may impair his health and disgrace himself and family by yielding to the sins of the flesh which tell many a pitiful story to those who can read the signs. Dr. A. H. Bradford illustrates the point in the following:

"Two of the most distinguished members of the clerical profession within a few years have disappeared from New York. Both of them later reappeared in distant lands; both were driven from positions of prominence and usefulness because they had given way to sensual temptation, and both were, probably, over fifty years of age.

"One of the most distinguished of modern editors was found dead where no decent man had a right to be found at any time, and one of the most eminent of modern statesmen, trained in a religious home and believed to be a religious man, was saved from inevitable ruin only by the generosity of a forgiving and unhappy wife.

"Old age is not proof against folly, even if it is not quite so prone to overt acts of wrong. There is a common saying, which has more truth than poetry in it, 'There is no fool like an old fool.' Old men seem to be singularly open to the fascinations of designing and unprincipled women. Especially are elderly people liable to become victims of drugs. Within a brief period I have known several who, without any evil intention, have grown to be slaves to a merciless tyrant—a tyrant that would not relax his hold upon them until merciful death gave release. Most of these men were in the professions and nearer fifty than forty years of age. If it were not for reviving a now almost forgotten scandal, I might mention the name of one of our most distinguished and deservedly honored American citizens, one who had won renown at home and abroad, who, in a weak and too confident old age, well-nigh wrecked his fair fame and that of his family.

"What is the explanation of these undeniable facts?

"The first suggestion is that courses of mental corruption have begun to bear fruit. Most sins are the efflorescence of long courses of evil-thinking. A young man could not be persuaded to steal, but, by allowing himself to think of what he might do if he had the money, he at length persuades himself that he may take it without incurring the consequences, which are inevitable and remorseless. Such processes of reasoning are especially common concerning the sins of animalism. There is a deep ethical philosophy in these words, 'Thou wilt keep him in perfect peace whose mind is stayed on thee;' and in their echo in the New Testament, 'Fix your affections on things above.' He whose thoughts are virtuous seldom, if ever, is corrupt in act. Where the gates of the mind are barred against illicit suggestion, vice is almost unknown. Temptation is subjective before it is objective."

"The only safety for any, old or young, is in learning to love the true, the beautiful and the good; in becoming so inspired with lofty

ideals that they shall love them for their own sake; in keeping the doors of their minds shut and locked against suggestions of the possible delights of wrong-doing, and in cultivating the habit of thinking that it is a far more awful thing to do wrong than, having done wrong, to be found out."

In the *Life of Alfred Lord Tennyson*, the son says his father often spoke of his characters in his *Idylls* as young men are often spoken of in real life. One time, in speaking of them, he said: "When sin is allowed in the soul, it not only poisons the spring of life in the sinner, but spreads its poison through the whole community." Another time he said: "Tender natures sink under the blight so that that which is highest in them begins to work their death." Tennyson most strongly believed in purity of thought and life. He believed in the power of repentance, yet, with his finest characters, repentance could not avert the doom which sin had wrought. There is no way possible whereby a young man can escape reaping as he sows. The strong man, always in his youth, like Joseph, the Galahad of the ancient days, wears the white armor.

## CHAPTER XIX.

### CRIMINAL ABORTION.

**Its History.** Criminal abortion, or fœticide, has been practiced among all nations, with, perhaps, the exception of the Jews. Jewish wives considered it an honor to bear large families to their husbands. The sexual hygienic laws of Moses were strict; hence the wonderful Jewish race as we still find it scattered among all the other nations of the world, even in our own day.

The Mohammedan laws condemn fœticide, yet it is extensively practiced among that people.

In the far east, China, Japan and India, fœticide is practiced to a horrible extent. These people place little value on human life, even after birth. The teeming millions of these countries have a fearful struggle for existence. There are millions who, from birth to death, never have their hunger fully satisfied for any length of time. In this awful struggle for existence these people have none of the restraining influences of the teachings of Christ. No wonder then that infanticide should, in these benighted, poverty-stricken lands, be so fearfully prevalent. But what shall we say of our own favored land, yes, even the most favored parts of it, when we learn that fœticide is here practiced also, even to an alarming extent?

Some of the Greek philosophers taught that fœticide was not only justifiable, but was beneficial to the race. But the results of these teachings became so bad that the practice was vigorously condemned by the later Roman writers. Rome became a carnival of crime in this matter. "History repeats itself." This crime of child-killing was confined largely, as in our own day, to the upper stratum of society.

It is estimated that in modern society as high as twenty per cent. of the cases of pregnancy, accidental abortion (unpremeditated) overtakes the mothers. "So frequently does this accident occur, unintentionally and regretably, that one must be exceedingly loth to impute wrong motives to a woman when he may have cause to believe that she has so suffered. But with every allowance for the great frequency

of accidental abortion, it is well known by those who are in a position to know, that the intentional and unnecessary destruction of the fetus represents a carnage of such vast proportions as to be almost beyond belief.

**A Dark Page in History.** "There is no darker page in history than the record of this sin, and probably at no period has the slaughter been greater than in our own times. The results to our own country and to the world at large have been disastrous to the last degree, and with the spread of atrocious advertising by abortionists, and the open display and sale of alleged abortifacient nostrums by druggists, one can not wonder at the fact that it is alarmingly on the increase." From *Sexual Instinct*, by Dr. James F. Scott.

**What It Is.** "*Criminal abortion* is the act of causing abortion or miscarriage in a pregnant woman, unless when necessary to preserve her life."

For over eighteen hundred years a war of ideas has waged in Christian nations as to when life begins. The significance of this discussion rests on the practice of abortion. If life begins only after the "quickening" in the mother, then *criminal* abortion can be performed only *after* that period. If life begins at the fertilization of the ovum in the mother, then the *intentional* expulsion of the fetus, however small, is *criminal* abortion.

**Laws Regarding Abortion.** The English law makes no distinction. It says, "*Every woman being with child*," regardless of the age of the fetus.

Some states of our Union place *criminal* abortion *after* the "quickening." It is hoped that all the states will follow the example of the British law in this matter.

Let the reader turn back to the chapter on the *Origin of Life*, and carefully consider for himself whether or not there is life after the spermatozoon of the male has dissolved itself into the ovum of the female. Within that germ are all the possibilities of a human life, perhaps a Shakespeare, a Mendelssohn or a Webster; perhaps, and probably, only an ordinary human being, and yet a *human being*. Dare we take that life and stand guiltless before our own conscience and our God?

**Penalty.** In all Christian nations the penalty for producing crim-

inal abortion is severe. In England and Ireland the punishment is imprisonment for a longer or shorter time. Should the mother die, the crime becomes murder, with its penalties. With some variations, the penalties in the different countries of Europe are severe. The different states of the Union vary, but all are severe, especially so if the mother dies.

**A Committee of the Medico-Legal Society of New York** in 1872 made a report in regard to the subject of criminal abortion. This committee was composed of leading members of the bar and of the medical profession. Referring to the efforts of the early Christian Church to purge itself of unholy practices, the committee makes the following statements: "At length Christianity came to measure swords with the growing evil [of abortion]. For a time the contest was warm. A society corrupted by ill-gotten wealth and sensual gratification would not surrender such convenient doctrine without a determined resistance. The battle waxed fierce, but the already assured triumph of the purifying faith was postponed by a compromise. . . . By this compromise it was agreed to consider the fœtus as endowed with life only from the date of the maternal sensation called 'quickening.' Abortions forced *after* 'quickening' were branded as serious crimes, but all so caused before this period were suffered to pass unnoticed. Henceforth 'quick' became a word of evil omen. It is true the canon law subsequently disregarded this compromise and declared the fœtus alive from conception, and condemned its destruction at any period of utero-gestation as a great and wicked crime.

"The Christian Church, to its eternal honor be it said, has ever advocated and enforced the principle of the inviolability of foetal life. But the mischief could not be undone. A doctrine, only a degree less heartless than its pagan predecessor, took a firm hold on society. . . . Among those who are competent to pronounce on this question of 'quickening' there is, however, but one opinion, and to it your committee ask the undivided attention of the community. *The fœtus is alive from conception, and all intentional killing of it is murder.*"

**Position of Catholic Church.** In the Pastoral Letter of the tenth Provincial Council of Baltimore was sent out the following concerning infanticide: "The abiding interest we feel in the preservation of the morals of our country, constrains us to raise our voice against

the daily increasing practice of infanticide, especially before birth. The notoriety which this monstrous crime has obtained of late, and the hecatombs of infants that are annually sacrificed to Moloch to gratify an unlawful passion, are a sufficient justification for our alluding to a painful and delicate subject. . . . The inhuman crime might be compared to the murder of the 'innocents,' except that the criminals in this case exceed in enormity the cruelty of Herod. If it is a sin to take away the life even of an enemy, in what language can we characterize the double guilt of those whose souls are stained with the innocent blood of their own unborn offspring? The murder of an infant before its birth is, in the sight of God and the Church, as great a crime as could be the killing of a child after birth."

**Position of Presbyterian Church.** The following are the words of the General Assembly of the Presbyterian Church in the United States concerning infanticide: "Nor can we shut our eyes to the fact that the horrible crime of infanticide, especially in the form of destruction by parents of their own offspring before birth, also prevails to an alarming extent. . . . This assembly regards the destruction by parents of their own offspring before birth with abhorrence, as a crime against God and against nature; and as the frequency of such murders can no longer be concealed, we hereby warn those that are guilty of this crime that, except they repent, they can not inherit eternal life."

Other churches have also hurled their thunderbolts of condemnation against child-murder, in resolutions, but, as a rule, the pulpits make but slight reference to it.

**Report of State Board.** The following paragraph is found in the *Report of the Special Committee on Criminal Abortion of the Michigan State Board of Health*: "To so great an extent is abortion now practiced by American Protestant women that, by calculation of one of the committee, based upon correspondence with nearly one hundred physicians, there come to the knowledge of the profession seventeen abortions to every one hundred pregnancies; to these the committee believe may be added as many more that never came to the physicians' knowledge, making thirty-four per cent. or one-third of all cases ending in miscarriage; that in the United States the number is not less than one hundred thousand, and the number of women who die from its immediate effects not less than six thousand per annum."

Dr. Edward Cox, president of the Michigan State Medical Society, says: "A combination of circumstances has produced a depraved and debauched public sentiment that not only winks at, but condones, palliates and defends the crime. It goes further in many instances; it recognizes the abortionist as a useful member of society, and even extols him as a benefactor. It will take line upon line, and precept upon precept, fact, figures and eloquence to overcome this false and pernicious sentiment. Yet it must be overcome before we can make the least progress in the much-needed reformation."

The ordinary reader may think that Dr. Cox's statements are overdrawn, but all physicians of extended practice know the prevalence of this awful crime. One hundred years ago in our eastern states it was common to see families with from five to twelve children. Even at the present day in the great middle-west, especially among the European immigrants, the same conditions may be found. But in the older communities along the Atlantic slope, especially among the American families, the birth-rate has greatly decreased. It is not uncommon to find but one child, and at most but two children, in a family; many times, none at all. Of course, abortion accounts for the absence of some of these children, but not for all of them.

**Crowning Sin of the Age.** We quote from Rev. B. D. Sinclair, on the *Crowning Sin of the Age*. Specifically, the "crowning sin" is criminal abortion, though in a broader sense, it includes all those sins that are committed in order to limit the size of the family. He also speaks strongly against all those influences that lead to non-marriage. The sermon has direct reference to New England, but it applies as well to the whole nation.

Among other things he says: "The crowning sin of the age lies at the root of our spiritual life. A sin which, secret in its nature, can not fail to paralyze its pure Christian life, and neutralize every effort for righteousness and holiness which the Church puts forth. A sin of such delicacy that people affect to be shocked when it is publicly alluded to, and yet a sin which is practiced, applauded and commended so widely in private, that even the children are not ignorant of its prevalence among their elders. Indeed, a sin in which, in many cases, daughters are deliberately nurtured and trained, so that when opportunity is presented for its practice, the conscience is so stultified

and suborned by long training and familiarity with its hellish and poisonous consequences, that it is committed without compunction. . . .

"Children are just as logical and natural a product of marriage as the fruit of the tree. . . . The prevention of offspring is pre-eminently the sin of New England; it is fast becoming the national sin of America. . . . Women, professors of Christ's holy religion, according to evidence in my possession and evidence which any one may readily obtain, go about advising young married women to forestall the ordinance of God, by preventing or obstructing the legitimate end of marriage, the birth and rearing of children."

In this sermon, the Rev. Mr. Sinclair seems to make no distinction between limiting the number of offspring through continence and by means of abortion; yet he seems to have abortion in mind, for he says: "Death to the innocent, unborn life, death in many cases to the sinners themselves, who would pervert the laws of God. . . . A vast army of women have gone to early graves, and their death certificates have read, 'hemorrhage,' when the word ought to have been written, 'abortion.' . . . Many a woman is buried with Christian burial, over whose grave ought to be placed a tombstone with the inscription, '*Here lies a suicide*, assisted to the grave by her murderers—her husband, her female counselors and the conscienceless physician.' . . . I know what the miserable apologists for this vice and crime say in defense of it. . . . I know they claim that life begins at birth, or at a certain time prior to it. There is no scientist on earth who will undertake to affirm that when the life of the unborn child has once begun—and the science affirms that life has begun from the first—that there is not life as much as at any subsequent time before or after death."

**Knowledge is Safety.** Dr. Geo. H. Napheys, in his book, *Knowledge is Safety*, says: "There is one method widely in use in this country for the limitation of offspring which deserves only the most unqualified condemnation, which is certain to bring upon the perpetrators swift and terrible retribution, and which is opposed to every sentiment of nature and morality. *We mean the crime of abortion. From the moment of conception a new life commences; a new individual exists; another child is added to the family. The mother who delib-*

erately sets about to destroy this life, either by want of care, or by taking drugs, or by using instruments, commits as great a crime, is just as guilty, as if she strangled her new-born infant, or as if she snatched from her own breast her six-months' darling and dashed out its brains against the wall. Its blood is upon her head, and as sure as there is a God and a judgment, that blood will be required of her. The crime she commits is murder—child-murder—the slaughter of a speechless, helpless being, whom it is her duty, beyond all things else, to cherish and preserve."

Perhaps few, if any, intelligent observers who have passed middle life but can point to cases of wrecked lives, or even of death, to those who have made use of the crime of abortion in order to rid themselves of the responsibility of maternity. In case of a prospect of illegitimate offspring the temptation to commit abortion is very great, especially so, if by so doing the shame of adultery may be covered. There comes to the mind of the writer a case of this kind in which a young woman lost her life, and yet her shame was not hidden, by attempted abortion. Better a thousand times the shame of one rather than the crime of the other.

**False Ideas.** Dr. H. S. Pomeroy, of Boston, says: "We meet in our practice women who would hesitate to harm a fly, but who admit to having destroyed a half dozen or more of their unborn children, speaking of it as they would of drowning of superfluous kittens. . . . Many a one guilty of child-murder began the course of crime by simply fostering the idea that children are unnecessary encumbrances. . . . It is surprising to what an extent the laity believe that medical science knows how to control the birth-rate. Just here let me say that I know of but one prescription which is both safe and sure—namely, *that the sexes shall remain apart.* . . . The temporal avoidance of conception may be desirable and proper to prevent too rapid child-bearing on the part of women who can not nurse their infants, or who have their usual periods while nursing, . . . and so are liable to too frequent conception. For such and other legitimate cases, nature has provided a means which, with the practice of self-denial, will give a reasonable degree of security."

**Cause of Female Weakness.** "We appeal to all with earnest and with threatening words . . . that abortions are the constant cause of

violent and dangerous womb diseases, and frequently of early death; that they bring on mental weakness, and often insanity; that they are the most certain means to destroy domestic happiness which can be adopted. Better, far better, to bear a child every year for twenty years, than to resort to such a wicked and injurious step; better to die, if need be, in the pangs of childbirth, than to live with such a weight of sin on the conscience." The above are the words, the strong, fearful words, of a physician of great experience and of commanding intellect.

**Intentional Abortion—Bank Murder.** We close the subject with a citation from Mrs. P. B. Saur, M. D.: "Intentional abortion is to all purposes a murder. This is now so considered by all who are informed upon the subject. Among the ancients the distinction was made that before the time of quickening the child has no life, and therefore there was no sin in its destruction. This monstrous heresy against religion, science and common sense is not without its imitators in our own time. That the embryo is alive and hence quick from the moment of conception, modern science has abundantly proven. It follows, then, that this crime is equally as great whether committed in the early weeks of pregnancy or at a more advanced period of the life of the fetus.

"The laws of all civilized countries make abortion a crime and the punishment severe. All who are accessory to it may be punished with imprisonment, and in some cases even with death. Aside from this, however, the maternal instincts of the mother and a sufficient regard for her own health should prevent any and all attempts of this character. The amount of physical suffering that may follow can not be estimated. Inflammation of the womb and kindred disorders of the genitive organs are almost sure to result, frequently resisting the most skilful treatment. At other times poisoning may follow from the retention of the placenta and membranes of the fetus. This may produce immediate death, and at best can but end in broken health and lifelong suffering."

## CHAPTER XX.

### LARGE OR SMALL FAMILIES—WHICH?

**Two Sides to the Question.** Which are the more desirable, large families or small families? Which will produce the higher, nobler, cleaner race? Which will bring more pleasure, physically, intellectually, morally and spiritually, into the world? It is not our purpose here to attempt to decide so important a question. That must be left to the individual. There are, doubtless, two sides to the question. Perhaps it would be better to say that the truth lies on both sides. Each individual case must be settled by itself. There are so many conditions and exceptions that general statements express too much or too little. The ultimate decision must be made by clean, conscientious men and women, after mature deliberation. In too many cases the bearing of children is left to passion and blind chance.

It should be clearly understood that the methods of limiting offspring are assumed to be pure, chaste, virtuous. The motive which leads to a decision may be pure or impure, noble or ignoble. In the discussion we assume pure motives in the mind of the actor.

Some advocates of large families assume base motives in those who seek to limit their offspring. On the other hand, some advocates of small families accuse the other party of pandering to their own want of self-control. But we wish to eliminate all incorrect motives from the discussion as unworthy a place in the mind. Doubtless improper motives do warp the better judgment of many.

**A Desire for Offspring Natural.** A *desire* for offspring is as natural to man or woman as is the desire for food. When the desire is otherwise, there must be something in the way; some artificial reason; a violation or perversion of the instinct for parenthood. This fact suggests causes which lead to undue limitation of the family. Let nature have her reasonable demands in this matter. We cite the opinions of some who advocate large families.

Rev. B. D. Sinclair says: "The institution of marriage lies at the foundation of the Church and State. Marriage is the Gibraltar of



MATERNAL INSTINCT.



SUNSHINE AND HER PETS.

virtue, the basis of home, the bulwark of the commonwealth, at once the ward and the guardian of the Church of God. . . . The destruction of the end or purpose of an institution is virtually the destruction of the institution itself. . . . I maintain that any marriage which deliberately sets about the violation of God's law as to the end of its institution is . . . lust, pure and simple. . . . When two people determine to live together as husband and wife, and evade the consequences and responsibilities of marriage, they are simply engaged in prostitution without the infamy which attaches to that vice and crime. . . . It is not strange that we find the sin of which I speak, commencing its malevolent assault, in the spirit of the times, by attacking the institution of marriage itself.

**Strong Words.** "A certain class of older people advise, and a certain class of young people seem to think that they must begin life where their parents left off. If a young man can not set up the kind of establishment his father has secured after years of toil and labor, both on his own part and that of his wife, the young man is advised, or thinks, that he must not marry. This reasoning is vicious, and positively sinful. . . . Children are just as logical and natural a product of marriage as the fruit is of a tree. . . . An outrageous violation of all law, natural and revealed, is the cool and villainous contract by which people entering the marital relation engage, in defiance of the laws of God and the laws of the commonwealth, that they shall be unincumbered with a family of children."

**Celebrities from Large Families.** H. L. Hastings, in his essay on *Small Families*, notes several cases of large families. He says: "It is stated that Napoleon Bonaparte was one of a family of thirteen, Benjamin Franklin one of seventeen, John Bright one of eleven children, Charles Dickens one of eight children, Gladstone one of seven children or more, Dr. William Makepeace Thackeray, grandfather of the noted author, was one of sixteen children. . . . The children of Lyman Beecher numbered thirteen, nine of them being the children of Roxanna Foote, his first wife. His seven sons all became ministers of the Gospel; two of his daughters were well-known writers—one of them being the most noted female writer of her age, Harriet Beecher Stowe, who was the seventh, Henry Ward Beecher being the eighth. Daniel Webster was one of five children. T. DeWitt

Talmage was the fourteenth child in his father's family. Charles H. Spurgeon was the eldest of a family of seventeen children, and his father, John Spurgeon, was the youngest of eight children. John Wesley, the founder of Methodism, was the fifteenth child, his brother Charles, the author of more English poetry than was written by any other man, being the nineteenth and youngest child of the gifted Susanna Wesley, whose ashes sleep in Bunhill field in London, and who was herself the twenty-fifth child of Dr. Samuel Annesly, who was twice married. Dwight L. Moody was the sixth child in a family of nine."

**Poodle and Puny Children.** The author from whom we have quoted above aptly says in conclusion: "Let those who think they best serve their generation by leading about a little woolly puppy, while a hired nurse attends to one or two puny, sickly, feeble-bodied children, consider whether their method is likely to produce better results than are manifest in those great households out of which came the grand and excellent women who shape the destinies of nations by their lofty thoughts and noble deeds, who bless their parents by the fidelity of their maturer years, and who make the world brighter and better by their dwelling in it."

While this citation of noted cases gives weight to the argument for large families, it is by no means conclusive. Physical strength, intellectual endowments and moral qualities of the parents must be properly considered before a verdict can be reached.

**Choose Your Wife from a "Bunch" of Girls.** One writer advises a young man to choose a wife from a "bunch" of girls in the same family. She will be more self-reliant, more thoughtful of others, more sympathetic, more helpful than if taken from a family where there is only one son or daughter. This may or may not be wise advice. A mother hen will make as much fuss over one chick as she would over a brood of a full dozen. Query: Does the one chick stand any better chance than any one of the dozen?

The ratio of birth-rate to death-rate is deemed of profound interest by all political economists. Some think the number of births may be too great, resulting in the over-population of the earth. This is known as the Malthusian theory. Malthus proved to the satisfaction of himself and many others, that at no distant day the increase of pop-

ulation would outrun the productive power of the earth; of course, starvation and misery would be the result. On the contrary, others point to the fact that, when the death-rate is equal to or greater than the birth-rate, it is a sign of degeneracy in a nation. History seems to sustain this proposition.

"The Hon. David Mills, Canada's minister of justice, shakes his head mournfully over the New Englanders of the ancient stock. He says that they are upon the soil, but not of it; that they dislike farming as much as their women do children. If it were not for the foreigners who have taken up their residence in the New England states, fields would not be cultivated or children born there. 'A descendant of the Pilgrim Fathers would be as rare as the great auk, and the race is sure to share the fate of the dodo.'

Mr. Mills thinks that this decline presents a serious as well as a curious problem to the country. There is, he says, something wrong with a people who under conditions so favorable have such small families. And he makes this charge: 'The United States woman does not realize her duties to God and her country, and thinks more of her own pleasure than she does of the responsibilities which the Creator has imposed upon her.' Then, applying the same logic to the whole country that he has to New England, the Canadian statesman declares that if it were not for immigration our population would not increase.

For this last assertion there is certainly a strong basis of fact. During the decade between the last two censuses about one-third of our increase was due to direct immigration. Moreover, the remaining two-thirds must be very largely ascribed to the birth of American children of foreign parentage. An American population absolutely cut off from foreign immigration for two generations would probably increase much less rapidly than the population of Germany or Great Britain. An American population thoroughly permeated with the ideas of those classes whom Mr. Mills has in mind would increase no more rapidly than does the population of France.

But, like the population of France, ours would be governed principally by prudential reasons, and it is yet to be proved that they conflict with a duty. Duty is better fulfilled by the excellent care of a small family than by the bearing of a large one with prospects of neglect, penury and toil. There is high antiquity in the notion that

the moral law demands a dozen or more children in every household, but it has its drawbacks."

**Small Families.** N. V. Riddell, in his admirable book, *A Child of Light*, gives some weighty reasons for supreme care in bringing children into the world. He does not specifically advocate small families; that is only an incident in his treatment of the subject of parentage. Large families, when each offspring is a "child of light," is God's heritage both to the parents and to the nation at large.

"The old idea that God sends all the children in a family, few or many, in rapid succession or far apart, strong or weak, bright or stupid, good or bad, and pre-ordains their lives, has little place in the minds of the well-informed. This malicious doctrine, born of man's selfishness and paraded under the cloak of religion, has caused thousands to be unfortunately born. Suppose we should apply the same doctrine to the postnatal development of children, pay no attention to their physical welfare, intellectual training or moral development, but just turn the whole matter over to Providence and blind chance, what sort of children would we raise? . . . Parents should realize that they are responsible not only for the number and frequency of births, but for the physical, mental and moral character of their children. . . .

"A young minister recently became angry in my lecture-room and bolted, making a very uncomplimentary remark as he left the church. I learned later that seven years before he had married a beautiful, strong, noble woman who was now confined to her room a physical wreck. During her brief married life she had given birth to six children, the two eldest were strong but very ungovernable, two were puny and nervous, and two were still-born. The reverend gentleman had undoubtedly entrusted the birth of his children and health of his wife to Divine Providence! I was not surprised that he opposed the doctrine of heredity and parental responsibility."

**High Authority Cited.** Dr. Sidney Barrington Elliot says: "There are times and conditions when the birth of children is a wrong to the community. It is a wrong, either knowingly or ignorantly, to bring into the world, through no fault of its own, a being unhealthy and incomplete, only to suffer and die, or to live a life of misery and imperfection, and perpetuate the curse in succeeding generations.

Yet so much is this fact disregarded that one-half the human race perish in early childhood."

Charles Darwin writes: "There is no exception to the rule that every organic being naturally increases at so high a rate that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in a few thousand years there would literally not be room for his progeny."

Herbert Spencer writes: "If men's sympathies are left to work out naturally, without legal instrumentality, I hold that the general result would be that the inferior will be sufficiently helped to moderate and alleviate their miseries, but will not be sufficiently helped to enable them to multiply; and so the benefit will be achieved without the evil."

John Stuart Mill wrote: "Every one has a right to live. We will suppose this granted. But no one has a right to bring children into life to be supported by others. . . . Little improvement can be expected in immorality until the producing too large families is regarded with the same feeling as drunkenness or other physical excesses."

Professor Huxley wrote: "Let us be under no illusion, then. So long as unlimited multiplication goes on, no social organization which has ever been devised, or is likely to be devised, no fiddle-faddling with the distribution of wealth, will deliver society from the tendency to be destroyed by the reproduction within itself, in its intensest form, of that struggle for existence, the limitation of which is the object of society."

A distinguished Italian, Professor Montegazza, says: "Hygiene has the most sacred right to say, in the name of science, to the consumptive, to the epileptic, the insane, the idiotic, the syphilitic, 'Love, but do not have offspring.' And political economy, which is merely a hygiene of society, ought to say to the poor man who has nothing to offer his children but want or the foundling hospital, 'Love, but do not have offspring.'"

Dr. Geo. H. Napheys says: "On the one side are many worthy physicians and pious clergymen, who, without listening to any arguments, condemn every effort to avoid large families; on the other, are

numberless wives and husbands, who turn a deaf ear to the warnings of doctors and thunders of the divines, and, eager to escape a responsibility they have assumed, hesitate not to resort to the most dangerous and immoral means to accomplish their ends. . . . Let us first inquire whether there is such a thing as overproduction—having too many children. Unquestionably there is. . . . 'Two-thirds of all cases of womb disease,' says Dr. Tilit, 'are traceable to child-bearing in feeble women.' . . . Puny, sickly, short-lived offspring follows overproduction. . . . They come to over-burden a mother already overwhelmed with progeny. . . . Weakly herself, she brings forth weakly infants. When either parent suffers from a disease which is transmissible, and wishes to avoid inflicting misery on an unborn generation, it has been urged that they should avoid children. There are also women to whom pregnancy is a nine-months' torture, and others to whom it is nearly certain to prove fatal."

We give a few short quotations from men of some note:

"Very much indeed it is to be wished that the function of too rapid reproduction be placed under the dominion of the *will*."

"If a woman has a right to decide on any question, it is certainly as to how many children she shall bear."

"Certainly wives have a right to demand of their husbands at least the same consideration which a breeder extends to his stock."

"Whenever it becomes unwise that the family should be increased, justice and humanity require that the husband should impose on himself the same restraint which is submitted to by the unmarried."

In order to check the number of offspring from persons afflicted with serious physical or mental diseases, it is proposed to require every one wishing to enter into legal matrimony to submit to a physical examination by a competent practitioner, and to obtain from him a certificate of sound health, before the marriage ceremony can be performed. If each state in the Union would enact such a law, and *successfully enforce it*, great good to future generations would be the result; but the difficulty lies in the enforcement.

It is also urged by some physicians of note that a certain simple and harmless surgical operation be performed on all male criminals, that would render them unable to have offspring, though not unsexing them. In this way the degenerate line might be cut short.

Doubtless the only practicable way of reaching the desirable end, is through the intelligence of the people. This is a very long road to final success, but it is the only hopeful one.

We here rest the case as to size of families, and summarize the conditions as follows:

*First.* There are some people who should have no offspring. The number, in the aggregate, is large, but relatively small. There are malformations of the would-be mother that render it impossible for her to bear children. All syphilitic persons, male or female, should bring no children into the world. Any person whose constitutional weakness, hereditary taints or prenatal influences would be transmitted to his or her offspring as a curse in the form of idiocy, disease or death, should not be a parent so long as these conditions last.

*Second.* It seems that the weight of testimony is, that the wife, after due deliberation and consultation with the husband, should decide as to the number of offspring and the rapidity with which they are brought into the world. The testimony of those whose special training and observation make them best fitted to speak on the matter, is uniformly on the side of small families *in some cases*. Physical health of the parents and financial ability to care for their children should be deciding factors.

Physical health of both parents and financial ability, together with reasonable mental endowments, are conditions which place parents otherwise fitted for parentage, under obligations to gather around themselves larger families than do their less fortunate neighbors.

**How to Limit the Number of Offspring.** It seems clear from the foregoing discussion that there are some people who can not, or who ought not to have offspring. Also, it is equally clear that, for the welfare of the individual and of the race, others should be content with small families. There are few women, indeed, who are so robust that no restraint should be placed upon their child-bearing. Stock-breeders know better than to breed their animals to the fullest extent.

**Premeditated Abortion** we have found to be dangerous, cruel, criminal, sinful, murder. This method, then, is not to be entertained for a moment. The one safe way, the only safe method of avoiding parentage, is perfect abstinence from sexual intercourse. There are,

however, two principal objections to this plan. The standard of chastity is too high for the ordinary man to attain unto. Doubtless many do reach that lofty height, but what plan may be adopted that the ordinary man can follow? None that does not come under the *will* of man. The stockman breeds his animals according to *his will*. Why is it impossible for him to adopt the same method in the production of his own offspring? The second objection that may be urged against these lofty ideas, is that married life would be in danger of partaking too much of the icicle nature.

**A Safe Method.** But there is a method, pure, chaste, innocent and in perfect harmony with nature and the Divine law. Here, too, self-restraint must play an important part; neither does it absolutely secure the wife from child-bearing, and it is well that it does not.

We prefer to have physicians of high standing speak on this matter. We first quote from Dr. Napheys: "The safeguard which nature has thrown out against overproduction is by constituting certain periods of woman's life seasons of sterility.

**Periods of Sterility.** "Before the age of puberty, during pregnancy and after the change of life, they are always barren. During nursing most women are so, but not all. Some even continue their monthly change at this time. . . . A so-called *agenitic* or sterile period exists between each monthly change, during the continuance of which it is not possible for the female to conceive. This branch of our subject has attracted much attention of late years from its practical character, but the conclusions reached have so far not been as satisfactory as we could wish."

Dr. Dalton, in his *Human Physiology*, says: "Intercourse is more liable to be followed by pregnancy when it occurs about the menstrual epoch than at other times. This fact was long since established as a matter of practical observation by practical obstetricians. The exact length of time, however, preceding and following the menses during which impregnation is still possible, has not been ascertained. The spermatic fluid, on the one hand, retains its vitality for an unknown period after coition, and the egg for an unknown period after its discharge. The precise extent of the limit of these occurrences is still uncertain, and is probably more or less variable in different individuals."

**The Mosaic Law.** It is well known that the Mosaic law in regard to ceremonial cleansing had a tendency to limit the number of offspring. The husband was forbidden to have sexual intercourse with his wife while she was ceremonially "unclean," which was during her monthly periods, and for many days after childbirth. If the husband became "unclean" by disobeying these ceremonial laws, it was only after proper religious ceremonies that he could again come into the "congregation"—in other words, associate with the people. These requirements had a decidedly restraining effect upon those who would otherwise have allowed their passions to carry them into excess.

"In the law which came by Moses, such restrictions and limitations were imposed as would naturally tend to conserve the physical strength of both men and women, thus training them in wisdom, temperance and self-control, and preserving them from many of the evils and infirmities which fall to the lot of those who transgress physical law. . . .

"Under the Mosaic law (Leviticus xv, 18), no man could give himself up to habitual, sensual indulgence without making himself for the time a social outcast and debarring himself from the services of the sanctuary and the associations of common life, as a person whose very presence and touch was defilement, and who must perform the prescribed ablutions and ceremonies before he could again stand as an equal among the sons of Israel.

"By another wise provision of this 'wonderful law,' the birth of a child rendered the mother *tameh*, or prohibited, for either forty or eighty days. . . . Such a provision as this could only have a most salutary effect upon a community, its tendency being to prevent an overproduction of ill-born and sickly children, avoid the dangers of overpopulation, and preserve the strength and vigor of the mothers in Israel."—*H. L. Hastings, in The Wonderful Law.*

## CHAPTER XXI.

### THE CLIMACTERIC PERIOD.

**Change of Life.** Somewhere between the ages of forty and fifty years, at about the average of forty-five, all women experience a physical change, commonly known as the "change of life." At this time the menses cease to flow, and the woman can no longer hope or expect to become a mother; in short, she is now barren. The period of possible motherhood is from the age of fifteen to forty-five. During this change, whose effects may extend over several years, the woman is in a critical period of life; physically, it is often a dangerous period, through which, if she passes safely, she may reasonably expect an extension of life in the enjoyment of health and mental vigor. To many women this is a welcome change—a very oasis in a desert of care—especially so if child-bearing and the anxieties of motherhood have borne heavily upon her vital energies, or if hers has been a life of suffering through diseases common to womankind.

We mention these facts in this connection for two reasons—first, as a warning to the husband, and second, as a preliminary statement in the discussion of this chapter.

During this critical stage, when certain organs are resting from their labor and a physiological change is going on, the husband should be very watchful and careful of his wife's health and comfort. This change may be the continuation of a life of misery whose end is the grave; or it may be the beginning of a glorious afternoon of life, whose western skies shall be all aglow with the radiant tints of a beautiful sunset.

"At evening time it shall be light."

Undue care, severe labor, anxiety, mental worry should all be lifted from her shoulders until robust health is fully re-established. This is a time when solicitous care on the part of the husband is repaid a thousand fold.

**▲ New Lease on Life.** All this is especially emphasized in connection with the sexual relation. Again, the husband should become

the lover in his attentions. Let the wife have her way until the new lease upon life is duly signed and sealed, that is, until health is fully recovered.

**Change of Life in Men.** Most men in the prime of life do not know, or, at least, do not realize that man experiences a change similar to that of woman. The change is not so marked, nor so manifest to the senses. In man the change comes about fifteen years later than in woman, say from fifty to sixty-five, with an average of about sixty-two years of age. It is, perhaps, more gradual than in woman. Man, in middle life, notes the fact that his sexual desires are not so frequent as in former days, nor are they so intense.

Examinations of semen in men from sixty to eighty years of age disclose the following interesting and suggestive facts: secretions of semen do take place in even aged men; spermatozoa are found in the semen of some old men, but they are less numerous and more dormant than in younger men.

To men who have struggled to live in the higher plane of human existence, who have valiantly fought a life battle for personal purity, the knowledge that there is an end to the struggle, or at least a battle less fierce, comes as a welcome guest to the inner man. Such an experience, coming gradually, as it does, into the lives of men of virtue bought with the price of hardly-won self-denial, is as the quiet which follows the storm.

**The Testimony of Wise Men.** Sophocles, the old Greek poet, when asked by a friend how he felt as to the pleasures of love, replied: "Softly, friend, most gladly, indeed, have I escaped from these pleasures, as from some furious and savage master." When Cicero, the Roman orator, was asked if he still indulged in sensual gratifications, he replied: "Heaven forbid! I have foresworn it as I would a savage and a furious master."

These and similar testimonies are attributed also to other great men of antiquity. Such statements from wise and brave men, because they vibrate in harmony with the experience and sympathy of those of lesser note, will be repeated through the ages, and become living maxims.

An old veteran, who has courageously endured hardships and bravely fought for his loved country in many a desperate conflict,

feels a thrill of joy when about to receive an honorable discharge. So it is with a pure-minded man who has fought many a battle for purity, though, perhaps, sometimes defeated, as he now enjoys repose and rest when the battle wanes.

To men who have lived on the low plane of sexual gratification, whose desires are little above those of the lower animals, whose highest enjoyment has been fused with sensualism, the realization that this form of pleasure has an end, comes as a shock.

Some even prefer death to a life devoid of this gratification and have ended life rather than to endure it. Many men fail to realize that this change is a natural one and common to all who live to an advanced age. They are not informed that the sexual life of the human family continues till the climacteric, when the balance between tissue waste and restoration is disarranged, and that from this point both man and woman are again sexless from a physiological basis. They, therefore, become despondent, thinking life not worth the living when this form of enjoyment ceases. Such men have not grasped the thought that the sexual life is but the pleasing means to a great end designed by a wise Creator.

Dr. J. F. Scott says concerning this change: "With the completion of the functions of sperm-formation by the male, and of ovulation, or egg-formation, by the female, their sexual lives become forever closed. Such is the history of life! At first a neuter; then a rapid growth and development of the body with sexuality as the distinguishing and fashioning feature; then the maturation and expansion of the physical and psychological endowments; then the reproductive period, followed by that of quiescence and old age, when

". . . Years steal  
Fire from the mind, as vigor from the limb,  
And life's enchanted cup but sparkles near the brim."

In Foster's *Text-Book of Physiology*, we find this statement of the general law: "When the animal kingdom is surveyed from a broad standpoint, it becomes obvious that the ovum, or its correlative, the spermatozoon, is the goal of an individual existence; that life is a cycle beginning in an ovum and coming round to an ovum again. The greater part of the actions which, looking from a near point of

view at the higher animals alone, we are apt to consider as eminently the purposes for which animals come into existence, when viewed from the distant outlook whence the whole living world is surveyed, fade away into the likeness of the mere by-play of ovum-bearing organisms. The animal body is in reality a vehicle for ova; and after the life of the parent has become potentially renewed in the offspring, the body remains as a cast-off envelope whose future is but to die."

Physicians tell us that men are subject to physiological changes in the sexual system similar to those of women which are known commonly as "change of life." Dr. Lyman Sperry informs us, in his instructive book, *Husband and Wife*, that "Men do undergo a decided change near the threshold of old age, and sometimes it is just as marked as that which takes place in women; but, as a rule, the loss of sexual appetite and power experienced by males is more gradual and not nearly so definite as the change experienced by most females. Some students of the phenomenon of sexual decline in males call it a 'change of life,' and assert that it is attended with almost as much physical disaster and danger as the corresponding epoch in the physical life of woman."

Dr. Hollick says in this connection: "At this period man is most exposed to those maladies which have their seat in the bladder and connected portions of the body. Gravel and stone, difficulty in relieving the organ, affections of the kidney and swelling of the glandular structures make their appearance. So, too, it is about this epoch that gout, chronic rheumatism, plethora, vertigo and apoplexy are frequent. It may indeed be doubted if these various signs of approaching decrepitude are any more clearly connected with the change which takes place in the sexual organs, than are the grayness and baldness, the dimness of sight, the quavering and broken voice and uncertainty of muscular movements which are associated with them. But certain it is that the association is a most intimate one, and we are perfectly justified in saying that virility is a test of the general physical powers, and if it is preserved in a healthy and vigorous condition, these signs of advancing age can be long postponed."

Dr. Parise, a French authority, says: "It is usually at the age of fifty or sixty that the genitive function becomes weakened. It is at this period that *man*, elevated to the sacred character of paternity,

and proud of his virile power, begins to mark the power decrease, and does so almost with a feeling of indignation. The first step toward feebleness announces to him, unmistakably, that he is no longer the man he was. He may retard the effect up to a certain point, but not entirely. This law must have its free and entire execution. The activity of the genitive organs diminishes, their functions abate, languish and then cease entirely. The wish and the want are no longer one and the same thing; the imagination does not exercise its olden power and fascination on these organs. . . . The semen, that peculiar secretion of the blood, is not only less abundant, but has lost its consistence and its force. The animalculæ, zoosperms, which constitute its nature or its essence, far from being as numerous or active as formerly, are, on the contrary, few and languid."

Cardinal Maury is reported to have told the celebrated Portal that "a man of sense, past fifty, ought to give up the pleasures of love, for every time he indulged in them he threw on his head a handful of earth." Or, as another puts it, "He drives a nail into his coffin."

"It is possible for old men to beget children; the presence of the spermatozoa proves this. But all medical authorities on this subject clearly demonstrate that old men should not beget children."

Dr. Acton says: "Such men have children, but experience teaches us that these infants are difficult to rear; they are not the best specimens of the English race. Too many are of a nervous, irritable frame, their intellectual qualities are not equal to those of the father, and they suffer as they progress in life from affections of the brain and nervous system. . . . We are forced therefore to the conclusion that the children of old men have an inferior chance in life."

**The Nervous System of Old Men.** The nervous system of men in advanced years is most susceptible to the influences of disorders of the sexual organs. There is much danger to the vital forces of the aged from the slightest approach to excess. In this connection we again refer to Dr. Parise: "One great purpose pervades the creation, to live and to impart life. If men will conform to the laws of nature, they must submit themselves to conditions of existence and of organization, and learn to limit their desires within the sphere of their real wants. If they will do so, wisdom and health will bloom of themselves and abide without effort; but all this is too often forgotten

when the functions of generation are in question. This sublime gift of transmitting life, at once the mastery of morality, by means of family ties, and the powerful cause of depravity, the energetic spring of life and health, the causeless source of disease and infirmity, this faculty involves almost all that man can attain of earthly happiness or misfortune, of earthly pleasure, or of pain; and the tree of knowledge of good and evil is the symbol of it, as true as it is expressive.

"Thus, even love, by its excesses, hastens and abets the inevitable doom for which, in the first instance by the aid of passion, it had provided the victims. The greater part of mankind, however, show excessive feebleness in withstanding the abuse of genitive functions; and what surprises us most is, that those advanced in life are not always the least exposed to this reproach. It is certain that in old age, at a time when the passions have given way to reason, there are still many individuals who allow themselves to stray imprudently to the very precipitous edge of these dangerous enjoyments. They applaud themselves for postponing moderation till it is rather forced than voluntary; till they stop from sheer want of vigor. Nature, pitiless as she is, will cause them most certainly to pay dearly for the transgression of her laws; and the steady accumulation of diseases soon gives demonstrative proof of it. The result is the more certain and prompt, inasmuch as in these cases excesses are almost always of old standing.

"The libertine in years has usually been dissolute in youth and manhood, so that we may trace the progress and calculate the extent of his organic deterioration. . . . Reduced to the pleasures of recollection, at once passionate and impotent, their sensuality may kill, but can not satiate. There are such old libertines who are constantly seeking after the means of revivifying their withered, used-up organisms, as if that were possible without imminent danger. The law of nature is without appeal. To submit to it is the result of great good judgment, and the reward is speedy. But submission is not the general rule, and persons of prudence and chastity have but faint conceptions of the devices to evade it."

The physician alone knows from a long experience, or from the confession of his patients, to what depths of corruption men will descend, and the long train of evils which follow. Men who have

lived all their lives in a lower story, do not in old age seek more elevated living rooms. How about those who have lived in a better, purer sexual atmosphere? Without question, all men regret the loss of any manly power whatever. By the very nature of man, ordained by God, it must be so. But in the case of the loss of sexual power, either partly or wholly, in those whose ambition has been to live a pure life, after the first flush of regret, there steals over the consciousness a feeling of satisfaction, a rest, as from a long and arduous piece of work which has tasked one's strength to the utmost.

**The Reward.** There is a compensation to such men in the fact that now the mind is left clear for higher and nobler pursuits. Sexualism no longer fascinates and hampers thought. If the habits have been virtuous, the life pure, the mind is yet unimpaired, more cautious and conservative, it may be, yet vigorous and clear. The decline of the sexual powers in either man or woman does not necessarily include the loss of general health or happiness or mental ability. Any and all of these may be retained to an extreme age. Gladstone, Bryant and numerous literary men are examples of those whose mental faculties did not decrease with advancing years.

It is not unusual for physicians to be consulted by elderly men in regard to the loss of sexual power. If this loss be a symptom of a diseased condition of the system, physicians may be able by proper treatment to remedy the defect by treating the disease. But if the loss of virility be but the manifestation of natural laws, it is the height of folly to seek to stimulate the flagging powers. A noted physician says: "Every sexual expenditure of an elderly man is a clod dropped on his coffin." Every effort to stimulate the waning powers is a whip cut for the lazy sexual jade. Let the jade take his time. It will lengthen the number of his days.

There are many disorders common to elderly men, one of which is somewhat troublesome, namely, the enlargement of the prostate gland. This gland is situated near the outlet of the bladder. Its office is to secrete a part of the semen. The testes secrete the spermatozoa, the vital principle, but the secretions of the prostate gland form a float for the spermatozoa from the testes. The secretions of these two glands unite with that of another small gland, called Cowper's gland, and form the semen. By the enlargement of the prostate

gland, the urethra, the channel through which the urine flows from the bladder, is more or less compressed, thus obstructing the urinary flow. Most, if not all, old men have more or less difficulty in urinating, caused by the enlargement of the prostate gland. There is an impression that this difficulty is due to the over-sexual indulgence of the patient in earlier years.

While it may be true that the over-indulgence of the sexual powers is a cause, it is not the only cause. Horseback riding, the immoderate use of the bicycle and other exercises of a violent nature may also produce the enlargement of this gland and its consequent difficulty in urinating.

## CHAPTER XXII.

### VENTILATION.

**General Statements.** It is a fact well known to most intelligent people that there are poisonous exhalations from the body even of people in perfect health. Matter that has done its work in supplying the body with material for growth and strength must be thrown off when it has accomplished its purpose. When it is not promptly and properly excreted, we become languid and feeble; we are sick and diseased.

**Why We Eat.** We eat in order to supply the drain of this constant waste. Life is the result of keeping up the equilibrium of waste and repair. We place fuel in the stove and apply a lighted match. The oxygen of the air then unites with the fuel, producing combustion and heat. Neither the fuel nor the air is poisonous to man, but the result of the combustion, the gas that escapes through the chimney, though food and life to the plant, is a deadly poison to the animal. The food we eat is the fuel of the body, and the oxygen in the air we breathe, uniting with the fuel of our bodies, produces combustion and heat. Thus are we warmed and nourished. Heat is life; cold is death. When one starves, he grows cold. Death occurs when the supply either of fuel (food) or of oxygen ceases.

**Air Limitless.** By the sweat of the brow do we earn our bread; but the supply of pure air is limitless, and can be had for the taking. No trust has the power to restrict its use. It is a free gift to mankind from a boundless source. And yet men do not always take this free gift so generously provided, largely because of want of information of the evil effects of vitiated air. Others are intellectually persuaded that it is injurious to health to breathe worn-out air, but are not sufficiently aroused to the facts concerning its bad effects upon the system. Or, perhaps, they are puzzled to know how to substitute pure, warm air for the foul, re-used air of our homes and public buildings. We do not hesitate to say that the sickness and suffering from the lack of pure, life-giving air is but little less than that endured

from want of food. Hunger is painful, but no more deadly than contaminated air when taken into the lungs. Before we enter into the discussion of the needs and methods of ventilation, let us correct some erroneous notions into which thoughtless people have fallen.

*First.* The temperature of the air has nothing whatever to do with its purity. Many people assume that cold air is necessarily pure. No, death is just as liable to lurk in cold air as in warm. Warm air sometimes seems more oppressive than does cold air, not because it is impure, but because the radiation of heat from the body is somewhat retarded and the heat is thus retained in the body, which causes the depressed feeling. From the same law of radiation, we become cold if the heat from the body is too rapidly radiated.

*Second.* It is supposed by many that the foul air of a room rises to the top, and for that reason the purer part of the air lies near the floor. If there is any difference the conditions are the reverse, the foul air being near the floor. But there is practically but little difference in the purity of the atmosphere of an ordinary room. By the law known as the diffusion of gases, the nitrogen, oxygen, carbonic dioxide, watery vapor and any other form of gas composing the air are found equally distributed to all parts of the room.

**Carbonic Dioxide.** The most common poison found in an ordinary room (and it is always present even in the most pure air) is carbonic dioxide, commonly known as carbonic acid gas. This is one and a half times as heavy as air, hence it would naturally settle to the bottom of a room were it not for the law of diffusion of gases. When found in large quantities it does sometimes follow the law of gravitation to some extent and settle to the lower strata of air. We suspect that the second error named above grows out of the first, viz., that cold air is purer than warm air, for it is well known that the warmer air rises to the top of the room.

The heat of the body is caused by combustion in its tissues. Oxygen enters into the lungs, passes by means of the blood to the capillaries, where it unites chemically with either hydrogen or carbon; each of which is a waste product of the body, or a part of the food-fuel stored in the system. The chemical union of oxygen and hydrogen forms water, a harmless product. The chemical combination of oxygen and carbon is carbonic dioxide, a gas, which, if inhaled in

sufficient quantities, is fatal to life. Expired breath is therefore unfitted for further use in sustaining life.

**Black Hole of Calcutta.** To emphasize this statement, we re-state the oft-told story of the "Black Hole of Calcutta." A nabob of India, having captured a number of British soldiers, confined one hundred and forty-six of them in a room twenty feet square, with but two small windows through which to get air. During the first night one hundred and twenty-three died from suffocation. The survivors were saved by being removed in the morning.

A friend of the writer had a large number of chickens, the product of an incubator. In order to keep them snug and warm one cold night, he put them in a small space with insufficient ventilation. It proved a veritable "Black Hole" to the chicks, as many of them were found dead the next morning.

Another friend, in his effort to improve upon the heating apparatus of his incubator, failed to make the lamp burn in a closed box. The chicks and the lamp flame both died from the same cause, want of sufficient oxygen to sustain combustion.

A simple experiment, showing that air coming from the lungs of perfectly healthy people will not sustain life, may be made by means of a lighted taper. In order to make the experiment a striking success, the air should be retained in the lungs a short time before expelling it; in that case the light will be entirely extinguished. Remove the air from a common fruit jar; then fill it with air exhaled from the lungs. Into this place the lighted taper and note the result. The experiment shows, in short, that the air taken into the lungs is not the same as the air breathed out. No animal can live where a taper will not burn. Though the results of contaminated air are not seen immediately, great injury is done continually to the health of multitudes by the accumulation of carbonic acid gas in small rooms and crowded public buildings.

It is estimated that "a congregation of twelve hundred people throw off from their lungs in two hours an amount of this gas that contains seventy-five pounds of charcoal." And yet but little provision is made to get rid of this vast quantity of poisonous substance, and to put in its place pure air so greatly needed. It is also estimated by scientists that each person ought to have at least eight hundred cubic feet of

space to himself, this space to be constantly supplied with pure air, not omitting provision for the escape of foul air. We wonder how many school-rooms, churches and public buildings would answer this estimate of our necessities!

**Amount of Pure Air Required.** Carbonic acid gas is found in small quantities in the atmosphere—about four parts in ten thousand (4:10,000) of pure air. This small amount is sufficient for the food of plant life, but not enough to be harmful to animals. Though all forms of animal life are constantly giving off carbonic dioxide, the quantity in the atmosphere never increases, as the plants take it up as fast as produced, thus keeping up an equilibrium.

In making the following computations, the amount of carbonic acid gas found in the atmosphere is ignored, and the *excess* only is taken into account. The amount of air exhaled in a given time varies somewhat among individuals, and it also varies in the same person at different times.

The following figures, therefore, must be taken with a good deal of latitude; exact figures can not be given. This estimate will be sufficiently accurate, however, for our purpose, which is largely a matter of illustration.

About three hundred and eighty (380) cubic feet of air is the average amount an adult will breathe in twenty-four hours. Twenty-one per cent. of this, or eighty (80) cubic feet, is oxygen, the vital principle of the air. This eighty cubic feet of oxygen passes *into* the lungs, but only about sixty-five cubic feet will pass *from* the lungs as pure oxygen, the other fifteen cubic feet being carbonic dioxide (CO<sub>2</sub>), a chemical combination of oxygen and carbon. This, remember, is for twenty-four hours; in one hour, it will be seen that five-eighths ( $\frac{5}{8}$ ) of a cubic foot of carbonic acid gas is exhaled.

**Ventilation Required for Bedrooms.** A bedroom ten feet by eleven, and nine feet high (10 x 11 x 9) contains nearly one thousand (1,000) cubic feet of air. An adult breathing that air for one hour would throw off five-eighths ( $\frac{5}{8}$ ) of a cubic foot of carbonic acid gas, a little more than six parts in ten thousand (6:10,000). Now, two parts in ten thousand parts (2:10,000) of carbonic acid gas, in *excess* of that already found in nature, is considered injurious to health. By this it will be seen that the air should be changed three times during

one hour in order that it be kept in a healthful condition. During the eight hours of sleep, it should be changed twenty-four times.

A bedroom thirteen feet square and nine feet high contains a little more than fifteen hundred (1,500) cubic feet of air. This, as bedrooms average, is quite large. Now, according to the figures given above, the air of the room, with one occupant, should be renewed twice each hour, or sixteen times during the eight hours of rest. If two occupy the room, it should be renewed four times an hour.

These conclusions are based upon the supposition that *two* parts of carbonic acid gas in ten thousand parts of pure air (2:10,000) in *excess* of that already found in the air, is harmful. Now, let us place the amount at twice as much, giving us *four* parts in ten thousand (4:10,000) parts. Nature has four parts, and respiration another four parts, giving us eight parts of carbonic dioxide in ten thousand parts of pure air (8:10,000). This amount is unquestionably injurious to man. Under these conditions the larger bedroom given above, with two occupants, requires a complete change of air sixteen times during the sleeping hours. It is doubtful if many bedrooms meet even these conditions during cold weather.

Taking the same conditions as a basis, namely, *four* parts in ten thousand in *excess* of nature's supply, let us see the results in large assemblies of people. An audience of five hundred persons, each having one thousand cubic feet of air, should receive a fresh supply of air every forty minutes; with five hundred cubic feet for each auditor, the air should be renewed every twenty minutes. Five hundred persons with five hundred cubic feet of space each would require an auditorium of two hundred fifty thousand (250,000) cubic feet. Such a room would be one hundred feet square and twenty-five feet high. It is safe to say that few auditoriums have the ratio of five hundred cubic feet to an auditor, especially when filled to its capacity. Fewer still are supplied with fresh air at the rate of a renewal every twenty minutes during cold weather.

These figures show how far we are behind the demands of science in the matter of preserving health. Even some architects seem not to have learned the rudiments of ventilation.

Sanitation has made great strides during the last half century, but ventilation, especially in the homes of the masses, lags behind. With

the old-fashioned fireplace, ventilation took care of itself, the fireplace being a natural ventilator. When stoves were introduced, no substitute for the fireplace was prepared. But while nature is cold, she is kind.

During winter weather the air will creep into a room through every cranny, crevice, keyhole, crack, doorway and window. In the language of another, "We do not know how much we are indebted to poor carpenter work for giving us fresh air, when we would otherwise have shut it out." During cold weather nature does what she can toward giving us God's free air, but in warm weather she seems passive, thinking perhaps we have sense enough to help ourselves by throwing open the windows.

Many will hesitate to accept these startling conclusions, claiming that they have slept in bedrooms all their lives with but a fraction of the ventilation necessary as shown by the foregoing figures, without being conscious of receiving any harm. But the objectors do not know how much of their vitality has been sapped by bad air. Those dull headaches, that dizziness, the languor that is felt in the morning on rising from a supposed night's rest, are, in most cases, due to blood poison through breathing bad air. We do not know to what extent our lives may be shortened or how much misery has been caused by this poison in the blood, for it does not kill at once. People are asphyxiated by escaping gas from a stove, and perhaps in the morning are found dead in bed. The process is identical with that from foul air made so by breathing, the poison in each case being carbonic acid gas, the difference being simply a matter of time; one kills slowly, the other immediately.

But we have told only a part of the story. Lights and fires in which there is combustion, with its results escaping into the room, exhaust the oxygen more rapidly than breathing. Gas jets and kerosene lamps are especially bad. Thanks to our electric lighting, this evil is fast passing away. Again, exhalations from the skin and other excretory organs also poison the air even in health. But add to that the exhalations from catarrh and other diseases, we have a case that ought to startle even careless people into making some provisions for proper ventilation.

**How to Ventilate.** The simplest process of ventilation is to throw open doors and windows; nature will do the rest. During warm

weather this process meets all the conditions admirably, provided, however, that all direct drafts are avoided. But the matter of drafts on the person must be attended to or serious results will follow. Death lurks in a draft of air striking any part of the body. Thousands of lives yearly pay the penalty of carelessness in this matter.

The real difficulty of ventilation presents itself in cold weather when the problem of heating must also be solved. It seems anomalous that many architects pay no attention to ventilation in preparing plans for an ordinary dwelling-house. In all first-class modern school-buildings in our large cities, the problem of heating and ventilating has been solved in a fairly satisfactory manner.

**Hot-Air Furnace.** A properly constructed hot-air furnace placed in a properly arranged building may be made to meet all the conditions more readily, perhaps, than by any other system. Hot water or steam may also be arranged satisfactorily, but in dwelling-houses they are not usually so arranged. Direct radiation by stoves, hot-water or steam pipes warms a room in the following manner: first, by the direct radiating surface of the stove or pipes; second, by convection. The air of the room pressing against the heated surface becomes warm (hence lighter) and is pushed up by the colder air, thus causing a circulation of the air of the room, with the heated surface of the stove or pipes as the center of influence.

By either of these methods of heating the matter of ventilation is usually ignored, and the only way of ventilating is by doors or windows, or by some arrangement which acts on the same principle as the open window.

The following is the principle used in up-to-date school-buildings, a few other public buildings and in some dwelling-houses: Fresh air from without is passed by means of a conduit through the furnace (or through coils of steam pipes) into the room, and displaces the cold, impure air of the room. But as the room is already full of air, how can it be made to give place to the fresh air from without? If an opening from the room be made directly into the open air outside (by open window or by some other device), the cold air will push its way *into* the room, which defeats the plan. If the opening for the exit air be made at or near the *top* of the room, the *warm, pure* air will pass out, leaving most of the cold, foul air near the floor in the room. In

order, then, to get rid of the *cold*, used-up air the exit opening must be as *near to the floor as possible*, the region of coldest air, as a simple test by the thermometer will show. But this air will not pass out unless coaxed out or driven out. Rapidly revolving fans may be used to force the warm air into the room, and *push* the cold air out near the floor. Although this plan is successfully used in public buildings, it is not practicable for ordinary dwelling-houses.

How may it be *coaxed* out? The main chimney of the house should be made double, one flue for smoke, and the other for foul air from the rooms. Cold-air ducts leading from each room into the foul-air flue of the chimney should be arranged. The air in the foul-air flue will be warmed by the smoke flue, causing the foul air to rise, because of this warmth, hence lightness, the air in the rooms will force its way up the foul-air flue. Or, putting it in common language, the air of the rooms is "drawn out" through the openings near the floor. It should be remembered that the foul-air flue must in some way be warmed. If left cold, it will not work satisfactorily. This is known as the "coaxing" method, and may be made a perfect success in dwelling-houses, as well as in public buildings.

Most houses supplied with a furnace use the plan outlined above in bringing the air into the room, but make no provision for removing the old, cold, foul air from the rooms except by open windows or doors. Most buildings so arranged return the air of the rooms through the furnace, thus reheating it. But this process heats the room, but does not ventilate it, any more than by the stove method of heating. It does not *purify* the air to pass it through the furnace. The only fresh air received creeps in through the cold-air conduit, the open windows and doors, keyholes and the like. Let it be clearly understood that *ventilating and heating* is exchanging warm, pure air of a room for the cold, impure air of the same. Reheating old air is not ventilation; neither is admitting fresh air through windows heating it. All cold air admitted through windows must either be driven out of the room, or passed through the furnace and heated, before the room can be made warm.

**Steam and Hot-Water Heating.** The ordinary methods of steam or hot-water heating make no provision for ventilation. But by arranging coils of pipe in such a manner as to have the cold, fresh air

from without pass through the coils before entering the room, ventilation can be accomplished as in the method by furnace, as given above. This method, as well as that by furnace, is known as heating by *indirect radiation*; by stoves and steam pipes in a room, as *direct radiation*. Direct radiation means no systematic ventilation. Indirect radiation should give perfect ventilation.

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\* Thirty-six pages are here added to include the full-page half-tone engravings and other pages not before folioed.

## A GLOSSARY OF MEDICAL TERMS

Found in this and other books of the kind.

- Ab-do'men**—The lower front part of the body.  
**Ab-nor'mal**—Unnatural; unhealthy.  
**A-bor'tion**—A premature birth; a miscarriage.  
**A-brâde'**—To rub, or scrape off.  
**A-brâ'sion**—The act of rubbing off the skin.  
**Ab'scess**—A cavity containing pus.  
**Ab-sorp'tion**—The act of sucking up; the process of being absorbed.  
**Ac-couche'ment** (a-koosh'ment)—Delivery in childbed; confinement.  
**Ac-cou-cheur'** (a-koo-shur')—A professional assistant at childbirth.  
**A-cet'ic**—Sour; having the properties of vinegar.  
**A-cid'i-ty**—Sourness.  
**Ac'rid**—Biting; irritating.  
**A-cute'**—Sharp; a disease of short duration.  
**A-dapt'ive**—Capable of being made suitable.  
**Ad-i-pose'**—Consisting of fat; fatty.  
**Ad-o-les'cence**—The age between childhood and manhood—from about the age of fourteen to twenty-one.  
**Ad-jâ'cent**—Lying near to; adjoining.  
**A-dult'**—A person of full age.  
**Af-fu'sion**—The act of pouring water upon the whole or a part of the body as a remedy.  
**A'gent**—The active cause of a medicinal drug.  
**Al-bû'men**—An animal substance, of which the white of an egg is a good example.  
**Al-bû'min-ous**—Containing albumen.  
**Al-bu-mi-nu'ri-a**—The presence of albumen in the urine, or the morbid conditions causing it.  
**Al'i-ment**—Any kind of food.  
**Al-i-ment'a-ry ca-nal'**—The whole digestive system through which the food passes until it reaches the blood.  
**Al'ter-a-tive**—A medicine which gradually restores healthy action.  
**A-mé'li-o-rate**—To make better; to improve.  
**A-mé'na-ble**—Yielding to.  
**A-men-or-rhé'a**—Suppression or absence of the menses.  
**A-mor'phous**—Irregular; abnormal; exceptional.  
**A-nat'o-my**—Physical structure of any body.  
**A-né'mi-a**—Deficiency of blood, or of the red corpuscles in the blood.  
**An-es-thet'ics**—Medicines depriving one of sensation and suffering.  
**An-eu-rism**—A soft pulsating tumor caused by the enlargement or rupture of an artery.  
**An-i-mal'cule**—A very small animal; often so small as to be invisible to the naked eye.  
**An'o-dyne**—A medicine that relieves pain, as an opiate.  
**Ant-ac'id**—A remedy to remove acidity of the stomach.  
**Ant-ag-o-nis'tic**—Counteracting; opposite.  
**An'te**—A prefix meaning before.  
**An-te-na'tal**—Before birth.  
**An-té'ri-or**—Situated in front of.  
**An'ti**—A prefix meaning opposite of or opposed to.  
**An'ti-dôte**—A medicine counteracting poison.  
**An-ti-e-met'ic**—That which will stop vomiting.  
**An-ti-sep'tic**—Anything that prevents, retards or stops putrefaction.  
**An-ti-spas-mod'ics**—Medicines that prevent or tend to prevent cramps or spasms.  
**An-ti-syph-i-lit'ic**—A remedy supposed to cure syphilis.  
**A'nus**—The circular opening or outlet of the bowels.

- A-or'ta**—The great artery of the heart.  
**A-pé-ri-ent**—A laxative; a gently purgative medicine.  
**Ap'er-ture**—An opening.  
**A'pex**—The point of anything.  
**Ap'pe-tite**—Any physical craving.  
**A'qua**—Water.  
**A'qua am-mo'ni-a**—Water of ammonia.  
**A-ré'o-la**—The circle around the nipple.  
**Ar-o-mat'ic**—Spicy and fragrant drugs.  
**Ar-tic'u-lat-ed**—Jointed.  
**As'pect**—Appearance; looks.  
**As-sim-il'a-tion**—The conversion of food by digestion into building material of the body.  
**As-trin'gent**—That which causes contraction or the drawing together of the soft tissues of the body, thus checking the flow of blood, secretions and other discharges of the body; opposite of laxative.  
**At'a-vism**—A tendency to return to any ancestral deformity or disease after its having disappeared for one or more generations.  
**At'o-ny**—Want of tone; weakness.  
**At-ro-phy**—A wasting away from defect of nourishment.  
**Au-ri-cle**—The external ear; a cavity of the heart.  
**Aux-il'i-a-ry**—That which helps or assists.  
**Ax-il'la**—The armpit.  
**Bac-te-ri-a**—Minute organisms. While most are harmless, some cause disease and are the cause of putrefaction.  
**Balm**—An aromatic and fragrant medicine, usually an ointment.  
**Bal'sam**—A resinous substance obtained from a tree, and possessing healing properties.  
**Be-nign** ('be-nin')—Favorable to health.  
**Bi-cus'pid**—Two-pointed, as a tooth.  
**Bile**—A secretion from the liver.  
**Bil'ious**—Too much bile in the system.  
**Bron'chi-a** (brong'ki-a)—Branches of the wind-pipe.  
**Bron-chi'tis**—Inflammation of the bronchial tubes.  
**Bur'row-ing**—The working or lodging of pus between the muscles.  
**Cal-ca're-ous**—Pertaining to stone or gravel, as found in the bladder, gall-ducts or kidneys.  
**Cal'cu-lus**—A stone as found in the bladder, gall-ducts and kidneys.  
**Cal'i-ber**—The size of any tube.  
**Cal'lous**—A hard, bony growth.  
**Cap'il-lá-ries**—Hair-like vessels that convey the blood from the arteries to the veins.  
**Cap'sule**—A hollow case into which nauseous medicine is placed.  
**Car-bon'ic ac'id**—The gas expelled from the lungs when breathing.  
**Car-bon'ic di-ox'ide**—Same as carbonic acid.  
**Car'di-ac**—Relating to the heart.  
**Car'til-age**—A smooth, light, elastic substance, less firm than bone.  
**Cas'trate**—To remove the sexual germ-bearing glands from an animal. Man thus becomes a eunuch.  
**Ca-tarrh** ('ka-tar')—An unusual flow of the secretion of the mucous membrane caused by the inflammation of that membrane.  
**Ca-thar'tic**—An active purgative.  
**Cath'e-ter**—A small, flexible tube used to empty the bladder.  
**Caus'tic**—A corroding or destroying substance.  
**Cau'ter-ize**—To burn a diseased part out by some caustic substance.  
**Cel'lu-lar**—Composed of cells.  
**Cel'lu-lar tis'sue**—The main tissues of the body.  
**Cer'e-bral**—Pertaining to the brain.  
**Chay'cre** (shay'ker)—A primary syphilitic sore.  
**Chay'roid** (shay'kroid)—A venereal sore resembling a chancre.  
**Char-ac-ter-is'tic**—A distinctive feature of anything.  
**Chas'ti-ty**—Sexual or moral purity; continence.  
**Chron'ic**—Of long standing.  
**Cir-cum-ci'sion**—The act of cutting off the prepuce of the male child.  
**Cli-mac'ter-ic**—Certain periods of marked change in man's or in woman's physical constitution, as at the beginning of puberty and at menopause.  
**Co-ag'u-late**—A change from a liquid to a semi-solid state, as blood to clot, and milk to curd.  
**Co-ítion**—Sexual intercourse; copulation.

- Col-lapse'**—A sudden failing of the vital powers.
- C'o'ma**—A profound but unnatural sleep; lethargy; stupor.
- Com-plex'a'tion**—One disease existing together with and modifying another malady.
- Con-cep'tion**—The beginning of a new life; the union of an ovum and a spermatozoon in the womb.
- Con-cr'e'tion**—A mass formed by the growing together of material.
- Con'di-ment**—That which gives relish to food.
- Con-fine'ment**—A c'o'c'h'e'm'e'n't; a woman's giving birth to a child.
- Con'flu-ent**—Flowing together so as to form one, as pustules in small-pox.
- Con-ges'tion**—Over-fulness of blood-vessels; a stopping of the proper flow of blood.
- Con-san-guin'i't-y**—Blood relationship.
- Con-sol-i-da'tion**—The uniting of injured parts.
- Con-sti-pa'tion**—Costiveness; unnatural slowness in the movements of the bowels.
- Con-stric'tion**—Contraction; shrinking; squeezing.
- Con-ta'gious**—Diseases that may be transmitted to another only by *contact*. See *Infectious*.
- Con-ti-nent**—Chaste; temperate; restraining the sexual powers.
- Con-trac'tile**—Having the power of shrinking.
- Con-tu'sion**—A bruise.
- Con-va-les'cence**—In a state of recovery; improving in health.
- Con-vo-lu'tions**—The state of being curved or rolled together, as the outer surface of the brain.
- Co-or'di-nate**—All parts of the body in proper order and acting in harmony.
- Cop-u-la'tion**—The union of the sexes in the generative act; coition.
- Cor-ro'sive**—Eating away; gradually consuming.
- Coun-ter-ir-ri-tant**—That which produces an irritation in one part of the body to relieve an existing irritation in another part.
- Cr'i-ti-cle**—The outer skin.
- Cyst**—Any membranous sac; any abnormal sac in which abnormal matter may be collected or retained.
- De-coc'tion**—A preparation of medicine made by boiling.
- D'e-com-po-si'tion**—Decay; rot.
- Def-e-ca'tion**—The act of going to stool.
- D'e-gen-e-ra'tion**—Becoming worse in quality or condition.
- Del-e-t'e-ri-ous**—Destructive; pernicious; injurious.
- D'e-mul'cent**—Soothing; bland; any application soothing to an irritated surface, as an oily or mucilaginous substance.
- Den-ti-frice**—A preparation to cleanse the teeth.
- Den-ti'tion**—The time or process of cutting the teeth.
- De-nnde'**—To strip the covering from; to make naked.
- Dep-o-si'tion**—The pressing down of the lens of the eye.
- Des-qua-ma'tion**—A scaling off, as the cuticle in flakes.
- Di-ag-no'sis**—The art of ascertaining disease.
- Di-a-pho-ret'ic**—Medicine that causes or aids perspiration.
- Di'a-phragm** (di'a-fram)—The breathing muscles between the thoracic and abdominal cavities.
- Di-ar-rhe'a**—Looseness of the bowels.
- Di-ath'e-sis**—A predisposition to certain forms of disease, as scrofulous, consumptive, rheumatic or gouty *diathesis*.
- Di'et**—Proper food.
- Di'et-a-ry**—Pertaining to diet.
- Di-e-tet'ics**—Relating to diet.
- Dif-fuse'**—Of undefined limits, as a spreading of inflammation.
- Di-late'**—To spread out; to widen.
- Di'ti-nent**—Any medicine that thins the blood.
- Di-lute'**—To weaken with water.
- Diph-th'e-ri-a**—An acute, malignant, infectious disease of the throat.
- Dis-in-fect'ant**—A substance to destroy the germs of infectious diseases.
- Dis-in-te-gra'tion**—Separation into parts.
- Dis-per'sion**—The removal of inflammation from a part of the body, as by scattering or by absorption.

- Di-u-ret'ic**—Causing increased discharge of urine.
- Dor'sal**—Pertaining to the back.
- Douche** (doosh)—A jet or current of water against some part of the body, as in a bath; also, the instrument for directing such jet.
- Dras'tic**—Acting vigorously.
- Ducts**—Tubes or canals for the conveyance of the fluids of the body.
- Du-o-de'num**—The first portion of the small intestines.
- Dys-pep'si-a**—Difficult and painful digestion, usually chronic.
- Ef-fer-vesce'** (ef-er-ves')—To bubble up; to foam.
- Ef-féte'**—Worn out; exhausted, as decayed matter.
- Ef-fló-res'cence**—An eruption of the skin; a rash.
- Ef-flú-vi-um**—An invisible, subtle, noxious, ill-smelling exhalation from decaying matter, as the *effluvium* from some foul disease.
- Ef-fú'sion**—The pouring out of the blood or other fluid from its proper vessel into the cellular tissue or into a cavity.
- È-lim'i-nate**—To separate and cast aside, as to *eliminate* waste matter from the system.
- È-má'ci-ate**—To become lean; to waste away in flesh.
- Em'bry-o**—The young in the womb during the period between conception and quickening.
- È-met'ic**—Medicine that produces vomiting.
- È-mis'sion**—The act of putting out or sending forth; a throwing off or out, as seminal *emissions*.
- È-mul'sion**—A liquid mixture in which a fatty substance is suspended in minute globules, as *emulsion* of cod-liver oil.
- En-am'el**—The outer hard covering of the teeth.
- En-cein'te'** (an-sant')—With child; pregnant.
- En-cyst'ed**—Enclosed in a membranous sac or cyst, as an *encysted* tumor.
- En'e-ma**—An injection into the rectum.
- En-gorg'ed**—Filled with blood to excess; congestion.
- En-nui'** (an-wé')—Dulness of spirit; listlessness; lassitude.
- En-te-r'i'tis**—Inflammation of the intestines.
- En-vi'ron-ment**—All the external circumstances surrounding a person.
- Ep-i-dem'ic**—A wide-spread occurrence of a disease in a certain region, as an epidemic of small-pox.
- Ep-i-der'mis**—The outer skin of the body; the cuticle.
- Ep-i-gas'tri-um**—In the region over the stomach.
- Ep-i-lep-sy**—A chronic nervous disease, resulting many times in convulsions.
- Ep-i-thé'li-ate**—To become covered with epithelium, as a wound when beginning to heal.
- Ep-i-thé'li-um**—The thin skin which covers the red parts of the outer body (as the lips) and the mucous membrane of the alimentary canal and its connections.
- È-rad'i-ate**—To root out; to destroy the cause of a disease.
- È-rec'tile**—Capable of expansion and of becoming firm, as the sexual organs.
- È-ro'sion**—Eating away of the bodily substance by corrosive agents or by ulceration; canker.
- Er-uc-tá'tion**—The act of belching or throwing off wind from the stomach; also that which is thrown off.
- È-rup'tion**—Pimples or blotches on the skin or pustules from small-pox.
- Es-cha-ro'tic**—An agent capable of destroying living tissue (flesh) and forming an eschar.
- È'ther**—A colorless, mobile, volatile liquid used as an anesthetic.
- Et'nuch**—A man whose testes have been removed.
- En-stá'chi-an tube**—A tube leading from behind the soft palate to the drum of the ear.
- È-vac'u-a-tion**—The act of discharging by stool.
- Ex-cis'ion**—A cutting out or cutting off any part of the body.
- Ex-cres'cence**—An unnatural, disfiguring growth on the body, as a wart.
- Ex-cré'ta**—All refuse or useless matter thrown off the body.

- Ex-cré'tion**—That which is thrown off the body, as sweat, urine and the like.
- Ex-pec'to-rant**—A medicine used in promoting expectoration.
- Ex-pec-to-rá'tion**—The act of spitting mucous matter from lungs, throat, head and the like.
- Ex-pi-rá'tion**—Breathing *out*, or expelling the air from the lungs.
- Ex-ter'nal**—The outside.
- Ex-trav'a-sá'te**—To suffer fluids of the body to escape from the proper vessels to the surrounding parts.
- Ex-trem'i-ties**—Applied to the arms and legs of a person.
- Ex-úde'**—To ooze or flow slowly.
- Fæ'ces, or fé'ces**—The discharge from the bowels.
- Fal-ló'pi-an tubes**—Tubes from the ovaries to the uterus; oviducts.
- Far-i-ná'ceous**—Mealy; starchy; partaking of the nature of grain.
- Feb'ri-fuge**—Any successful fever medicine.
- Feb'ri-le**—Pertaining to fever.
- Fe-cun'dá'te**—To make fruitful; to impregnate.
- Fel'on**—A deep abscess on the finger.
- Fem'o-rál**—Relating to the thigh.
- Fémur**—The thigh bone.
- Fer-ment'**—To effervesce; to work, as beer, wine or cider.
- Fé-tal**—Pertaining to the child in the womb.
- Fet'id**—Having an offensive smell.
- Fé'tus**—The child in the womb.
- Fí'ber**—A thread-like substance in the animal or vegetable.
- Fí'brin**—A part of the blood which causes it to coagulate when exposed to the air.
- Fil'a-ment**—A thread-like structure of the body.
- Fis'to-la**—An unnatural opening into a natural canal or hollow organ; a long, narrow canal caused by diseased action in the body.
- Flac'cid (flak'sid)**—Lacking firmness; soft; flabby.
- Flat'u-lence**—Gas in the stomach or bowels.
- Flood'ing**—To bleed copiously after childbirth.
- Fló'ral'bus**—Leucorrhœa; whites.
- Flux**—Diarrhœa; an unnatural flow of some fluid from the body.
- Fol'l'cle**—A very small cavity, sac or tube in man and other animals.
- Fó-men-tá'tion**—A hot application to the body, as warm washes or poultices to allay pain.
- Fri'a-ble**—Easily crumbled.
- Fric'tion**—Rubbing the body with the hand or some other thing to produce heat and life.
- Fron'tal**—In front.
- Fú'mi-gate**—To smoke a room or any article needing to be disinfected.
- Func'tion**—The natural office, duty or action of any special organ of the body.
- Fun'gus**—Proud flesh; spongy flesh in wounds.
- Fú'sion**—To melt and flow together.
- Gall-bile**—A secretion of the liver.
- Gall-bladder**—A sac which receives the gall from the liver, and in due time passes it through a duct into the duodenum.
- Gall-stone**—A biliary secretion found in the gall-bladder.
- Gau'gli-on**—In anatomy, a collection of nerves or lymphatics; in pathology, a hard, indolent, encysted globular tumor.
- Gau'grene**—The first stages of mortification; the beginning of decay in a part of the body.
- Gar'g-le**—A liquid preparation for washing the throat.
- Gas'e-ous**—Having the nature and form of gas.
- Gas'tric**—Belonging to the stomach.
- Gastric juice**—The digestive secretions of the stomach.
- Gas-trí'tis**—Inflammation of the stomach.
- Ge-lat'i-nous**—Like jelly.
- Gen'i-tals**—The sexual organs.
- Ge'nus**—A group or class in nature.
- Germ**—The vital principle of life; the origin of a new life.
- Ges-tá'tion**—Period of growth of the child in the womb; pregnancy.
- Glands**—Organs whose work is to take from the blood such substances as are necessary to use in building up the system.

- Gleet**—A slimy, mucous discharge following gonorrhoeal inflammation; a chronic discharge from any mucous membrane.
- Glot'tis**—The opening at the top of the wind-pipe.
- Glut-ton**—One who eats excessively.
- Gon-o-coc'cus** (-ci, pl.)—A microbe found in gonorrhoeal discharges, and probably the cause of the disease.
- Gon-or-rhe'a** (gon-or-ré'a)—A venereal disease.
- Gout**—Inflammation of the joints and toes.
- Gran-u-la'tions**—Development of small, grain-like, fleshy masses to fill the cavity and unite the sides in the healing of wounds and ulcers.
- Grav'el**—A disease which causes the formation of calculi, or a stone-like substance in the liver, kidneys or bladder.
- Grip-ing**—Severe pain in the stomach or bowels.
- Hal-lu-ci-ná'tion**—A delusion; an impression not real.
- Hec'tic**—A form of fever that occurs in connection with some organic disease; the bright, pink spot which appears on the cheek in connection with hectic fever.
- Hé'ma**—From the Greek, meaning blood; a combining form in the structure of words.
- Hem-a-tem'e-sis**—Vomiting of blood; gastric hemorrhage.
- Hem-a-tú'ri-a**—Hemorrhage from the bladder or urinary passages.
- Hem-op'ty-sis**—Spitting of blood; hemorrhage of the lungs.
- Hem'or-rhage**—A discharge of blood.
- Hem'or-rhoids**—Piles; tumors in and about the anus.
- Hé-pat'ic**—Pertaining to the liver.
- He-red'i-tá-ry**—Transmission of physical or mental peculiarities, qualities, diseases and the like from parent to offspring.
- Her'ni-a**—A rupture which permits a part of the bowels to protrude.
- Her'pes**—A disease of the skin; tetter.
- Hom'i-ci-dal**—Relating or tending to homicide, or the killing of another.
- Hú'mer-us**—The largest bone of the arm.
- Hú-mid'i-ty**—Moisture.
- Hú'mor**—The fluids of the body (not including the blood), as the serous humor, the vitreous *humor* of the eye and the like.
- Hy'gi-enc**—The art of preserving health.
- Hy'men**—A membrane situated near the opening of the vagina in virgins.
- Hy-per'é-mi-a**—Excess of blood in any part.
- Hyp-é-der'mic**—Pertaining to the area under the skin.
- Hys-ter'ics**—Hysteria; a nervous affection marked by alternate fits of laughter and crying, with a choking sensation in the throat.
- Hys-ter'itis**—Inflammation of the womb.
- Ic'ter-us**—Jaundice; a bilious disease shown by yellow skin and eyeballs.
- Id'io-cy**—The state of mental unsoundness; absence of understanding.
- Id-op'a-ty**—A primary disease; a disease not caused by or depending on any other.
- Il'e-um**—The lower part of the small intestines.
- Il'i-ac**—Pertaining to the ileum.
- Il'i-um**—The large expanded portion of the hip bone.
- Im'be-cile**—One having a feeble or undeveloped mind; weak-minded; half-witted.
- Im-bibe'**—To drink; to absorb.
- Im-mó'bile**—That which can not be moved, as a stiff joint.
- Im-múne'**—Exempt from disease, as one made *immune* from small-pox by inoculation.
- Im-paired'**—Made weak, as one's vigor is *impaired* by disease or bad habits.
- Im-per'for-ate**—Without pores, openings or orifices; not perforated.
- Im-per'vi-ous**—Not admitting of entrance or passage, as glass is *imper-vious* to water.
- Im'pó-tence**—Sterility; inability to bear children.
- Im-preg-ná'tion**—The state of being with child; the act of conceiving.
- In-ci'sion**—The cutting into with instruments.

- In-con'ti-nence**—Inability to hold the natural excretions; unchastity; lack of proper restraint in sexual desire and practice.
- In-cu-ba'tion**—The hatching of eggs; the time between exposure to disease and its development.
- In-do-lic**—Slow in progress, as applied to ulcers, tumors and the like, which develop slowly.
- In-du-ra'tion**—Hardening of any part of the system by disease.
- In-fec'tious**—That which may be communicated from one person to another by contact or through the medium of the air, as an *infectious* disease; distinguished from contagious.
- In-fe'ri-or**—Lower in position or place, as the *inferior* maxilla or lower jaw.
- In-fil-tra'tion**—A diffusion of morbid matter in a tissue of the body from outside sources.
- In-firm'a-ry**—A place for the reception and treatment of the sick; a hospital, as an eye and ear *infirmary*.
- In-flam-ma'tion**—A disease attended with heat, redness, swelling, tenderness and pain, caused by too much heat and blood in the affected parts.
- In-fla'tus**—A collection of wind or gas, as in the stomach or bowels.
- In-flu-en'za**—A disease of a catarrhal nature, attended by fever and nervous prostration.
- In-fu'sion**—Medicine prepared by steeping in water without boiling.
- In-fu-so'ri-a**—Microscopic animals found in water and other fluids.
- In-gré'di-ent**—One article in a compounded mixture of medicine.
- In-ha-la'tion**—Drawing in, as of the drawing in of the breath into the lungs.
- In-jec'tion**—Any preparation thrown into the rectum or other cavity by means of a syringe.
- In-oc'u-late**—To communicate disease to a person by means of infectious matter, as to *inoculate* with kine-pox as a protection against small-pox.
- In-san'i-ty**—A persistent derangement of the mind caused by a diseased condition of the brain and nerves.
- In-sol'u-ble**—Not capable of being dissolved.
- In-som'ni-a**—Sleeplessness.
- In-spi-ra'tion**—A breathing *into* the lungs.
- In-teg'ri-ty**—Soundness; unimpaired; unbroken; complete.
- In-ter-cos'tal**—Lying between the ribs, as the *intercostal* muscles.
- In-ter-mis'sion**—An interval between the paroxysms of a disease in which there is complete rest.
- In-ter-mit'tent**—Having periods of rest, as in *intermittent* fever, in which the paroxysms occur at somewhat regular intervals.
- In'ter-stice**—Empty space between parts of a body closely set together.
- In-tes'tines**—The alimentary canal below the stomach; bowels; guts.
- In'tra-u'ter-ine**—Inside of the womb.
- In-ver'sion**—Turning inside out.
- In-ver'si-o-u'ter-i**—Inversion of the uterus or womb.
- In-vest'**—To surround with a covering.
- In-vol'un-tary**—Without the action of the will.
- Ir-re-du'ci-ble**—Applied to hernia, and to points which have been out and can not be put back to their places.
- Is-chū'ri-a**—Retention or great difficulty in passing the urine.
- Is'o-lā-ted**—Standing alone; detached from others.
- Itch**—A catching eruption of the skin, accompanied by severe itching, caused by the itch-mite.
- itis**—A combining form denoting inflammation, as *bronchitis*, inflammation of the bronchial tubes.
- Jaun'dice**—A disease caused by the inactivity of the liver.
- Ju'gu-lar**—Belonging to the throat, as the *jugular* vein.
- Kid'neys**—Two organs which secrete the urine.
- Lā'bi-al**—Pertaining to the lips.
- Lam'i-na**—A thin scale or sheet; a layer or coat over another, as in bone and the like.

- Lar'ynx**—The upper part of the throat.
- Las-civ'i-ous**—Lustful; lewd, as a *lascivious* man.
- Las'si-tude**—Weakness; a feeling of languor.
- Lat'er-al**—Pertaining to the side of anything.
- Lax**—Not firm or rigid; loose.
- Lax'a-tive**—A medicine that relaxes the bowels; a gentle purgative.
- Le-sion**—An injury; a hurt; any change in the state of a part or organ produced by a disease or injury.
- Leth'argy**—Stupor; coma; unnatural sleep or sleepiness.
- Leu-cor-rhé'a** (lū-kō-ré'a)—Catarrh of the vagina, causing the discharge of a greenish-white mucus; whites; uterine catarrh.
- Lewd**—Morally depraved; low; vicious; wicked; given to licentiousness.
- Lib'er-tine**—One who disregards moral, social or religious restraint; a rake.
- Lig'a-ment**—A strong, tendinous band of compact, fibrous tissue closely binding related parts of the body, as the *ligaments* of a joint.
- Lig'a-ture**—A thread, usually of silk or catgut, tied around a blood-vessel or other part to arrest bleeding, or for removing a tumor.
- Lin'gua**—The tongue.
- Lith-o'to-my**—The operation of removing stone from the bladder by incision into the organ.
- Liv'id**—Dark colored; black-and-blue; the ashy hue of death.
- Lobe**—The round, projecting part of an organ.
- Lo'cal**—Confined to a particular place or organ, and not directly affecting the whole system.
- Loin**—Lower part of the back.
- Ló'tion**—A preparation for washing sores.
- Lo'bri-cate**—To soften with oil, or to moisten with fluid.
- Lum-bá'go**—Rheumatism of the loins.
- Lymph** (lím')—A thin, colorless fluid carried in small vein-like vessels, called lymphatics.
- Lym-phat'ics**—Vein-like vessels containing the lymph and carrying it back into the blood.
- Mal**—A combining form signifying *bad*, as *mal-practice*.
- Ma-lá'ri-a**—Bad air or gas, causing disease; the disease itself, as *malarial* fever.
- Male prin-ci-ple**—The semen.
- Mal'for-má'tion**—Bad formation; deformity.
- Ma-lig'nant**—So aggravated or intense as to threaten life; virulent, as a *malignant* type of disease.
- Mam'ma**—The female breast; the milk-secreting organs of mammals.
- Mam-má'li-a**—The highest form of animals, of which man is at the head.
- Mar'i-tal**—Pertaining to the marriage relation as it affects the husband; matrimonial.
- Mar'i-tal ex-cess**—Too much sexual intercourse.
- Mar'i-tal rights**—Rights due a husband by virtue of the marriage relation.
- Mas-sage** (mäs-sázh')—A system of remedial treatment consisting of manipulating a part or whole of the body by pressure, kneading, slapping and rubbing the muscles.
- Mas-ti-cá'tion**—The act of chewing.
- Mas-tur-bá'tion**—Excitement, by the hand, of the genital organs.
- Ma-ter-nal**—Pertaining to a mother or to motherhood.
- Ma-ter-ni-ty**—The condition of being a mother.
- Ma-té'ri-a med-i-ca**—That branch of the science of medicine which treats of the curative agents and their effects.
- Má'trix**—The womb.
- Mat-u-rá'tion**—The formation of pus; coming to a head, as the *maturation* of a boil.
- Ma-tú'ri-ty**—Full growth; ripeness; adult age.
- Me-a'tus**—A conspicuous passage or canal, as the urethral *meatus*.
- Me-co'ni-um**—The first passage of a new-born babe.
- Mé'di-an**—Middle.
- Med-i-ca'ted**—Having medicine in its composition.
- Med-ic'i-nal**—Pertaining to medicine, or having healing qualities.

- Mem'brane**—A thin, skin-like lining or covering.
- Men'sés**—The monthly flow from the womb.
- Mi'crobe**—A microscopic organism, the cause of decay, fermentation and various infectious diseases.
- Mid'wife**—A woman who makes a business of assisting at childbirth.
- Milt**—The sperm of a fish.
- Min'i-mum**—The smallest, as a dose of medicine; the opposite of maximum.
- Mon-o-del'phi-a**—A sub-class of mammals, as the kangaroo.
- Mor'bid**—Not healthy; diseased.
- Mu'cus**—The substance which moistens the lining of all cavities of the body which have an external opening, as the whole digestive canal.
- Mus'cle**—The motion-producing fibers of the body of animals, known as lean meat.
- Nar-cot'ic**—A medicine relieving pain and producing sleep.
- Ná'sal**—Pertaining to the nose.
- Nau'se-a**—Sickness of the stomach.
- Na'vel**—The scar at the center of the abdomen.
- Nec-ró'sis**—The death of a part of the body; mortification; gangrene.
- Neph-ri'tis**—Inflammation of the kidneys.
- Nerv'ine**—That which will allay or soothe nervous excitement.
- Nerv'ous**—Easily excited or startled.
- Neu-ral'gi-a**—An acute pain of the nerve without fever.
- Nip'ples**—The cone-shaped process of the breast, serving the female as a medium through which milk is given off; pap; teat.
- Noct-ur'nal**—Occurring in the night, as nocturnal pollutions.
- Nódes**—Hard knots or swellings which form around inflamed joints; a firm tumor on a bone or tendon.
- Nor'mal**—According to an established or healthy rule or principle, as a normal temperature.
- Nox'trum**—A quack medicine.
- Nox'i'ous**—Causing or tending to cause injury, especially as to health; hurtful, as noxious gases.
- Nu-cle'o-lus**—A central granule or spot within a nucleus.
- Nu'cle-us**—A central point or part about which matter gathers or grows; a kernel.
- Nup'tial**—Pertaining to marriage.
- Nu'tri-ent**—A nutritious article of food.
- Nu'tri-ment**—That which nourishes.
- Nu'tri-tion**—The process by which growth is promoted and waste repaired.
- Nu'tri'tious**—Promoting the growth of the body.
- O-bes'i-ty**—Morbid corpulence; excess of fat or flesh.
- Ob-lit-er-a'tion**—The closing up of a cavity or passage of the body by the uniting of its walls.
- Ob-scure'**—Not easily understood; hidden, as an *obscure* symptom.
- Ob-stet'rics**—That branch of medical science concerning women during pregnancy and parturition.
- Oc-clú'sion**—The closing up of an opening, pore, passage or cavity.
- Oc'u-list**—One skilled in the treatment of the diseases of the eye.
- Oc'u-lus**—The eye.
- Oph-thal'mi-a**—Inflammation of the eye or its lids and membranes.
- Op'tic nerve**—The nerve that receives and transmits impressions from the eye to the brain.
- Or-gan'ic**—Pertaining to or affecting the organs of the body, as an *organic* disease.
- Or-gan-ism**—Any life composed of or acting by means of organs.
- Or-gasm**—Extreme excitation of an organ; especially the height of venereal excitement in coition.
- Or'i-vice**—An opening into any passage.
- Or'i-gin**—That end or head which adheres to the most fixed part, as opposed to that which adheres to the movable part, which last is called the insertion or tail, as the *origin* of a muscle or nerve.
- Os**—The mouth, as of the womb.
- Os-se-ous**—Bony.
- Os-si-fi-ca'tion**—Formation of bone; change of tissue into a bony substance, as the *ossification* of the aorta.

- Os-tal'gi-a**—Pain in the bones.
- Os-ti'tis**, or **os-te-f'tis**—Inflammation of bone.
- O-ti'tis**—Inflammation of the mucous membrane of the ear; earache.
- O'va-ry**—The organ of the female that gives rise to the ovum.
- O-vip'a-rous**—Animals producing eggs that mature and are hatched *outside* of the body, as the common bird.
- Ov-u-la'tion**—The formation and discharge of ova.
- O'vum**—An egg; ova, eggs.
- Ox'y-gen**—One of the free elements composing the air; the supporter of all ordinary combustion; the vital element in the air.
- Pab'u-lum**—Food; aliment.
- Pal'ate**—The roof of the mouth, as the *hard palate* and the *soft palate*; also, the sense of taste.
- Pal'li-a-tive**—Affording relief only, without curing.
- Pal'lor**—Paleness.
- Pal-pi-ta'tion**—Unnatural beating of the heart.
- Pan-a-cé'a**—A remedy professing to cure all diseases; a cure-all.
- Pa-ral'y-sis**—Loss or partial loss of muscular power or of nervous sensation; palsy.
- Par'a-site**—An animal that lives on other animals.
- Par-a-sit'ic**—Relation to, of the nature of, or caused by, parasites, as a *parasitic* disease or growth.
- Par'ox-ysm**—A periodic attack of a disease; a fit or convulsion of any kind.
- Par-tu-ri'tion**—The act of bringing forth young; childbirth.
- Path-o-log'ic-al**—Pertaining to pathology.
- Pa-thol'o-gy**—That branch of medical science which treats of morbid or diseased conditions, their causes, symptoms, nature, physiology and anatomy.
- Pec'to-ral**—Pertaining to the breast or thorax, as the *pectoral* muscles, the muscles of the breast.
- Pel'vis**—The bony cavity at the lower part of the trunk of man.
- Pen'du-lous**—Hanging so as to swing on a fixed point above.
- Pep'sin**—The substance in the stomach which aids in digesting the food.
- Per-i-car'di-um**—The sac containing the heart.
- Per-i-né'um**—The entire region at the outlet of the pelvis; also, the space between the anus and the vulva.
- Pe-ri-o-dic'i-ty**—The quality of being periodic; the tendency of special phenomena (either normal or morbid) to return at definite periods, as the *periodicity* of a fever.
- Per-i-os'te-um**—The membrane which covers and nourishes all the bones of the body.
- Per-i-stal'tic**—Pertaining to the worm-like motion of the intestines by which their contents are moved onward.
- Per-i-to-né'um**—The membrane that lines the abdominal cavity.
- Per-i-to-ni'tis**—Acute inflammation of the peritoneum.
- Per-ver'sion**—An unhealthy change; turning from what is healthful to what is injurious.
- Pes'sa-ry**—An instrument for supporting the mouth and neck of the womb.
- Phar-ma-céu'tic-al**—Pertaining to the art of preparing medicines.
- Phar-ma-céu'tist**—One skilled in the art and science of compounding medicines.
- Phar'ma-cy**—The art of compounding drugs for use as medicine.
- Phlegm** (flem)—Mucus from the bronchial tubes and throat.
- Phlo-gis'tic**—Presenting an inflamed appearance; inflammatory condition.
- Phthi'sis** (thi'sis)—Tuberculosis of the lungs; pulmonary consumption; wasting away.
- Phys-i-o-log'ic-al**—Relating to the science of proper living in a state of health.
- Piles**—Tumors at or in the anus; hemorrhoids.
- Pla-cen'ta**—The organ by which the fetal blood and the maternal blood are brought together; the after-birth.
- Pleth'o-ra**—A state of excessive fulness; abnormal fulness; too much blood in the whole system.
- Ple-thor'ic**—Fleshy; full of blood.

- Pleu'ra** (plu'ra)—The membrane covering the lungs.
- Pleu'ri-sy**—Inflammation of the pleura; pleuritis.
- Pneu-mo'ni-a** (nu-mo'ni-a)—Inflammation of the lung-tissue, accompanied by fever, local pain, cough, expectoration and difficulty in breathing.
- Pod-o-phy'l'in**—Used as a purgative medicine.
- Point'ing**—The thinning of the walls of an abscess at the point where it threatens to break.
- Pol'y-pus**—A pear-shaped tumor in a cavity of the body, as the nose, womb and the like.
- Pos-té'ri-or**—Behind in position.
- Pre-cur'sor**—Forerunner; that which indicates the approach of disease or any event in its course.
- Pre-dis-POSE'**—To make liable or susceptible, as an inherited weakness *predisposes* one to a certain disease.
- Pre-dis-pó-si'tion**—A tendency to a disease.
- Preg'nancy**—The condition of being with child.
- Pre-ná'tal**—Before birth.
- Pres-en-tá'tion**—The position of the fetus, or child, at birth—that is, the part that is first presented to the touch at the mouth of the womb.
- Proc'ess**—An outgrowth or eminence; a projecting part, as the *process* of a bone.
- Pro'cre-ate**—To beget; to produce by generation, as to *procreate* a child.
- Prog-nó'sis**—Prediction relating to the future course and final termination of any case of disease.
- Pro-lap'sus**—The falling down of an organ from its normal position, as the *prolapsus* of the womb.
- Prop'a-gate**—To multiply by generation; to spread, as a disease.
- Pros'tate gland**—A gland at the base of the bladder in man.
- Pros-tat'ic**—Relating to the prostate gland.
- Pros-trá'tion**—A great temporary depression of the bodily functions or vital energies, as nervous *prostration*.
- Pros'ti-tute**—A woman who practices indiscriminate lewdness for hire; a harlot.
- Pros-ti-tú'tion**—The business of a prostitute.
- Pro'to-plasm**—The viscid, contractile, semi-liquid, more or less granular substance that forms the principal portion of an animal or vegetable cell.
- Prude**—A person, especially a woman, who makes an exaggerated and often affected display of modesty.
- Pru'der-y**—The state or quality of being prudish or a prude.
- Pru-ri'tis**—A skin disease causing intense itching.
- Psó'ra** (só'ra)—The itch or some similar disease of the skin.
- Psy-chol'o-gy** (si-kol'ó-gi)—The science of the human soul and its operations.
- Pu'ber-ty**—The age at which persons of either sex are capable of begetting children.
- Pu'bes**—The lower part of the abdomen, which is covered with hair at the age of puberty.
- Pu-er'per-al**—Pertaining to, connected with, or resulting from childbirth; as *puerperal* fever.
- Pul'mo-ná-ry**—Pertaining to the lungs, as *pulmonary* arteries.
- Pu'pil**—The dark circle in the eye.
- Pur'ga-tive**—A medicine that causes evacuation of the bowels; a strong laxative.
- Pu'ru-lent**—Consisting of pus, as *purulent* matter.
- Pus**—A secretion from inflamed tissue, as sores, abscesses and the like.
- Pus'tule**—A small elevation of the skin containing pus.
- Pu-tre-fac'tion**—Decomposition of animal or vegetable matter.
- Py-é-mi-a**—Blood poisoning, produced when pus is absorbed into the system and becomes mingled with the blood.
- Py-lo'rus**—The lower opening of the stomach.
- Quick'en-ing**—The motion or the first occurrence of the sensation a pregnant woman has of the motion of the child in the womb.
- Quit-es'cent**—Not moving; still.

- Ra'di-us**—One of the bones of the forearm.
- Ra'dix**—A root or root-like part.
- Ra'mi-fy**—To divide or sub-divide into branches, as the nerves *ramify* all parts of the body.
- Rash**—A skin eruption showing redness with but little elevation of the scarf skin, as in scarlet fever.
- Rats-bane**—Rat-poison; arsenic.
- Rec-ces-sion**—Striking in of the blood or disease going to the internal organs.
- Rec-re-a'tion**—Refreshment of mind and body after toil, as any pleasurable exercise or employment; rest.
- Rec'tum**—The lower portion of intestines.
- Re-cu'per-ate**—Recovering of lost power.
- Re-duc'tion**—An operation for restoring fractures or displaced parts to their normal position, as the *reduction* of hernia.
- Reg'i-men**—A regulated order or course of living with reference to food, clothing and personal habits for the sake of health.
- Re-lapse'** (re-laps')—Return of a disease after an improved condition.
- Re-lax-a'tion**—Losing the healthy tone of any part or of the whole system.
- Re-mis'sion**—Abatement of the violence of a disease or pain.
- Re'nal**—Pertaining to the kidneys.
- Re-pro-duc'tion**—Procreation; generation; formation of a new organism.
- Re-sid'u-al**—Remaining as dregs or sediment after a part is taken.
- Res-o-lu'tion**—The breaking up, termination or disappearance of disease or diseased portions.
- Res-pi-ra'tion**—The act of breathing.
- Res-us-ci-ta'tion**—The act of reviving from insensibility or apparent death.
- Retch'ing**—An effort to vomit.
- Ret'i-na**—Inner coating of the eye.
- Rheu'ma-tism**—Inflammation of the fibrous tissues, mostly confined to the large joints.
- Rig'id**—Unyielding; inflexible; stiff.
- Rig'or**—The condition of being stiff or rigid, as the *rigor* of death.
- Rig'or mort'is**—The rigor of death.
- Rup'ture**—Hernia; also, a breaking, as of a blood-vessel.
- Sac**—A bag or membranous envelope for any liquid or solid substance.
- Sac'cha-rine**—Having the properties of sugar.
- Sa'line**—Having the qualities of salt.
- Sa-li'va**—Secretions of the mouth.
- Sa-lu'bri-ous**—Favorable to health.
- San'a-t.ive**—Curative; healthful; healing.
- San'guine**—Abundance and activity of blood.
- Sca'bi-es**—The itch; the itch-mite.
- Sci-a'tic**—Pertaining to the hips, as *sciatic* rheumatism, the inflammation of the sciatic nerve.
- Scro'fula**—Constitutional tendency to diseases of the glands of the body.
- Scro'tum**—The sac which encloses the glands testes.
- Se-ba'ceous**—Having fatty secretions.
- Se-crè'tion**—The act of separating by vital process certain substances from the blood, as the kidneys *secrete* urine from the blood.
- Se'cret sin**—Masturbation.
- Sed'a-tive**—Quieting; soothing; the opposite of stimulating.
- Sed'en-ta-ry**—Sitting; inactive; as *sedentary* habits.
- Self-abuse**—Self-pollution; masturbation.
- Se'men**—The generative fluid of the male.
- Sem'i-nal**—Pertaining to the seed or germ, as the *seminal* fluid of man.
- Se'quel**—That which follows as the result of a disease; its consequences.
- Se'rous**—Watery, as the *serous* membrane that gives off the serum.
- Se'rum**—The watery production of the blood and of the serous membrane.
- Sex'u-al**—Pertaining to the two sexes; generative; genital; venereal, as *sexual* appetite, *sexual* weakness, *sexual* organs.
- Si'nus**—A cavity or canal in any part of the body.
- Sitz bath**—Bath in a sitting position.
- Slough** (sluff)—The dead part which separates from the living tissue in any sore.
- So'pifi-c**—Causing or tending to produce sleep.

- Spasm**—Cramp or convulsions.
- Spé-cif'ic**—A remedy having a definite, peculiar, uniform action, as quinine is a *specific* for malaria.
- Sperm**—Seminal fluid; the semen.
- Sper-ma-tor-rhé'a**—Seminal discharge without voluntary sexual excitement.
- Sper-ma-to-zó'on**—One of the living elements in semen; one of the essential male fertilizing elements. Plural form, sper-ma-to-zó'a.
- Sphinc'ter** (sfink'ter)—A muscle that surrounds an opening or tube and serves to close it at will, as at the anus.
- Spine**—The back-bone.
- Ster-il'i-ty**—Barrenness; having no reproductive power.
- Stim'u-lant**—A medicine that excites an increased and healthful action.
- Stitch**—A spasmodic pain.
- Sto-ma-ti'tis**—Inflammation of the stomach.
- Stran-gu-la'tion**—Having the circulation stopped in any part of the body by mechanical means, as the intestines in hernia.
- Sub-a-cute**—Mild; not of great severity.
- Styp'tic**—A substance causing contraction of living tissue, hence, efficient in stopping bleeding.
- Su-dor-ific**—Inducing sweat; from *su'dor*, sweat.
- Su-i-ci'dal**—Tending toward voluntary self-destruction.
- Su-per-fi'cial**—On the surface; not deep; on the outside.
- Su-pe'ri-or**—High as to place; upper.
- Sup-pu-ra'tion**—A gathering of matter in a wound or abscess; pus-forming.
- Symp'toms**—The signs which point out a disease; a guide to diagnosis.
- Syn'co-pe**—Sudden faintness; a fainting fit; swooning.
- Syph'i-lis**—A specific, infectious, venereal disease communicated by direct contact with the virus; also is hereditary.
- Tem'per-a-ment**—A type of mental character, as the sanguine, the bilious, the nervous *temperament*.
- Tes'ti-cle**—One of the glands that secrete semen.
- Ther-a-peu'tics**—The department of medical science which relates to the treatment of diseases.
- Tho'rax**—The chest.
- Tib'i-a**—The large bone of the lower leg.
- Tis'sue**—The proper substance of an organ, as the nervous *tissue*.
- Tra'che-a**—The wind-pipe.
- Trit'u-rate**—The process of grinding to fine powder by rubbing in a mortar.
- Tu'mor**—A morbid enlargement of any part of the body.
- Ul-cer-a'tion**—The forming of an ulcer.
- Um-bil'ic-al cord**—The rope-like structure that passes from the fetus to the placenta; the connecting cord that unites the mother-life with unborn child.
- U-ré-a**—The essential part of the urine.
- U-ré'ter**—The duct leading into the bladder from the kidneys.
- U-ré'thra**—The duct leading from the bladder as the exit for the urine.
- U-rine**—The secretion of the kidneys.
- U'ter-us**—The womb.
- Va-gi'na**—The passage from the womb to the vulva.
- Vas'cu-lar**—Consisting of vessels.
- Vé'na cæ'va**—The large vein next to the heart.
- Ve-né're-al**—Pertaining to or proceeding from sexual intercourse, as a *venereal* disease.
- Vé'nous**—Pertaining to the veins.
- Ven-til-a'tion**—The process of causing a free circulation of air in a building.
- Ven'tri-cle**—One of the chambers of the heart.
- Vil-li**—Small elevations of a velvety appearance on animal membranes, as the *villi* of the small intestines.
- Vir'u-lent**—Exceedingly severe, as a *virulent* ulcer.
- Vir'us**—Containing poison.
- Vul'va**—Outer lips of the vagina.
- Womb**—The organ in woman which conceives and nourishes the unborn child.



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