

A Woman's Philosophy of Love

Caroline F. Corbin

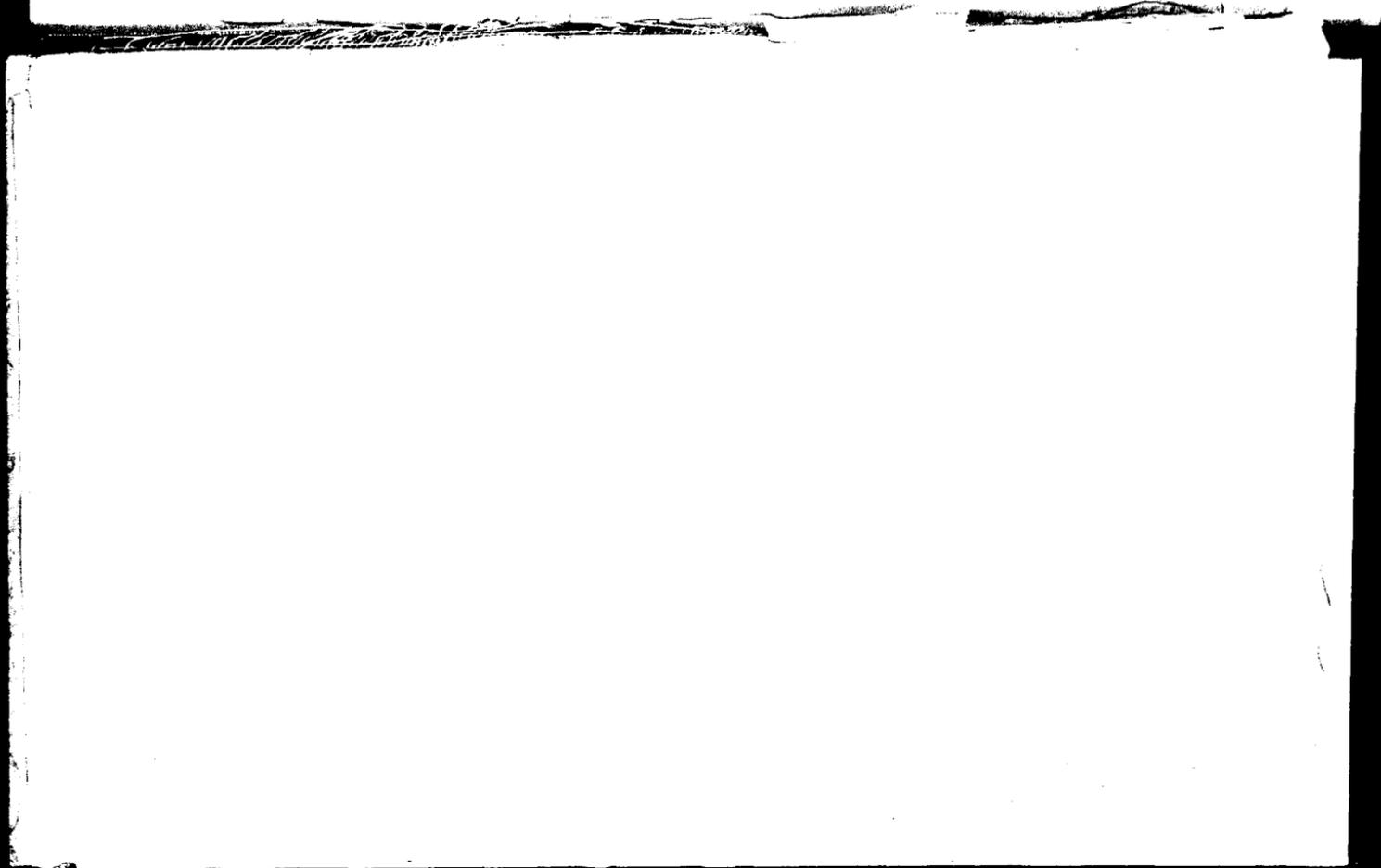
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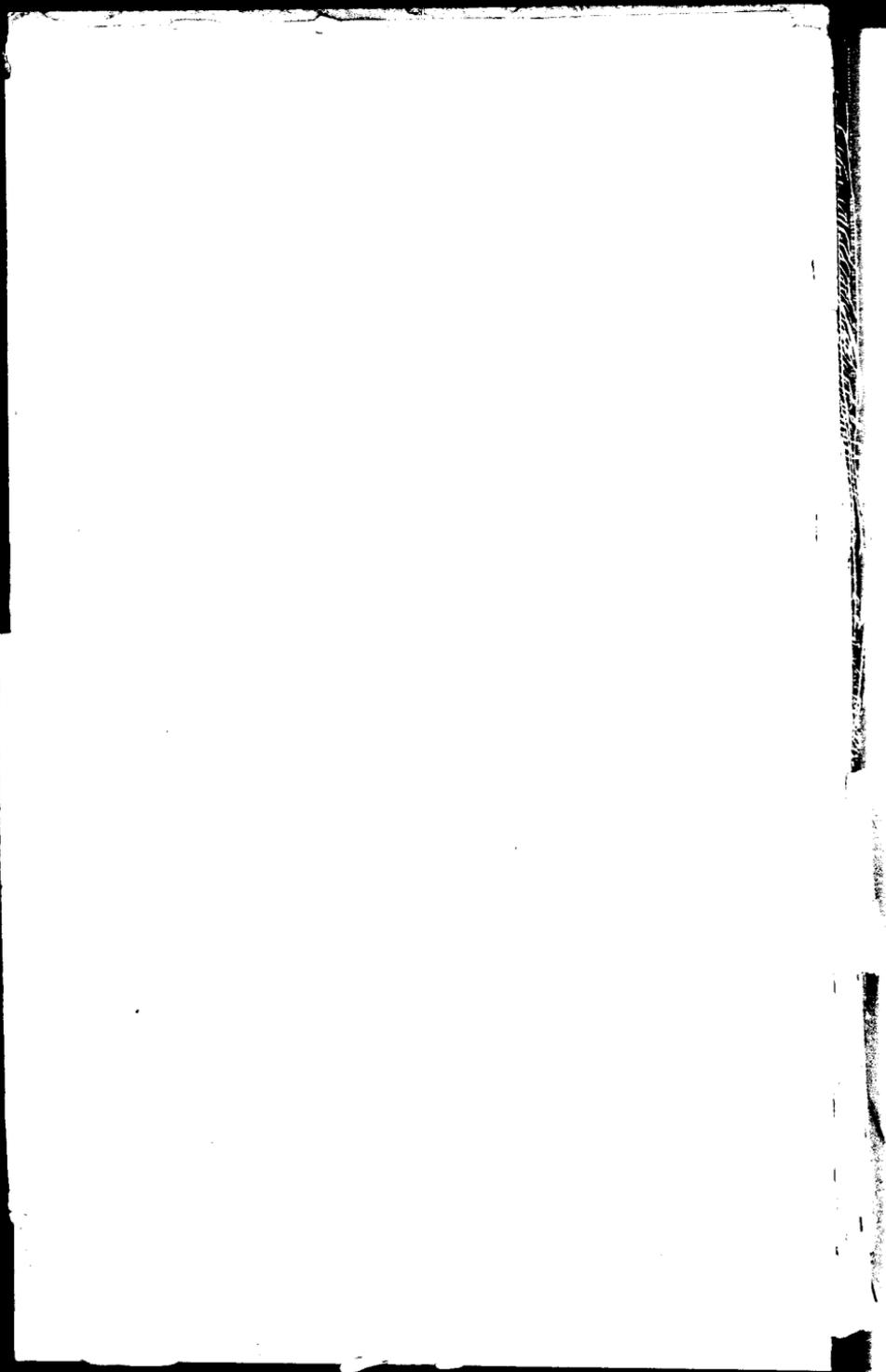
By **CAROLINE F. CORBIN**

**HIS MARRIAGE VOW**

12mo. Cloth, \$1.00; in paper cover, 50 cents.

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A WOMAN'S  
PHILOSOPHY OF LOVE

BY  
CAROLINE F. CORBIN

Author of "Rebecca," "His Marriage Vow," "Letters from a  
Chimney Corner," etc.

I love Love. Truth's no cleaner thing than Love.

ELIZABETH BARRETT BROWNING

Faith, Hope, Love, these three; but the greatest of these is Love.

ST. PAUL

La philosophie est une clef, qui ouvre tout, mais par dessus tout, qui ouvre l'esprit lui même; qui lui donne une methode pour arriver à la verité; et par la pratique de cette methode, la raison apprend à se separer des impressions, le jugement à s'exercer à la lumière des principes, et des lois. L'âme tout entière, prend ainsi, une assiette solide.

ABBÉ DADOLLE

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A WOMAN'S PHILOSOPHY OF LOVE

PRINTED BY  
Hicknell and Churchill  
BOSTON

TO

MY FOUR SONS

This little book is offered

WITH A MOTHER'S LOVE

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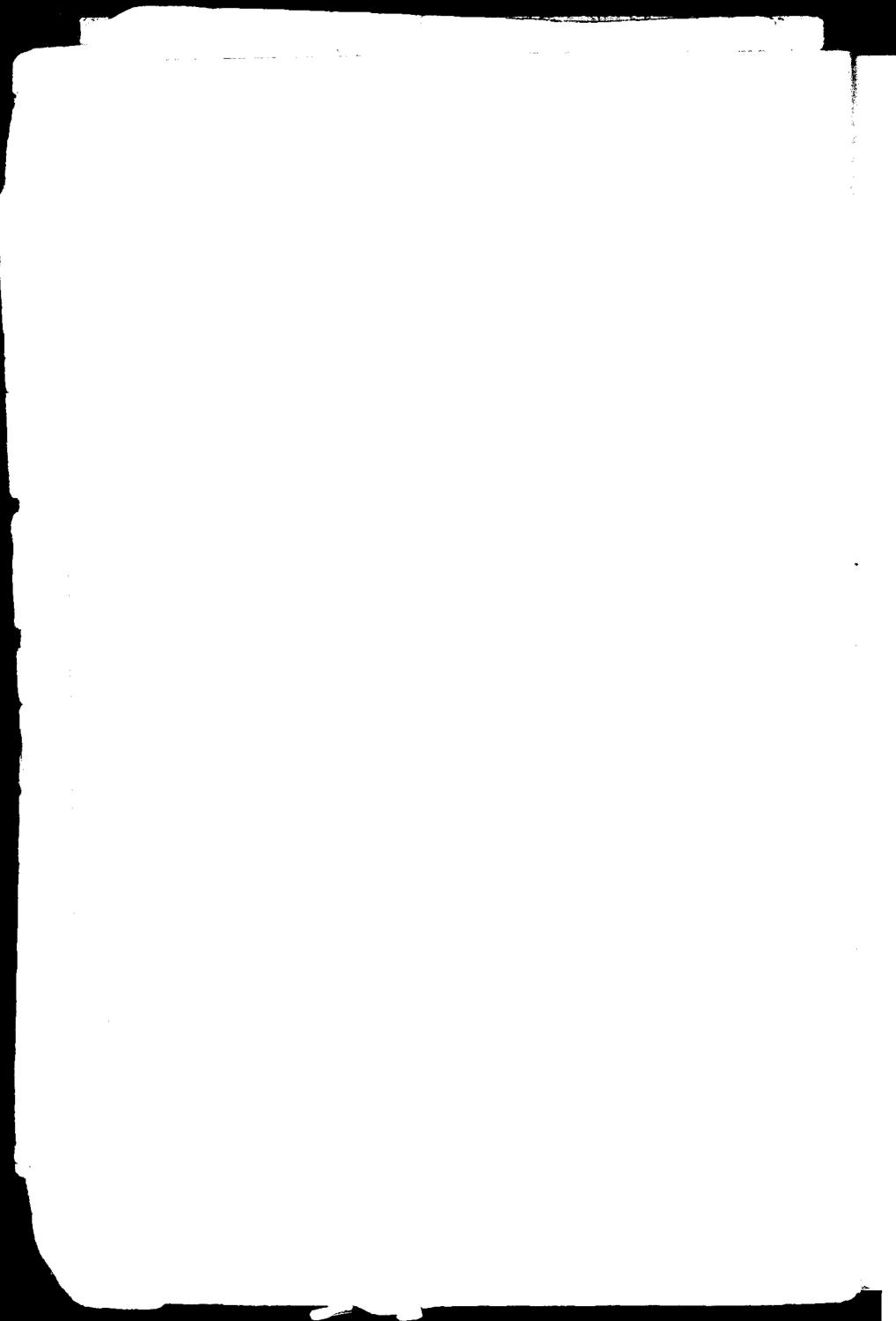
1875

## PREFACE

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"A WOMAN'S PHILOSOPHY OF LOVE" is the outcome of thirty-five years of thought, study, and experience. It is not a book for babes, nor possibly for persons of a darkened and prurient mind; but it is believed that there is, both in this country and elsewhere, a large and growing class of cultivated and thoughtful people, who see in the relations between men and women, the elementary principle of all civil order, the keynote of all social progress, and who will welcome a thoughtful and dispassionate discussion of some of those vexed questions of right and priority, which are forcing themselves into every field of thought and labor in Christendom.

Such a discussion, if it be at all thorough, must necessarily include some topics which it is difficult to present without offence; but the author has at least conscientiously endeavored to do justice to the truth, without disregarding those principles of delicacy which are rightly recognized as the safeguards of society. The measure of her success, it must be left for the public to decide.



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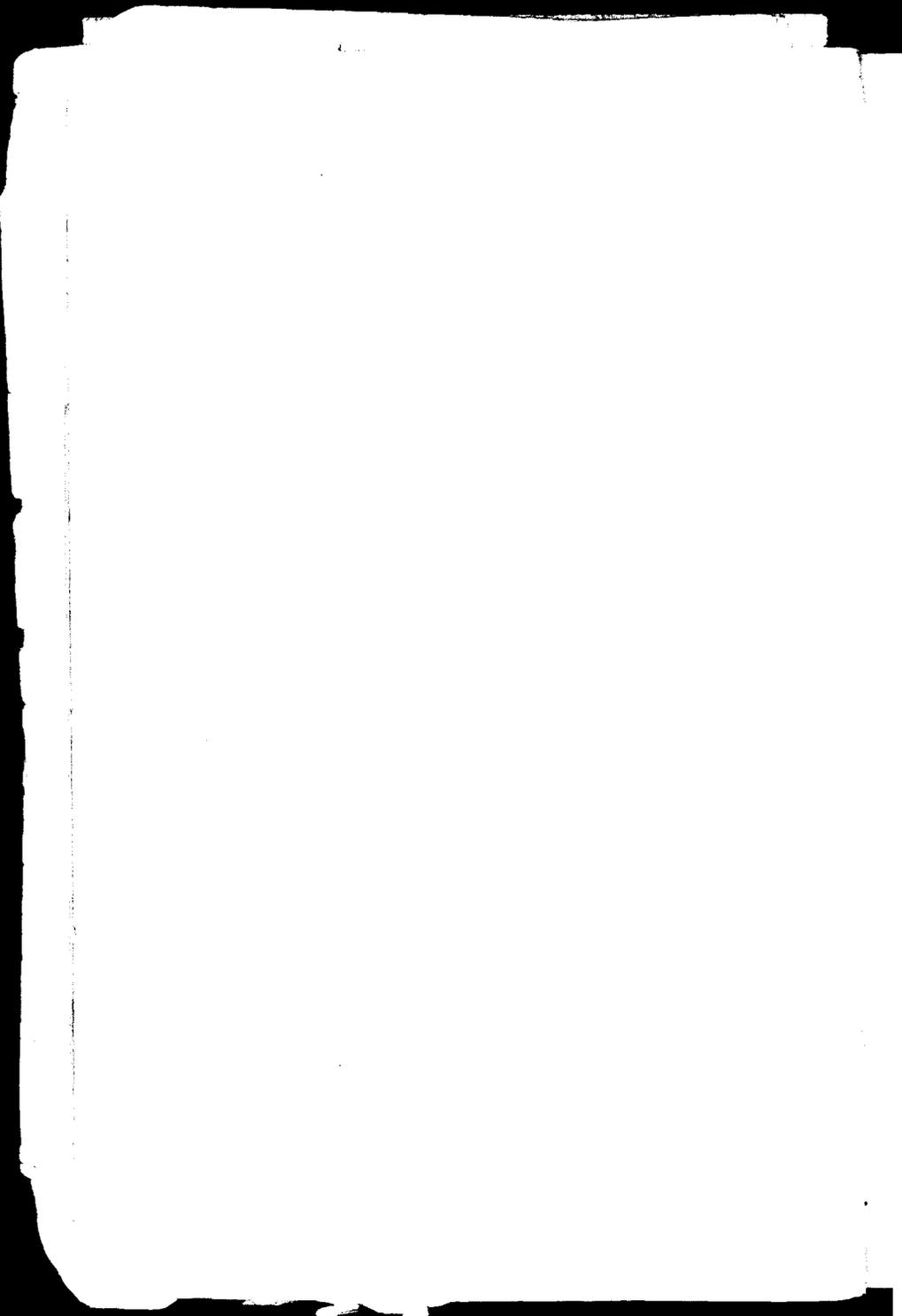
A WOMAN'S PHILOSOPHY OF LOVE

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BOOK I. AS THE DIVINE LIFE OF THE UNIVERSE

BOOK II. AS EMBODIED IN THE HOME

BOOK III. IN ITS WORLD-WIDE RELATIONS



# BOOK I

## LOVE AS THE DIVINE LIFE OF THE UNIVERSE

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### I

#### INTRODUCTORY

WHOSO addresses himself to a discourse about love has a theme worthy the choiring of angels. It is wide as the universe of God, old as the history of being. It is as deep as the heart of humanity, and in it lie hidden the springs of all delights, both of earth and of heaven. All grace and beauty have their source in it; all romance and mystery owe to it their charm and lend to it their fascination. It is as luminous and pervasive as the sunlight, as subtle as the windings of an Oriental dream, as secret and incomprehensible as the counsels of the Almighty. From the cradle to the grave it is the sovereign of human destiny, which rises and falls to the voice of its melodies as inevitably as the sea rolls up its tides at the call of her mistress. It woos the infant to the bosom of motherhood; its electric thrill flashes into the soul of the youth the strength, the joy, the inspiration, which are life; it stays up the flagging energies of the adult upon whose shoulders rest the heavy burdens of human progress; it soothes the pathway of the aged to the tomb, and when the pearly gates swing open to the emancipated

spirit, what is the light, the joy, the glory, that is revealed, but the divine atmosphere, the ineffable presence, of the Almighty, the Eternal Love?

From the earliest ages, all poetry, art, and philosophy have been busy in celebrating the charms, or studying the phenomena, or warning of the dangers of love. But from generation to generation the heart of humanity has plunged recklessly into this swelling tide, which all its instincts proclaimed to be the tide of life, only to be caught up on the wings of ecstasy one moment, and plunged into the abyss of despair the next. Philosophy has condemned the passion, and Art has satirized it, in vain. The ancients portrayed Venus as faithless as she was beautiful, and the blind boy-god expressed their notions of the folly of loving. Humanity accepted the boy-god for what he was worth, but knew all the while, in its own deep lore, that not so should the great principle of love be portrayed. A spirit, strong, valiant, invincible, holding the keys of being in his grasp, possessing the secrets of the mighty alchemy of life and death, of the supreme delights and the infinite eternal despairs of the human soul, radiant with all the glories of the heavenly spheres, but with deeper shadows in his limnings than human imagination can conceive or aught but human experience compass, and including in his mighty sway both the here and the hereafter,—this is the unincarnate ideal of love which has dominated the human soul throughout all time. It is the spirit which brightens with unutterable inspiration, or darkens with abysmal glooms, all epochs of human history. Infinite, mysterious, yet intimate as the life of the soul itself, full of all celestial promise, yet replete also with the darkest threatenings of fate, throughout the history of the world it has set at naught the wisdom

of the philosophers, and proved itself the sphinx-riddle of the ages.

Very bold, therefore, it would seem, must be the man or woman who in these later times should attempt to turn the key in the lock of this greatest of mysteries. Especially may it seem, at first glance, unpardonable temerity in a woman, to raise her voice as one who has caught a glimpse, by never so slight an angle, of that which is within the veil. Yet there is this to be said in behalf of such an one :

No soul who has felt but the feeblest thrill of the divine inspiration of love but will confess at once to its dualistic nature. Call woman the weaker vessel if you will, thrust her to the rear in the march of human progress, put shame and humiliation upon her because of her mental and physical inferiority, — the one immutable fact remains that man can know nothing of either the joy or the beneficence of love without her. Let him send out the strong voice of his passion into all the earth, though there may be millions of his own sex within hearing, the world is a void to him, if *woman* do not answer. He may despise her capacity for love even, may say that it is, as compared with his own, "as moonlight unto sunlight, as water unto wine," yet her response, such as it is, is all that the universe affords him. Go where he will, through all the range of human experience, he will find nothing human that is more perfect or more satisfying. That other half of him may be the better half or the weaker half, whichever he chooses to call it; what is certain is, that is the *only* half, which, joined to his incompleteness, will serve to make him whole. This being true, it follows logically that by just so much as woman is diverse from man, must she be in possession of truth concerning this mutual experience, which man can never com-

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pass nor understand except as she reveals it to him. That other half of love which he knows not, which always has been and always will be, in some sense, a mystery to him, is in her possession. She, and she alone, can fit it to his own experience, and make of the two a perfect sphere of knowledge.

Through all the ages women have listened with rapt astonishment, sometimes qualified with less reverent sentiments, to the floods of eloquence which men have poured forth concerning the passion of love as seen from their standpoint. Their own emotions and philosophizings have been kept for the most part to themselves, or confided only to the being who was at once the source and the object of them. Yet not the less have women thought, poetized, and even philosophized concerning this ineffable experience, which is, upon the word of a masculine poet, —

“Of man's life a thing apart: 'tis woman's whole existence;”

while the sum of what she has suffered in the sacred name of love is beyond human computation. Nor as, in the processes of evolution, women come more and more to the fore, can they be expected always to keep silent and accept without criticism man's interpretation of those things which, by his own confession, as in the line above quoted, are of deeper import, of grander significance, to her than to him.

In these later days, also, the importance of love as the ruling principle of human destiny is coming to be felt as it never has been before.

“Force rules the world still,  
Has ruled it, shall rule it.  
Meekness is weakness,  
Strength is triumphant,”

is the sentiment of the past. It belongs to the old dispensation. The seers of to-day are saying :

“ Ere long a fairer morn shall rise,  
With purer air and brighter skies,  
When Force shall lay his sceptre down,  
And Strength shall abdicate his crown,  
And Love incarnate sway the race,  
With wisest power and tenderest grace.”

In such an era as is thus foretold, it is impossible that woman, who is by her native constitution the highest human exponent of love, should not take a more elevated rank than has been possible to her in the forceful and rudimentary past. Since she has been from time immemorial the acknowledged queen in the courts of love, it follows, does it not, that when her realm, which has hitherto been but a province in the government of the world, comes to be, by rightful expansion and development, in possession of the grand empire of human affairs, she herself is in the direct line of promotion, and is likely to meet with some such change in rank as that which calls the heir apparent of the throne to the throne itself? At least, to drop metaphor, it seems evident that in the progressive advances of the civilizing and humanizing elements of life, and the subsidence of the old militant ideas, the traditional sphere of woman must somehow be enlarged to meet the demands of the new time. As a matter of fact, this process has actually been going on, in the most unexampled and brilliant manner, during the past quarter of a century. The change has been accompanied, as all such changes must be, by more or less of disagreeable noise and friction, but the results are beneficial and may be safely left to take care of themselves. Nature has

made it forever impossible that women should attain to forceful rule, but when forceful rule shall be relegated to the past and a gentler and more beneficent sway extended over the race, the area of woman's influence and usefulness must be widely extended also.

It is this new relation to the world and its affairs which gives her the right — nay, imposes upon her the duty — to bring forth the treasures of love-lore which the ages have been pouring into her lap, and make them an offering upon the altar of the common weal. In the seclusion of home-life and the experience of those offices and duties which have been imposed upon her by love, she has had both the time and the opportunity for such study of this primal element of human life, and its bearing upon the conduct of human affairs, as could not possibly come to man in his life of out-door striving and accomplishment. It would almost seem to the thoughtful and observant mind, as though her long discipline in the hard school of domestic subserviency had had for its end and aim her preparation for this very time, when the world should have need of a deeper and more intimate knowledge of the principles of love, and of the methods by which they may be embodied in human institutions, than has ever been required before.

And lastly, I beg leave to protest in advance against such adverse criticism as may be based upon any departure, real or fancied, from the traditional and conventional standards which have been fashioned by men in the past. It is not their golden side of the shield alone which I am trying to portray, but that silver side, as well, which, in pain and tears and weariness, through endless buffetings and vigils of despair, not less than through the tender experiences of

happy wifhood and the supreme glory of true motherhood, has been slowly during the ages revealing itself to the eyes of women. It is for my sisterhood that I speak, and in their name I ask for the "thoughtful and considerate judgment of mankind" upon this — A WOMAN'S PHILOSOPHY OF LOVE.

## II

## THE GENESIS OF LOVE

THE egotism and vainglory of youth, in that season when with the advent of manhood the tides of love first sweep through the channels of consciousness, have been remarked in all ages. The sense of himself, of his power, his sovereignty, is strong in the young man. By virtue of that thrilling life which rushes through all his veins, he feels himself equal to all things. If he be of the ruder sort, this strange new power manifests itself in exhibitions of brute force. He can run, leap, vault, wrestle, contend, as never before. If he is strongest upon the intellectual plane, he feels the whole realm of mind and being within his grasp. He yearns to pit himself against the forces of nature, to match his powers with those of his fellow-men. He feels himself equal to the searching of all mysteries, the solving of all problems. From the inmost recesses of his throbbing heart to his tingling finger-tips, he is alive with power to achieve, to create. If he has a poet's soul within him, who shall tell what visions of beauty, of glory, of immortality, entrance his vision, fire his ambition, and glow in his song!

It is an intoxication, brief but salutary. The madness wears away as contact with the world dispels its illusions; but certain distinct tide-marks of it remain. The muscles never quite lose the tension which they gained in those contests;

the heart never quite forgets the thrill of those dreams ; and deep within the soul of the youth lies the consciousness of a surely attainable heaven, such as he could never have compassed by means of any other experience. All through life the memories of his early loves are his strongest inspiration, and even in old age those glowing lights from the hilltops of his youth awake the tenderest and most regretful sighs in his heart, and carry him forward with the surest hope and inspiration to a world where love that has no limitation shall be the transcendent condition of being.

Perhaps the most curious feature of this brief madness is that each victim in turn fancies that the experience belongs to him alone, and distinguishes him in some sort from his fellows. No other man ever felt such strength along his corded muscles, such grasp in all his mental processes, such fire and vigor in his inmost soul. As for women, it is something utterly beyond their limitations, a matter of which they can have neither experience nor comprehension. Not indeed that women are to be wholly despised upon this account. They are weak where he is strong ; they are foolish where he is wise. The world would go to pieces speedily if only their strength upheld it ; while he — he could carry, not one, but several worlds upon his shoulders, and only feel his loins grow stronger in the effort !

And yet that feeble and foolish creature has a charm about her which he cannot, nay would not for worlds, gainsay. In what that charm consists — that is one of the mysteries which he will solve some day ; just now it is a little beyond him. Why has his mother's smile always seemed to him sweeter than any light that ever was on sea or land ? Why has his sister, frail, feeble creature that she is, always had such provoking ways of superiority ? Light, airy, im-

palpable, as compared with his brute forcefulness, why yet did she in their childhood always get the better of him by ways that he could never understand? And that other, neither mother nor sister, who shines afar upon his horizon, soft, glorious, entrancing, why does his blood run fire and his strength become as melted wax in her presence? Why should the thought of her lift him out of himself, shame his toils, his battles, his victories even, and make him feel that a heaven of joy lies within the compass of her smile — a bliss higher and purer than all other earthly blessings in the beam of her love-lighted eyes?

These are questions which in his youth he cannot answer; which middle age only deepens and intensifies; and which, in old age, he is content to carry over with him — albeit by this time they are complicated by many doubts and disappointments — into the country beyond the river, where haply a solution awaits him in the light of the better day.

But let us go back to that strange infatuation by which the youth is made to believe that this wildest of phantasms, this most stubborn of realities — love — is in some sense his own individual possession, an experience never before vouchsafed in fullest measure to any other but himself. In nature all things lose their just proportion by being held too close to view. Let us in this case give ourselves the benefit of a little perspective, and we shall see that this miracle of love is not the possession solely of the human race even — that the mystery can only be solved by carrying the scope of the investigation far beyond the limits of human experience.

Since the day when Newton, lying at his ease in the shade of an apple-tree, received from the fall of an apple that inner and spiritual impulse to his thought which resulted in the

discovery of the law of gravitation, it has been an open secret to science that the central law of the universe is attraction. Everywhere in nature is found a power, one in essence, but dualistic in character and operation, acting upon the one side cohesively, drawing together alike atoms and worlds by a strong unifying principle, which of itself is forever opposed to disintegration and chaos; and upon the other, outwardly or centrifugally, urging to onward motion, and resisting unceasingly that power by which all things tend to a common centre. It is to the action of these two opposing forces, which are yet essentially one, upon the great totality of matter that the spheric form and curved motion, which everywhere prevail, throughout all the worlds and systems of worlds known to the ken of science, are to be attributed. The primal spirit or essence of the universe, therefore, as manifested in its first great intelligent and unvarying law, is dual, and possesses in infinite scope and outline certain distinguishing properties, which are known to us familiarly and humanly as the attributes of sexhood. It represents an inward-working, conservative life or power, acting in closely interlocked relationship with an outward-working or progressive force, the one as necessary as the other to the true order and harmony of the universe.

Reasoning from what is already known to science concerning the correlation of forces in nature, we might naturally expect that so bold and pervasive a type or law, so primal in rank, so integral to all material structure and manifestation, must reappear elsewhere in higher forms, as the condition of life and action, carrying with it also the inference of identity in essence or moving force; and that is precisely what we find to be true. The world of what we call dead matter is instinct with forces — like that of molecular

attraction—which is cognate to our theme, but too much involved for purposes of illustration—that to the eye of the student seem truly allied to the infinite creative force of the universe, and full of the most significant intimations of the divine presence and power; but a step beyond these, in the very vestibule of that mysterious element called life, we may well pause to note a new manifestation in the progressive development of being—the electric agency: a principle coextensive with matter, which is not life, yet upon which all life depends.

Occult as are its comings and goings to our as yet but partially educated vision, one thing is clear and indisputable about it, and that is that it is dual in its nature, its positive and negative forces always equal though always distinct from each other, welded in one by an attraction keen as the lightning, forceful as fate, and together working out, in strangely tangled and mysterious ways, vast problems of growth and progress, and presiding ever and always at the birth of sentient and intelligent life. And this duality also suggests in some shadowy yet impressive manner the distinctive differences between the masculine and feminine types of character.

It is no part of our present purpose to deal with abstruse problems of biology. If we dive into the farthest depths of protoplasm, we only find that when nature sets herself to produce the phenomena of self-perpetuating and progressive life upon this planet, she does indeed essay some obscure methods of reproduction, in which the function of sexhood is not apparent; but so imperfect and inadequate are they that it would seem that they were introduced only to make the lesson plainer by contrast, that there can be no perfect and logical genesis of life, except through the means already exemplified in the development of order out of chaos, namely,

the intimate attraction and coalescing of two forces or elements diverse in special characteristics, but essentially one in type, to form a new creation; and it is evidently the intent of this plan, perceptibly realized in the long run, that the new life shall be an advance upon the types or conditions which have preceded it. In the process of reproduction, therefore, is involved the germ of biological progress. In the problem of the evolution of life, not the father and the mother only, but the child, as well, is a necessary factor. Throughout all nature there is, speaking in general terms, no complete exhibition of progressive life which does not include these three elements: the masculine, the feminine, and the product of the combined action of these two; and these three factors or personalities, combined, alone form the unit of life.

It is to be observed also that this triune principle of life is progressive in its manifestation; the higher the type of being, the more distinct is its exhibition; so that, although it has been clearly foreshadowed and outlined in the earlier stages of existence, it is not until we reach the highest type of created beings, man, that it finds its full epiphany. The same principle which was the potent factor at the birth of worlds presides over the inception of immortal beings. It is still the outgoing father-instinct acting upon the receptive mother-nature which produces the divine child. The subject is full of mystery, and the finite mind can never wholly comprehend a problem in which so much that is infinite and insoluble is involved; yet the fragment of it which we can decipher, helps to make plain to us the wonderful fact which dogma has imperfectly construed since the world was — that all life, human or divine, so far as it is appreciable by our powers, is triune. God, nature, humanity; glorious

one in three! Father, mother, child; these three are one. As no formula of the universe is complete which omits either personality of the first trio, so no presentation of the *genus homo* is perfect if either element of the latter trio is wanting. There cannot be a father without a mother and a child, nor a mother without a father and a child, and no child is possible without a father and a mother.

It is thus that the creative force of the universe manifests itself to us: as a principle one in purpose and being, but threefold in manifestation; and the attraction by means of which its vast purposes are carried on corresponds to that force which, in our human experience, binds together the creative factors of the race, and which we call love.

That this view is amply reënforced by scientific research, one need only read the latest publications on the subject to be aware. Slowly but surely it is dawning upon the scientific mind that "love is the universal dynamic," and it is with surprised and enraptured ears that the investigator of material phenomena, even, listens to "that perpetual hymn of love which the whole of nature sings." Advanced biologists and students of heredity also find in "sexual reproduction the chief if not the sole source of progressive change,"<sup>1</sup> and discover in conjugal and parental love not only the origin of life, but the infallible promise of its perfectibility.

It would seem, therefore, that revelation was simply antedating science, and addressing to the human mind a statement of which it was as yet incapable of comprehending the foundation or proofs, when it declares a triune God,

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<sup>1</sup> See Geddes & Thompson's "Evolution of Sex," p. 126; also Dr. Weisman's "Essays on Heredity," p. 281, Oxford ed. A similar theory was also published by the author twenty years ago.

whose nature is love; and the biblical idea of the Fatherhood of God appears to be something more than an arbitrary dictum, and to have a firm basis in the structure of the universe itself.

O the wonder of it! O the glory of it! With the mighty impulse of the All-creating One, He before whom the angels cry, Holy! holy! holy! hath begotten us upon the bosom of infinite nature, our mother; and the grand attraction which binds us all in triune mystery, in one great unit of being, is that infinite and eternal love of which He is the only source, but of which, in our poor finite way, we have each inherited from Him some tiny bubble that, by its divine expansion, lifts us ever upward toward the infinite heart which gave it birth.

Well may the poets sing of the divine passion, and well would it be for all the race of men if they would realize that this vital, out-reaching, immortal principle within us, whose craving is as the voice of many waters, whose fires are such as floods cannot quench, whose destiny is as far-reaching as the sweep of the stars in their orbits, whose joys lay hold upon the ecstasies of heaven and become the soul's mount of transfiguration, and whose penalties are deeper than the abysses of hell, is simply God within us, the divine made manifest in our flesh.

The intense scripturalness of this view of God as our Father, and the whole visible universe as "begotten, not made," — not mechanically fashioned out of dead matter, but born of the Spirit through the eternal processes of love, — can only be fully understood by the study and comparison of many passages of inspiration. The so much misunderstood and maligned Song of Solomon celebrates with Oriental wealth and warmth of imagery the conjugal nature of the divine love;

and St. John has equalled the emphasis of it in his graphic picture of the bride, the Lamb's wife, and the marriage supper of the Lamb. St. Paul, in calmer but earnestly didactic phrase, makes the frequent comparison of Christ's love for the Church to the love of the husband for the wife, and from the prophets and psalmists of the Old Testament to the inspired revelation of the New, from the moment when "the morning stars sang together, and all the *sons of God*," exulting in their filial relationship to the divine First Cause, "shouted for joy," to that supreme hour when the divine Love took upon itself a human form after the manner of the flesh and was born into our human brotherhood, there is endless iteration of the idea of the oneness of God with the conjugal and parental life of man.

Neither nature nor revelation, therefore, warrants us in any view of the divine Being which does not recognize in conjugal and parental love the creative force of the universe: and since we are told in Genesis that God created man in His own image, in the image of God created He him, male and female created He them, it follows plainly that this attribute, the power through love to create new forms of life and being, is not only vital and fundamental to all human life and progress: it is humanity's crown of rejoicing, its patent of divine descent, the eternal birthright, which relates the soul of man to the Godhead of the eternal Father. Never do we take that sweetest of all phrases, "Our Father which is in heaven," upon our lips that we do not thereby bear witness to that which He Himself has revealed to us; namely, that we are begotten of His love since ever the world was.

We take, then, as our starting-point, in this investigation of the nature and operation of the principle of love in human

affairs, this proposition — that through whatever distorted medium men in general may regard it, it is in itself of divine origin and immaculate holiness; that if foulness and impurity are associated with it in actual experience, it is because of the rudimentary state of our knowledge concerning it, and the proneness of mankind, through ignorance and the strength of natural and inherent desire, to run to excessive and riotous self-indulgence. The problem of the introduction of evil into the world is one which at present we need not concern ourselves with; but that its evolution out of the world depends, humanly speaking, upon the reproductive power of human life, which, by adding to each successive generation a definite increase of the divine force, tends to a perpetual upward progress, is a truth which reveals itself clearly to the seeker, and becomes not only the basis of his best hope for the future, but the ground of his patient and loving toleration of whatever seems most destructive and disheartening in the present. It leads him to cherish a deep and true reverence for love, in whatever low and undeveloped form it may manifest itself, sure that the God-life in it will one day be redeemed from its captivity to the flesh, and manifest itself in all its divine, supernal beauty.

Nor has this idea any claim to originality. The germ of it is as old as the recorded history of the human mind. Not only Assyria, Egypt, Greece, Rome, but the prehistoric races of the Western Continent as well, had their mysterious religious rites in which divine honors were paid to the creative power of love, and degenerate remnants of this early worship exist to-day throughout the far Orient.

Originally these ideas seem to have been simple and natural, devoid entirely of the low, base associations which in later times, as self-indulgence and luxury debased the moral character of the nations, came to be connected with

them. The world was not yet ripe for the full appreciation of the divine power and excellence of love, because it had not yet learned that truth which inspiration first, and later science, are slowly impressing upon the human mind; namely, that there is no power in all the universe, whatever the might or the majesty of it, which can rise to the full expression of its inherent greatness, until it is first subjected to the law of its own being. From the union of love and law spring a divine progeny — all the virtues, the graces, the beatitudes, of human life.

So throughout the ages, while poets, sages, and philosophers have all been busy celebrating the divine charms, and beatific blessings of love, there has ever been an undertone of sadness in their songs, a wail of heartbreak in the refrain of them; because, divine as this noblest of passions seemed in the idea, practically it was beset by difficulties and dangers and despairs, inconceivable beforehand and unutterable in experience. A mystery, a paradox, an infinite labyrinth of very real and tangible pain, in which the pleasures were mostly ideal and vanishing, — this is what the sad and sorrowing heart of humanity has for the most part found in love.

Who shall be bold enough to seek to solve the mystery of this paradox, to present a clew to the windings of this labyrinth, to bring the clear shining of an immortal radiance in the place of all this chaotic doubt and darkness? If the ages have failed in the task, may we of the present hope to be more fortunate? Yes, because in the slow evolutions of the centuries new lights shine for us, new powers are placed like levers in our hands, and the riddle which a cruel sphinx has propounded to all our forebears, ruthlessly devouring those who failed to read it aright, may haply yield to patient, prayerful study a new and brighter rendering in the light of a more perfect day.

## III

## THE MORAL STATUS OF LOVE

IN order thoroughly to understand the immense and seemingly irresponsible power of the passion of love in shaping the destinies of mankind, it is necessary to consider, not only its affinity with the creative power of the universe, but the fact also that it is the self-preservative instinct of the race, and represents that "first law of Nature," over which all human jurisdiction disclaims authority. When Nature set about evolving a perfect world from cosmic night, she was aware that it was a serious undertaking, and would require infinite persistence on the part of its crowning species, man. Before his appearance upon the scene, order after order of created beings had perished from off the face of the earth, to be succeeded by finer species. But man, the ultimate of creation, having in him the seed of the Godhead and destined to be the sovereign lord of all this material world, had come to stay. Through wars and earthquakes and pestilences, whole epochs and eras of destruction, the race of man must endure. "To increase and multiply upon the face of the earth was his imperative destiny. The solitudes of this roughly outlined world were immense and awful. Society, there was none. Church, State, Commerce, Enterprise, all these were ideas still unconceived. The hills and valleys cried to God for life, human life, to occupy and possess them,

to cultivate them, and make the wilderness to blossom as the rose. So although from the earliest times the selfish masculine instinct began to outline some rude scheme of social order, on the whole license and irregularity prevailed. Yet, as fire and earthquake and volcano and whirlwind were all necessary to conform the crust of the earth to those shapes which suited the divine purposes, and as therefore all these fearfully discordant agencies had at last their perfect and complete relation to the divine harmony of the universe, so in a higher realm the direful irregularities, the terrible outbursts of violence and disorder which even yet make the records of that early time to glow with a lurid and awful light, come fully within the scope of the divine purpose and agencies. It was the Divine itself which thus sought perpetually, through physical forms, union, harmony, the evolution of new life-germs through the coalescing of opposing forces, the opening everywhere of gateways for the rushing tides of the higher upon the lower life."<sup>1</sup>

This license was perfectly true to its time, but the result of it was that, to the immature, unreasoning soul of man, it seemed that this august passion of love was an agent mysterious, unaccountable, irresistible. As with time and observation the wonder grew, poets gave their imagination free rein concerning it, and exaggerated both its mystery and its imperiousness; philosophers surrendered in despair before the intricacy of the problems which it presented, and the mass of mankind accepted it as a power stronger than fate and fortune combined, and to which common sense and religion bore no relation whatever. Always, in the history of the world, it has seemed to mark the point where moral accountability ceases and moral chaos begins.

<sup>1</sup> "His Marriage Vow." C. F. Corbin, 1873. Lee & Shepard, Publishers, Boston.

The voice of the higher nature did indeed make itself heard proclaiming a wrong, and the tremendous penalties which lay along the track of the victorious passion bore witness to an outraged law; but for the evils thus made manifest, instinct and native reason had no better panacea to offer than asceticism, and asceticism as a general remedy was plainly absurd. Apart from the fact that the practice of it required a high and sustained courage which the race in general had not yet attained, there remained the certainty that anything like a generally practised continence would lay a deadly axe to the root of the tree of life itself. To increase and multiply, to increase and multiply, — that was the reiterated command not uttered by the divine voice alone, but impressed with divine energy upon the physical constitution of mankind, as it was not upon any lower order of beings; and plainly if any class was to cease to regard it, it ought not, in the interest of improved species, to be that class in whom a high moral sense made such self-control possible. That would be to propagate the stock from the less developed specimens of the race and not from the higher, with the certainty that the progress of humanity would be seriously retarded. From this dilemma, which was as universal as the experience of mankind, who should deliver the race? What supreme Mentor should lay out before it the path of wisdom, of safety, of highest enjoyment and benefit? The earliest and most evident answer to this question, once it was sincerely and earnestly propounded, referred the whole matter to the religious sense, and to that unseen Power with which this upward-looking attribute of the human mind serves to bring it into communication. There can be no doubt but this was the true answer for the time, but practically it was not wholly equal to the emergency.

The appeal of inspiration has ever been to faith, because in a state of undeveloped knowledge many questions were capable of solution upon no other grounds. The dealing of the unseen, eternal Father with his children in this respect is quite the counterpart of the dealing of human parents with their little ones. So many times they come to us with questions whose answer is clear enough to our own minds, but to which we can formulate no settled or certain reply which would be comprehensible to them. So many times we see their need of instruction or admonition which we cannot convey to their, as yet, undeveloped reason, but which must be given to them partially and pictorially, if at all. We talk to them, therefore, in myth and parable, and give them certain definite commands which they are to obey with unreasoning submission, till haply they shall grow to an intellectual state which can comprehend all our wise and satisfactory reasons. But this process, which is the best which the situation offers, has nevertheless its drawbacks. Between those days of early and more or less implicit faith and the fulness of later knowledge there comes a period of unsettled intelligence, when the mind falters between the old and the new, and is likely to lose something of its early reverence for parental authority, because it fails, as yet, to comprehend that the new has grown out of the old. As the flower out of the calyx or the butterfly out of the chrysalis, so the winged truth escapes at last from the grub-like parable or the blind command.

The most comprehensive and enduring of the moral codes of the race is that of Moses. Professedly given by inspiration, its claim is supported and made credible by the fact that at the time of its promulgation it stood alone and unrivalled in strength and simplicity, as a compendium of

the ethical necessities of human nature ; a succinct setting forth of those moral obligations — couched in the form of commands, because in the infancy of the race their deep-lying logic could not be comprehended by the undeveloped intelligence of man — upon which alone human society could be built with any hope that it would be stable or enduring. For thirty-five hundred years that simple code has stood unshaken, and is to-day the foundation of all civilized law, not more by reason of its claim to inspiration than because, inspired or not, it is, in its essence, so perfectly and completely adapted to human need that no other can possibly take the place of it. It covers the whole ground and leaves no room for any rival. Human work is not apt to be so perfect and so enduring.

Of the ten commandments of Moses, four have reference to man's domestic necessities ; the fifth defining his duty as a child towards parents, the eighth and a part of the tenth defending his right to those material possessions which are necessary to the foundation of the home, and the seventh and part of the tenth to the individual restraint of the love instinct. These four commandments, then, have reference to the domestic institutions of the race :

“Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.”

“Thou shalt not commit adultery.”

“Thou shalt not steal.”

And that the relation of this last command to the others may be evident, the tenth and last is a summary, in still deeper reaching and more emphatic language, of the seventh and eighth :

“Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his

maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Here then, at the outset of Christian civilization, which began when the seed of Abraham was formed into a nation, according to the long antecedent promise of Jehovah, and as a part of its fundamental law, we have a solid foundation laid for the institution of the home and the work of restraining the most imperious of human instincts, the love nature, committed to its charge.

And this was the sum and substance of inspired teaching concerning the law of love during the Old Testament dispensation; not because there was no higher standard of morals in the Divine Mind, but because this brief lesson, put in the form of commands, was all and more than the rudimentary intelligence of mankind was likely to master; and because, also, out of this would be sure to grow, as the race progressed, corollaries and consequents which would, little by little, climb to the divinest heights.

Thus, in those elder times, many restrictions which now we hold imperative were not dreamed of. A man was free to take to himself as many wives as he could support; he might even take his own sister to wife if he chose. His power over his wife was absolute, except that he might not put her away, thus depriving her of any means of support, without some form of law; but he might bestow her upon another man if he so willed. If a woman chose to put herself outside the pale of the home and lead a life of license and irregularity, as many did, there was absolutely no reproach for the unmarried man who followed out his natural instincts by associating with her, and very little for the patriarch. Yet this apparent freedom from restraint was not a mark of the strength and real freedom of men; it simply

measured the strength of their undisciplined propensities, the low order of development to which they had as yet attained. These misdemeanors, in the expressive language of Scripture, "because of their ignorance, God winked at," just as we overlook the wrongdoing of a child for whom the mother's love pleads that "he doesn't know any better," with the implication also that he is not yet old enough to be taught better things.

But slowly, as generation after generation of men absorbed through natural processes more and more of the divine love, a higher degree of enlightenment arrived. Little by little the family came to be organized upon principles of a stricter morality, and in the fifteen hundred years which elapsed between the promulgation of the Mosaic law and the advent of Christ very perceptible progress had been made. Monogamic marriage was by this time recognized as an advance upon polygamy, marriages within certain limits of relationship were very uncommon, and a distinct notion of chastity as one of the virtues had grown up in the human mind, had the sanction of religion and the advocacy of certain strong leaders and sects. In the gentile world, also, a similar though less distinctive advance had been going on. Nowhere else had religious inspiration the character and authority that it obtained in Judea, and partly for this reason the deep and stern simplicity of the Jewish faith and practice were unique among the ancients. Something of this result was, no doubt, due to the inborn characteristics of the Semitic races; but to concede that the power and authority of Jehovah were wholly the creation of the Jewish imagination, and had no objective existence outside of it, would be to set the Jewish people upon a pinnacle of spiritual achievement in a way that no other fact in their history would give the slightest

color to. It is conceivable that the Greeks and Romans may themselves have made their innumerable deities scarcely higher above their own follies and passions than the tree-tops, but the Jews their great I AM — never.

The organization of the Jewish State, as ordained by this Jehovah, was by tribes and families. Nowhere was the individual recognized as the unit of the race. Neither father nor mother nor child alone constituted the structural atom of the State, but only the three conjoined in the family relation. In the Roman State, also, the same idea was strongly insisted upon. The *pater familias* was the true citizen, and his dignity was in a very marked degree commensurate with the beauty and virtue of the women, and the number and promise of the children who clustered about him and constituted his household. And even the wild tribes of the North, who as yet held within their loins only the germ of that splendid civilization which was to have its flowering under Christian auspices, held as the fundamental article of their belief and their philosophy, albeit in the unconscious simplicity of nature, the great idea of the oneness of the three elements of humanity, father, mother, child, and the home as the foundation of all human happiness and progress.

So far in the rudiments of morals had the world advanced, when the greatest event of recorded history occurred.

The elementary lesson concerning the Godhead had been its unity. There are not gods many and lords many, but one I AM. But the fulness of time had arrived, and the three-fold personality of the Divine Being was to be revealed by the visible incarnation, not of the Almighty Father, nor yet of the universal Paraclete, the gracious Comforter, but of the divine Son, who was separate from the Father, yet one

with Him ; the Son of God, yet wholly divine. He, in His spotless purity, came down to us in our ignorance and low estate, to proclaim to us that we also were the children of God, His brethren after the flesh, and to open up a highway through the divine love, whereby we might the more swiftly climb to divine and heavenly heights. Our dear elder Brother, bound with us in the bonds of actual kinship, and willing to share our pains, our infirmities, and to pass for our sake through the dreadful gate of a shameful and ignominious death, that He might lead us also, following in His loving footsteps, to share with Him the glory that He had with the Father since before the world was.

This great event, which we have called, not without deliberation, the greatest of recorded history, is many-sided, and cannot be understood unless viewed from many standpoints. Hitherto, in the history of the race, the masculine element has had the great preponderance. Now for the first time, unless one accepts the mythical Eve as an historical character, a woman is placed in the foreground of a supreme historical event. Let us go back a little, therefore, and study the history of the feminine element of humanity, borrowing a leaf from the book of science for the purpose, and placing it side by side with the biblical narrative.

If we accept as true the theory of the evolutionary descent of man, then there must be somewhere in his history a point shadowy, it may be, and indefinable to our eyes, but well marked to the vision of the infinite Creator, when man ceased to be the morally irresponsible brute and became the accountable moral agent. Let us for the purposes of this chapter place that period at the point in his career when, raising himself from the order

quadruped to stand wholly upon two feet, he was brought into new relations with the earth around and the sky above him — when he ceased to be brute and became man.

It must have been the slow development of his frontal and top brain which brought this change. It was therefore characterized by an increased perception of good and evil, and an increased desire for knowledge in this direction. And this development, if it did not constitute the creation of a living soul within him, marked very properly a point where he might well be expected to come into new relations with his Creator. It was the beginning of a new era, a moral epoch, in his life. But in the upward career there is no gain without apparent loss; and the first condition which marks the change of the animal to the man, from the unintelligent brute to the creature before whom stretches a long career of intellectual and moral achievement, is the necessity of labor. The brute prowls, and preys, and builds his bushy, or his cave-like dwelling, but he does not in any sense "subdue the earth." He develops none of its resources, stimulates no new growth upon it, acquaints himself with none of its occult laws, and soars into no region of imagination or spiritual beauty. All these achievements now lay in the future of man, but the price of them was the loss of the old brute freedom and irresponsibility, and the necessity instead of hard and painful toil. "In the sweat of thy face shalt thou eat bread."

But, further than this, the new conditions imposed upon his physical frame certain disadvantages, which were the direct result of the upright attitude. The bearings of gravitation upon his spinal column, his valveless blood-vessels, and the walls of his abdomen, were all changed — a fact which entailed upon him physical weaknesses, which it is as certain

as any other inference of science, he has not yet outgrown, and the effects of which are seen in the weak back, the easily disturbed circulation, and the frequent hernia of the race.

But if the physical powers of the man were put to the test by the command, "Son of man, stand on thy feet," what shall we say of the change wrought by the new condition upon the physical constitution of his child-bearing companion? In the brute state maternity, coming usually only at stated periods, had not been so severe a tax upon the female as greatly to invalidate her claim to physical equality with the male of her species. Her functions were different from his, her strength less uniform and more rhythmical; ordinarily she was less aggressive than her companion; during her maternal period more so, so that on the whole there was no considerable discrepancy between them. But now let us read the ancient sentence pronounced upon her. "I will greatly multiply thy sorrow and thy conception." She must bear more children at greater cost. She must be *always* subject to the impulse of her companion in this respect, that the world might be peopled. No day or hour of her life in which this burden might not be imposed upon her. The pathos of that decree only women know. No heavier cross was ever laid upon human shoulders than that. The old freedom and ease of maternity were exchanged for new pains and disabilities. The spinal column must bear heavier and more frequent burdens, and under greater disadvantages, than ever before. The circulatory system, already more severely taxed than man's, must now meet the demands upon it under vastly more unfavorable conditions than ever before. Her abdominal walls must bear a greater strain, and the bearing would fall in new and weaker places. The consequence of all this over-burdening in the fulfilment of

her natural functions would be that she would be far more dependent upon her companion for protection and help; for good or evil far more under his power. "Thy desire shall be to thy husband, and he shall rule over thee."

Thus the bowing of man's neck to the yoke of labor, under new and painful, and seemingly unnatural, conditions, and the subjection of woman to the will of man, and to new and agonizing trials of maternity, were conditions of that phase of development which bridged the chasm between the brute and the man. What power divine could convince the newborn immortal that such a change was a rise and not a fall? Sufficient if he could be made to understand the duties which the new life imposed, could be taught to guide his feet with something of wisdom and foresight over the stony pathway of progress and development. But the love of the Father did not fail the overburdened woman in that evil time. To mitigate the terrors of this hour, when His hand seemed heavy upon her, He gave to her a star-like promise, to shed its faint but celestial radiance over her future pathway. It was not the man who was to be at enmity with the powers of evil so much as the woman. "I will put enmity between thee and the woman: between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In the woman, from the beginning, was lodged the redemptive power of the world, and to the seed of the woman, not of the man, was the promise of the final victory over that occult and malign agency which, in the dawn of the new day, seemed to hover with malevolent design over the faltering footsteps of the race.

And here perhaps we have reached a point where we may profitably pause to inquire concerning the nature and origin of that evil influence, which reason and revelation alike take

cognizance of, as attending from first to last the career of humanity.

We have seen that when man emerged from his brutal to his human condition, and entered upon the pathway of intellectual and moral progress, the first task assigned him was to acquaint himself with the material world, its forces and its laws, and make them subservient to his welfare and happiness. In some rudely illustrative way, it was as if one should take a boy of ten years and put him into a vast workshop, filled with ingenious and beautiful mechanism, operated by a powerful and perpetually renewed force, such for instance as that of steam, and tell him that the business of his life was to find out the intention of this machinery, and put it to its proper use; that his life itself and the means of living depended upon his success. However well-intentioned the boy might be, there would be likely to be a great clashing of levers and bursting of bands and wheels, with many sad consequences to the boy himself, before he had mastered his lesson. He would probably be a firm convert to the doctrine of a personal devil, long before the end was reached. But if the boy had an eternity of life and progress before him, and if the machinery was constant and unvarying in its laws, little by little he would gain a knowledge of it, would define its powers and his own, would ascertain the principles which conditioned its construction, and at last come to have some intimate and satisfying knowledge of the plans and purposes of the great mechanician who designed and constructed it. And then he would perceive that it was not malignity on the part of the machinery or its author, but his own ignorance and want of discipline, that had occasioned the trouble; and the why and the wherefore of his being put to such a test would appear in his own

thoroughly trained powers and capacities, and the depth of practical insight and apprehension of the laws of mechanics and powers of earth and air which he had obtained.

I have said nothing here of the fatherly care and guidance and oversight which might be supposed to attend the boy during this severe apprenticeship, because a consideration of that phase of the subject comes later in our inquiry. At present it is only designed to show that the conflict of man's untried powers with the infinite and unvarying forces of nature, in the attempt to ascertain and codify their laws and make his own conduct subservient to them, is sufficient to account for a large share of those mysterious and trying phenomena which we attribute to the influence of evil.

But there is another factor at work in the problem. Not only his intellectual but his moral nature must be subjected to discipline. In his brutal state, all his passions and appetites have been egotistical. For the perfection of his manhood they must be trained to a discerning and appreciative altruism, and the course of training prepared for him in this respect is not less sharp and exhaustive, not less fraught with painful consequences for his failures, than the other. But in the end, while his intellectual nature will have mastered the problems of law, his moral nature will succumb to the dictates of love, and he will learn that sin, with all its inevitable consequences, — its sense of aberration from the right, its infliction of hard and painful penalties, its self-conviction and self-flagellation, — is, after all, the result of ignorance and selfishness, and that these two are the twin demons who have all along his upward way beset him with their threats and their scourgings; and it is the ever-developing seed of the Godhead within him which has fought them, and in the long run not

only kept them at bay, but gained an ever-increasing victory over them.

In the original distribution of parts in the human drama, revelation, science, and human experience are fully agreed that man was cast for the leading physical and intellectual rôle. To "subdue the earth," to investigate and codify the laws of nature, to undertake the labor and protection and government involved in the maintenance of the fundamental institutions of the race, — that was his task. To woman was given the conduct of the internal affairs of the home, child-bearing and rearing, and the feeding of the altar fires; the cherishing and promotion of the moral and spiritual welfare of mankind. Thus man became the exponent of Law, woman the exemplar of Love.

In the initial stage of development, the work of man was more obviously and conspicuously important than that of woman. Her usefulness seemed comprehended chiefly in child-bearing, and this, as we have seen, under conditions so hard, disabilities so great, that in the eyes of her uncomprehending companion they amounted to an especial curse. His own doom was hopeless enough, but hers was not only far more painful — it had a stigma attached to it which in his best moods awoke a scornful compassion: in his worst, unmitigated contempt.

The fate of woman was hard in these early ages; for while her spiritual gifts and endowments made her often a conspicuous and honored figure in human history, she was on the whole little understood. Men found her indispensable to their comfort and happiness, as she certainly was to the continuity of the race; yet her super-endowments, her gift of seeing when they were blind, of leading them upward or downward as it chanced, against their reason, against their

will, by her magnetic charms, the Elysium of her love, the nepenthe of her sympathy, the transfiguration of all hard and prosaic things in the light of her tender smile, — all this was a riddle which their blunt senses could never solve. So she was by turns despised and adored. It was the turn of a die whether she should be held aloft as an idol, crowned with flowers and honored with libations, or crushed under the heel of her tyrant and held in the ignominy of slavery. Motherhood itself was hardly a redemptive feature in her case. There was so little which she could do for her children, beyond ministering to their physical wants. The arts of husbandry, of the chase, of war, must all be taught them by stronger hands than hers. The larger intelligence and higher morals of later times had as yet no being; and thus to be the patient, suffering pain-bearer of the home, or the painted and bedecked courtesan of public life, seemed the only destiny possible to her. Naturally these conditions bred in her narrow and disingenuous traits, shallow arts and coquetries, which were doomed to leave their impress upon her character for ages after the conditions which gave rise to them had passed away.

Meantime the promise waited its fulfilment. Along Judean hills and valleys the hearts of women burned within them as they dreamed of the promised Messiah, the Hope of Israel, foretold of God through the mouths of His holy prophets, since the world began; who should save His people from their sins, and lead them up new and glorious heights of destiny. In a faith far more spiritual than that of the men of their race, they consulted the inmost oracle of consciousness concerning His coming. It was a question which thrilled them through and through. Whose womb should bear Him, whose breasts should give Him suck? A

yearning motherhood was all alive in them, and awaited the Divine quickening. To this ineffable desire, the Fatherhood of highest heaven responded, and "the Word was made flesh and dwelt with us." It was such a triumph of womanhood over all its detractors as the world could not yet comprehend. The Unity of the Godhead became a tale that is told, and in its place was emblazoned, for all the world to behold, the idea of the divine Trinity.

It was not a matter of pronouns, but of principles, and in the gracious Paraclete who "stands beside" the eternal Father—the universal Comforter, Consoler, and Intercessor—the maternal principle was enthroned beside the Father and the Son, and so the primal Trinity to which all nature attests, was made manifest to the world in the person of the God-head.

For the miracle of the incarnation there is no adequate explanation. The well-known fact of parthenogenesis in the lower orders of being may throw a side light upon it, since if virginal reproduction is possible at all, there is no absurdity in regarding it as a latent possibility of all female life, which the divine Intelligence which rules this world may use at will. At the very least, it is no more inexplicable than the miracle of the universe itself. That infinite Power "from whom this vast creation sprang" begot it in His own image, incomprehensible and full of mystery. Governed by law it is, assuredly; but what finite intelligence has fathomed the labyrinthine processes of that system of law? It is but the fringe of it that man has yet unravelled; the infinite reaches of the warp and woof of it, in all their tangled complexity, stretch away into the vastnesses of ether, as far above him as the heavens are high above the earth. We know by faith, by reason, by the evidence of history, that when the

fulness of time was come the infinite Love did manifest itself in the human form of the man Christ Jesus, as had been foretold since the foundation of the world. A Day-Star did arise in the east that was to give light to all nations. The promise to woman was fulfilled, that through her seed should come redemption to the world. In that unspeakable event the long debt of the past was paid. Maternity, with all its weaknesses and disabilities, its long-endured ignominy and reproach, was released from every shadow of contempt, and crowned forever with a halo of glory.

It was no chance coincidence which made the cross, the ancient emblem of generation, the symbol of the Christian faith. Side by side with it the early Church set the mother with her child, and the Holy Family was exalted by both religion and art to be the sign and symbol of Christian love and Christian nurture. The Church itself was the bride, the Lamb's wife, and all the body of believers became the family of God.

Thus through the ages has the moral status of love been defined. It is the lord and giver of life, the pure creative principle, immaculate as the Holy One Himself, from whom it proceeds, and whose essence it is. Its human temple is the home. It is the golden link which binds the hearts of father, mother, child, in one triple existence, which is the image and copy of the triune God above; and in each human heart it is the one pure drop of divinity inherited from our heavenly Father, and ordained by Him to be the sanctifying and uplifting element of our human lives; a bliss so sweet and pure that it shall be the ever-living foretaste of that heaven from which we come, and to which, when our lives are perfectly conformed to the divine inspiration of love, we shall again return.

## IV

## THE EVOLUTION OF LOVE

NOTHING else gives one so clear a conception of eternity as the slow growth of fundamental ideas. God never hurries his best work. The creature of a day must fulfil his task between sun and sun. He who holds the eternal ages in the hollow of his hand has no such need to hasten; but the slowness of evolution is not, after all, so amazing as the immense cost of it. It is not time only which is consumed in the development of man from the cave-dweller to the shepherd of the Aryan plains; from this unstoried nomad with his pastoral life and his simple arts, through the Persian, the Greek, the Roman, to the Christian civilization,—it is countless generations of human lives; myriads of human beings living in comparative ignorance and unenlightenment, given over to distorted ideals of pleasure, illusory and deceptive pursuits of happiness, and the worship of false and degrading deities, that a purer and more spiritual conception of human life may grow out of them, absorbing their best and sloughing off their error and decay, as the perfect rose absorbs the life of the underground root and the thorny stalk. The root and the stalk are soulless matter, but it is human lives by uncounted millions which have been offered up, a limitless sacrifice, for the purchase of the civilization of these later times; and the process is still going on. The terrors of the Calvinistic doctrines of election and fore-

ordination are discounted a thousand-fold by this enormous vicarious sacrifice for the development of a chosen few, which science and history spread out before us, not as theories or speculations, not even as doctrines having only faith for their basis, but as facts hard as adamant and enduring as the granite of the everlasting hills. What the fate of all those myriads of souls may have been in another world we cannot even conceive. It is as far beyond our finite powers as the creation of original worlds would be. We may console our sympathetic souls by saying with the poet, —

“ We only know *they* cannot drift  
Beyond His love and care ; ”

but the reply is wholly inadequate to the vastness of the query. There must be worlds upon worlds compensatory to this, destiny beyond destiny of development and flowering, till our souls ache with the immensity of them, if all these inequalities of fate and doom are ever to be made answerable to any standard of justice conceivable by the human mind. A half-hour's contemplation of the problem will give to any thoughtful soul a vivid sense of the moderateness of the declaration that “ as the heavens are high above the earth, so are His ways higher than our ways, His thoughts than our thoughts.”

I have paused for this momentary view of a single one of the awful mysteries which are involved in the theory of evolution, because I wish to bring clearly before the mind of the reader the thought of love on its human side, and to our finite vision, as not a stationary, but a progressive, power or principle ; divine, indeed, in its primal and unchanging essence, yet evolving its manifestation from the lowest forms

of life, through infinite spaces of time, at infinite cost of error and downfall and suffering; of human hearts broken, of human lives wrecked, of human souls degraded to the lowest depths which human souls may ever reach, — yet ever rising “on stepping stones of *their* dead selves to higher things,” — a light dim and wavering and uncertain at first, but gaining slowly, from æon to æon, in clearness and purity and true divine shining.

As we have seen, it was the different and far less favorable physical conditions imposed upon the human child-bearer which brought about that state of subserviency on the part of woman which had been unknown to the brute world. The simian mother could make a very good shift to take care of herself during her maternal periods, but the human mother was vastly more dependent upon the father of her child. But this very dependent condition marked a step in the evolution of love, because it drew the two parents into the bonds of a closer union. The weakness of the female appealed to the strength of the male for her support and protection. This necessarily closer and more intimate relation with the mother of his child developed his paternal feelings, and tended to the forming of a permanent rather than a temporary union; and so it came to pass that in the physical inferiority of woman was laid the foundation of the home. As it is the oldest, so it is still the tenderest, tie which binds the souls of man and woman in a perpetual relationship. No lover ever looks upon his mistress, no bridegroom upon his bride, with that depth and purity of sentiment which the true husband and father feels for the being by his side, in whose life his own is coming to a sweeter flowering, a nobler fruitage. And no woman knows the utmost depth and divinity of love who has not felt her own weakness and help-

lessness supported and made strong by the tenderness and devotion of the father of her child; the child whom, as yet, he only knows by faith,—the sweet implicit faith of parenthood, which makes the realization of the heavenly Father's love so credible, so reasonable, so true.

Perhaps the very first, certainly the highest and purest, exercise of faith of which the rudimentary man is capable, is that which he feels in the mother of his child. The very fact of his fatherhood rests on his faith in her. He never can absolutely know that some other may not have stolen his crown; but he believes and is blest in believing, since every doubt blackens his own honor. The pathos of it is correlative to that of the dependence of womanhood, and creates another strong link in the tie which binds the two together.

That a deep, abiding faith in woman, a willingness to be led by her in all matters of faith and morals, is a primal and instinctive endowment of the masculine nature, is nowhere more charmingly illustrated than in the reply of Adam in Eden:

“And the Lord said, . . . ‘Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?’

“And the man said, ‘The woman whom thou gavest to be with me, she gave me of the tree and I did eat.’”

This is not the expression of cowardice but of the innocent and naïve belief that anything which this lovely being, fresh from God's hand, proposed must be right, and, right or wrong, must be done. It is a trait which has come down in unbroken continuity of inheritance to the latest-born of Adam's sons. To this last decade of the nineteenth century of grace, the boldest man, the man who will cheerfully storm a battery or lead a forlorn hope, is as helpless as a child to

resist when *the woman he loves* commands. But woe to the woman who seeks to rule him by any other agency than love. And this is as it should be. It is God's premium upon love as the ruler of the world. It is the assurance to patient, suffering womanhood, that when love comes to its own, her crown will be waiting for her.

Out of the fact that man's faith in woman is his first faith, and to the end of his career the strongest and most realistic that he ever knows, — for the men are few who believe in God as they believe in good women; God is so far away and doubtful; women are so near, so sure and true, — springs a moral obligation, which women on the whole have bravely recognized. As a man is doubly a dastard who wrongs the weakness of a woman, so the woman is a creature of the foulest shame who betrays the faith of her husband. It is in the perfect loyalty of each to each in these respects that the apotheosis of love is found. But oh! the length of time and the sternness of discipline which lay between the primal man and the realization of this ideal!

It is inevitable that rude and ignorant and self-conscious strength shall play the tyrant over weakness. In the brute conditions — conditions from which man had scarcely yet begun to emerge — the selfish sentiments are overwhelmingly in preponderance. Altruism has as yet but the faintest foreshadowing. The attraction of the male and female for each other is scarcely to be differentiated from self-love; but mother-love, even in the animal world, shows a willing and intentional sacrifice of selfish ease and comfort for the safety, protection, and even the increased happiness of offspring. This is the tiny bubble of leaven which is destined to leaven the whole lump; and here again is the scientific reassurance of the inspired promise, that in the nature of woman should be found the seed of redemption.

Here, then, at the outset, by the operation of natural laws and conditions, were defined the differing vocations of man and woman. To him was given, because of superior physical advantages, to cultivate the earth and subdue it, to give shelter and protection to the mother of the race, to find in her companionship his highest joy, his tenderest realization of the divine love-element of life, and by his union with her to establish the progression and perpetuation of mankind: to her, the quiet seclusion of the home thus made, in which, through her wifely and motherly functions, to develop the germ of love until it should broaden and blossom and fill the whole earth with its glory, and to inspire and cultivate the confidence of man in herself till, through that holy faith in his own fatherhood, he should be brought into filial sympathy with the great Father of all. To him physical and intellectual leadership: to her the sweet dominion of love and the faith that springs from love.

But the love side of our nature is the side which has most affinity with God. And so it happens that woman has always been a little nearer to the Father's heart than her companion; a little sweeter the taste of His love upon her lips than upon his. With the thrill of love always comes inspiration, and that is the reason that the intuitive and inspirational gifts of woman have always been greater than those of man. From the condition of his being, the labor of his life is of the earth, earthy, his eye is trained to pierce the secrets of nature, and to materialistic sources he turns for the supply of all his wants: while her occupations are of the heavens, heavenly, and the light, the glow, the radiance of heaven are all about them. The strength of love and not of corded muscles, the tenacity of faith and not of dogged persistence, are hers; while her courage is that of the

soul that looks deep into the heart of God and feels assured of its infinite possibilities of succor and help.

Thus equipped and conditioned for the journey, the two who were one, set out upon the toilsome march of human progress. And now began the world-old conflict between unenlightened human propensity and the divine order and method, as represented by that awful, mysterious, invisible, but immanent and inevitable, power which we call law; that law which St. Paul denominates "our schoolmaster to bring us unto Christ"—who is Love. Through darkness unto light, through law to love,—that is the pathway of all human evolution.

And the pitifulness of the woman's destiny was that she, not less than the world about her, was a problem—even by his own confession the greatest of all problems, that awaited solution by man. More than this, the mystery involved in her being and fate must await the solution of all the mysteries of the material world, since not till this "man with a muck-rake," busy about mundane things, had conquered the world of matter, could he be expected to do more than occasionally lift eyes of wonder to the bright heaven of faith and love, wherein her destiny was set to shine as the stars forever,—which is the reason that the lot of woman has thus far been one long waiting. Man has enjoyed her, adored her, tyrannized over and been in turn the victim of her blandishments, but he has never understood her. In rare and sympathetic moods and moments, he may indeed have caught a glimpse of that land of Beulah which lies beyond his own horizon, and therein may have come to him a vision of this household necessity of his, this common, useful creature, frail in her physique and a little off her mental balance with dreams and fancies, sitting upon a throne of

power and beauty and dispensing blessings as a queen : but that also is a phenomenon which he cannot understand. Reason, not dreams or visions, is his authority ! The dear, deluded, purblind man, who sees no world but that rude realm of matter over which it is given to him to reign !

One thing he makes sure of at the outset, — as sure, at least, as a strong arm well can. — and that is, that this other half of him, this curious complement of all his felt and some of his unfelt deficiencies, shall be all his own. It is the divine Love, though he does not know it, manifesting itself through his selfish instincts, and asserting the decrees of the male and female elements in their great work of carrying on, through progressive generations, the scheme of the universe. But as yet the spiritual vision which could discern this fact is undeveloped, and he claims his wife as his own and inalienable, by virtue of a rude, instinctive selfishness, which visits the penalty of unfaithfulness upon her head with the rigor and venom of a tyrant. The woman crouches beneath his blows, and is scarcely less ignorant than he, that by this mode of stern morality so cruelly enforced upon her, and to which he himself does not dream of submitting, he is putting the sceptre of future sovereignty into her hand. From the black root of man's selfishness, springs the white flower of womanly purity ; and so sure as God is God, and his law unerring and impartial, will the strength of discipline be stronger than the strength of license in the long run, and purity and unselfish love rise to heights which grossness and a savage greed of pleasure can never attain.

The discipline imposed upon man in his civic relations by the Mosaic law, is comprised under three heads : the sacredness of life, the sacredness of property and reputation, the sacredness of conjugal relations. And here, again,

let us pause to mark that whenever and wherever Almighty God has said "Thou shalt not," there is a tremendous penalty involved in the violation of that command; not because of an arbitrary and vengeful disposition in the eternal Father, but because His commands are a definite though blind warning, that the laws of the universe are so arranged that they will inflict their own penalties upon those who, whether ignorantly or otherwise, contravene them. Thus interpreted, the "Thou shalt not" of Scripture becomes simply a danger-signal, a sharp "Keep off the track" addressed to babes in development, who cannot by any conceivable means be made to understand the immense destructive energy of the railroad train, or their own inability either to cope with it, or to flee from it, when once it is upon them.

The greatest triumph of modern science, the one result in which all its labors may be epitomized, is the vindication of the universe as the expression of Law. From the farthest sweep in space which the grandest telescope can span, to the minutest grain of sand at our feet, there is no atom, no force, no principle, which is not guided and governed by eternal, immutable law. Our God Himself is a God of fixed, unvarying methods. It is one of the sweetest sources of our trust in Him that He is without variableness or shadow of turning; the same yesterday, to-day, and forever; His very being free, spontaneous love, having all the inconceivably vast and mighty machinery of universal law at His command for its expression; depths beyond depths of resources which our finite powers have never even dreamed of; yet never transcending, never having the slightest need to transcend, the mighty scheme of the divine order and method. It is a system grand enough to include the sweep

of all the solar systems in the — to us — unknown and inconceivable depths of space ; minute enough to govern the finest atom of microcosmal life ; fixed as the stars in their courses ; free as the river in its flow ; strong enough to bear up the human heart in the darkest hour of its unutterable woe ; gentle enough to waft its faintest sigh of longing to the Father's ear, and bring back the answering thrill of tender, ineffable love and compassion. Nay, more : it has its rich provision of means by which He may bow His heavens, and come down and stand beside His children in their hours of darkness, and rearrange their plans, re-order their destiny, as their varying needs require. If I, the subject of universal law, can do all this for my child, shall not God, the Author of it, be able to do as much for His ! It is only when law is divorced from love that it becomes terrible.

Filled and informed with the divine life-giving energy, it becomes the very music of the spheres to our attentive souls, the softest and most inviting couch of contentment and repose to our weary and longing spirits.

There can be nothing so terrible conceived as force without law. Let us for a moment strive to imagine what would be the result if the central omnipotent Life of the universe, that Power which in our finite speech we call Almighty God, should suddenly throw off the restraints of law, and begin to act in a totally irregular and irresponsible manner. Let us imagine but the single law of gravitation abrogated — repealed without redress from the law-books of the Almighty. What a scene of irreparable wreck and ruin would the universe become ! Let but the law of light become inoperative, and all the horrors of Byron's dream would but faintly picture the despair of worlds that would ensue. Cancel the law of heat, and whether a lifeless and

frozen universe should affright the eternal abysses with the silence and pallor of death, or a holocaust of worlds flow through the eternal spaces, who can tell? It is impossible to contemplate the consequences of such an abnormal and irregular action of universal force, without a sense of gigantic and illimitable ruin. Just the awful thought of the almighty power of the Godhead gone astray—the insanity of lawlessness or anarchy occupying the high throne of the universe! It is the climax of our human conception of evil, and beside it all the horrors of war, pestilence, and famine, all the theological terrors based upon the idea of Satan and hell, sink into insignificance.

Not less, but more, imperative than the physical laws of the universe, we may be sure, are those moral laws of which the scriptural "Thou shalt nots," are the danger-signals, and of which the execution turns, not upon the automatic forces of nature, but upon the human will, the choice of the free moral agent, man.

"Thou shalt not kill." Why?

Because the life of each individual is a type of the divine life, and represents certain divinely inalienable prerogatives which, so self-vindicating is the God element of humanity, cannot be trespassed upon without loss to the offender; as of old, when the holy mountain quaked with the presence of God, the man who profaned it was slain by his own temerity. And first and most imperative of these prerogatives is the right to physical selfhood. No man through malice can kill another but the blow reacts upon his own nature, and death enters to his own soul by the wound. Moreover, such an act, not being inspired by love, is evil, destructive, fatal; a shock that disarranges and unsettles the firm, true order of the universe. Therefore, by the love of God, which

is the life of God, thou shalt not take life. This was the lesson, writ small, but in the legible, clear hand of the Father, in the story of Abel and his brother Cain, and reënforced with divine command in the decalogue. How has humanity learned it?

Wherever Christianity goes, it reënacts the law; but, alas! so imperfect is our comprehension of it, with many limitations, and with signal lack of enforcement, of what remains! The blind instinct of the race is still to destroy; that carnal man which is at enmity with the divine love makes still to himself excuses for disregarding the divine command. We may kill in self-defence, he says; that must be right; not able, as yet, to see that he who lays down his life in obedience to the law of love forever finds it, restored to him in a higher, finer form. We may kill in defence of the Commonwealth: surely that is right. It may be in some low, imperfect, even necessary sense, when human limitations are taken into the account: but the seer of visions discerns a time when the State will find better uses for its babes than to let them grow up to be murderers or malefactors, and a better use for any man than to hang or shoot him. It is a poor and low morality, the outgrowth of a very imperfect development of the divine life within us, which will do either. But the warfare of nations — that is necessarily destructive of life, and war has been since the world was. Yes; but the evil begins to develop a cure from within its own bosom, and in very self-defence nations must soon learn that arbitrament is better than war: to love each other, better than to destroy.

These are the exceptions to the law, to which our imperfect civilization gives license; but what shall we say of the foul wrongs which society cherishes in its bosom in spite

of all law? The civic murders of which the courts make some poor effort to take cognizance are the fewest and often the least flagrant of them. The child-murders, not in foul homes and so-called institutions of charity alone, but reaching far down into the shameful and unenlightened depth of homes that present a fair outside and call themselves Christian; wife-murders, not those alone which are so public and outbreaking that the law may lay claim to the murderer, but those compassed by means so secret, so stealthy, so shameful, that the law, hardened as it is, would blush to take cognizance of them; self-murders, not only those paraded in the public prints, but suicides through excess of passion or appetite, through greed and frenzy for gain, through a blind and fanatical ambition for fame and a foremost place; that deadly law which works through all our members, in opposition to the prerogatives of life, — who shall score its victories, or name or count its victims? Verily, as a race, we have as yet learned scarcely the A, B, C of that requirement of perfect law, "Thou shalt not kill."

Yet the course of history plainly proves that from age to age, even from century to century, human life is held more sacred. We make decided gains, both in comprehension of the law and our own responsibilities concerning it, and in the practical enforcement of it. Hopeless as the case seems at the first and cursory glance, our slow progress from generation to generation, in the unfolding of the divine life in our lives, makes the end sure. Humanity creeps and crawls like the tortoise in the fable, but in the long course of the ages its past rate of progress proves that it will live up to — yea, it will outlive — the law. In view of past gains, it is conceivable — yea, more than probable — that the social sense of the sacredness of life may yet become so fine, so true, so enlightened,

that all men will wonder that so reasonable and inevitable a doctrine of the eternal love should ever have been doubted or disregarded.

The order in which the commandments are given is the natural and proper one ; but for our present convenience let us change it a little, and include under one head the eighth, ninth, and tenth, all of which may be briefly summarized in this :

“Thou shalt not steal.” Why?

Because this divine life of the race has its human investiture. It is a treasure in an earthen vessel, and has its earthly needs. And these needs are as sacred as life itself. Each human being has a right to food, shelter, a chance to grow and develop the germ of the divine within him to its fullest proportions, even to the image of the divine. And each human being is of its own type, has its own needs, must grow after its own pattern. What this inborn bent and trend of the nature is, only the soul itself can know ; so it must have its own individual possessions with which to shape its own individual growth. Such a right as this is inherent in every creature. The measure of no two souls is quite alike or identical ; but whatever that measure is, every soul has a right to the material belongings which are necessary to its full growth, development, and enjoyment. Every human soul is born heir to an undivided right in the human inheritance ; neither, to the clarified vision, has any person a right to more than this just proportion of material things. The evidence of this law may be seen in the fact that the possession of overmuch wealth becomes a curse and not a blessing.

Now it is evident that this division cannot be made after any arbitrary manner, nor is it desirable that it should be.

An arbitrary division would indeed defeat its own aim, because it would destroy the individual action upon which growth and development depend, which activity is indeed more necessary to soul culture than any amount of material belongings. It must be left to each one to make such gains as he may, according to his energy and the strength of his desires; but the law which should prevail is, that each should have equal access to the treasury, *and no one should appropriate more than his proportion* of the spoil. Under these conditions, it is quite certain that substantial justice would be done. But to take what another has justly gained, or to carry off an excessive amount of the common treasure, — that is forbidden. It is infringing upon the rights of others, and is therefore a violation of the perfect law of love.

Nor may fraud and chicanery be used in dealings between man and man. The ninth commandment especially enjoins honesty and fair-dealing in all individual and civic transactions.

Let us inquire what progress the world has made in applying this lesson to the conduct of human life, considering first the larger aspects of the case.

Comparing the nineteenth century with any previous epoch in history, it must be conceded that the nations of the earth, worn out by futile and destructive wars waged in the interests of fraud and injustice, are appreciating more and more the value of the common weal as against any individual or selfish good. That your right is as sacred as my right, and must be as sacredly maintained if my right is to flourish, is a truth of which the early history of nations shows no appreciation whatever; but at the present time it is quite generally recognized in conception, if not always

practically embodied in action. The idea is distinctly abroad that the highest statesmanship is that which puts the common, world-wide good, above the mere national end or aim : indeed, that the highest selfhood of the nation can only be reached through a noble consideration of human weal. Thus diplomacy is not so much the art of lying as it used to be. Honesty and fair-dealing, a regard for the mutual, world-wide standard of right, prevail to an extent unknown before in the history of the world : and it already seems credible that without any special or miraculous intervention, the time long prophesied may yet arrive, when "the nations shall learn war no more," because war is waged only from selfish motives, and the world is slowly learning that selfishness is self-destroying, and the foe of the highest human good.

Concerning the affairs of commerce between man and man, we are in a transition state. Piracy, brigandage, and that picturesque system of highway robbery which even a few hundred years ago was a semi-lawful calling among our ancestors, and had its admirers and apologists both among the poets and the common herd, are done away with. The skull and cross-bones have disappeared from the seas, and Captain Kidd and his bold compeers have only a legendary existence. Robin Hood and his merry men haunt no more the sylvan shades ; and the foot-pad who grew rich by midnight assaults upon the moors, and then settled down to be a respectable country gentleman, held a little in honor by his neighbors perhaps, because of the personal courage he had shown in winning his fortune, is no longer to be met with in society ; and of the robber-knights who grew rich on the spoils of pilgrims and caravans, are left only the ruins of their strongholds, about which their legends linger, as

picturesque and poetical as the ivy which mantles their crumbling towers.

We imprison our white-caps, do we not? We jail our train-robbers when we catch them, and we waste not overmuch of sentiment upon the desperadoes of our Western plains. Evil of that sort, we deeply realize, is something to be put wholly under our feet.

But the spirit of the foot-pad and the robber-knight is rampant among us yet. It works upon a scale the vastness of which was inconceivable to the times in which they dwelt, and commands too often a homage that is deeper and more degrading than that which the elder centuries yielded to their prowess. Where their prototype took a handful of gold pieces and left his victim possibly little the worse in blood and bones for the adventure, the machine-vender and the capital-worker of to-day swoop down upon millions of treasure, and wring the life-blood and the life-longing out of the bodies and souls of thousands of their fellow men and women.

But a ruin so vast carries its own correction with it. The possessor of millions is himself coming to be aware of his rapacity, and is made to feel by the sharp prick of public opinion that, either in life or at his death, some reparation is due to those whose substance he has despoiled; while the trades-unions, the uprising of labor all the world over, the bitter cry of the oppressed coming up from every land under the sun, is the assurance that the outraged law of love is making itself known and felt as never before in the world's history, and that the universal soul of man will respond to its appeal. Even for the down-trodden masses of labor, "the day breaks and the shadows flee away."

"Thou shalt not commit adultery."

“Thou shalt not covet thy neighbor's wife.” Why?

Because the home is the earthly temple of the divine creative energy, the shrine of earthly purity, and the love which dwells therein is the motive power of all human progress. Any sin therefore against its peace and integrity must strike a deadly blow at the very roots of the tree of life itself. There are sins against God and sins against man, but any transgression against the home is a sin against both God and man, because it is in the holy place of the home that the divine and human elements of humanity meet and carry on their great work for the uplifting and purifying of the race.

A home is the earthly type of heaven, the home life of the divine life, the human trinity of the divine Trinity. As God created man, so in the home is the human race recreated more or less in the divine image, and the process is that upon which depends the continuity and progress of the race. In the brute world all the functions of propagation are found, but without the organized and enduring home. Continuity and progress are wanting to parental relations; they are constantly changing, falling away from the steady disciplined fidelity of the home into promiscuity. Thus there can be no constant transmission of knowledge and intelligence, no steady upbuilding of character in virtue and faith. Promiscuity is the selfish, undisciplined, and destructive action of the love nature; the love of the home is orderly, disciplined, courageous, and edifying. Morally as well as physically, it was not until man stood on his feet and became a living soul that he was capable of the highest development of the home instincts, the home life; and whatever tends to promiscuity in parental relations tends to the retrogression of the race to savage life, while the end and aim of the

institution of the home is that man may, by the progressive unfolding of life from generation to generation, grow into the stature of the heavenly ideal of a man, even to the fulness of the stature of a perfect man in Christ Jesus.

It is against a power and an ordinance like this that the adulterer sins, and so searching is God's law that it reaches out after the man who cherishes the thought of transgression in his heart. It is the egotistic, self-seeking *impulse* that falls under condemnation. The human being who sets up a false god of selfish pleasure, and abases himself before it, ought instead to rise to the diviner heights of the soul, to purge that love of its selfishness, through pain and penance and agony of tears, if need be, that instead of selfish desire his soul may be filled with the glorious radiance of a pure, unselfish, and divine love.

And so at last it is not only to preserve the home from profanation and the race from a relapse into brutality that the command is given, but to nourish also in the individual the capacity for that love of the soul which is the pure offspring of the Divine Spirit acting upon our human desire. For it is not the divine intention that any germ of love, however rudimentary it may be, should be crushed or destroyed. There is not, there never can be, too much of love in the world. The plan of the divine unfolding is so gracious, so tender, that the vilest weed that grows can be nourished into wholesome plant or blooming flower. So every thrill of human love has in it the essence of the divine love, and needs only to be cleansed and purified of its earthly dross to be made glorious as the stars of heaven, for wonder, for mystery, for tender, divine shining.

But how we cling to our fleshly idols! How slow we are to lift our faces heavenward, to open our hearts to the inspi-

ration of the Father's love, and to receive of Him the light and strength we need, that we may achieve His high desire concerning us.

But if our progress is slower in this direction than in almost any other, let us recognize the fact that the difficulties, also, are greater. The parental impulse in the race is the divine impulse, and partakes of the divine energy. It is a germ of the creative force which filled this vast universe with life and law and order, which stirs in our veins, and impels us to the carrying forward of this great human scheme of life and progress. The laws which govern it in the divine design are vital, intimate, mysterious, beyond human conception. The spoken law, though plain and simple, contravenes forces whose mighty, almost irresistible power appalls us. Undisciplined strength can never compete with them, with any fair chance of victory. There must, then, be an element of order and discipline introduced into human life, for the especial purpose of evolving a strength equal to this emergency. What are the elements which the eternal Father chooses to make use of for this high purpose? How strange the answer to that question! The physical weakness of woman, the simple, blind faith of man in the mother of his child, and mother-love intensified by the helplessness of the human infant. Verily it is the weak things of the world which God chooses to confound the mighty. It is these slight variations upon the original species of selfish or brute love which result in that higher order of attraction, that deeper, more intimate and lasting union, which forms the basis of the human home.

And now begins a tragedy to which, for vastness and pathos, human history can produce no parallel, and that is the immolation of woman upon the shrine of the home.

Beneficent as was its final intention, her doom descended upon her like a curse. She was made subservient in every way to the will of man. She bore alike the heaviness of his blows and the bitterness of his contempt. She was doomed to abject bondage where he was free. Her love for him was outraged by the slight regard in which it was held, at the same time that the most brutal demands were made upon it. Motherhood, stronger in her than life itself, was made not only her shame and reproach, but oftentimes the means of a torture that would have crushed out forever, the life of any but the most enduring creature known to science. Her children were made vile before her eyes. If they were boys they were taught to look down upon her, almost before they had ceased to draw their life from her veins. If they were girls, they reproached her for bringing them into being, and were subjected to a bondage like unto her own.

There was no earthly succor for this anguish. She must therefore, per force, seek an heavenly. And the Father's promise did not fail her. "My presence shall go with thee, and I will give thee rest." Looking ever upward for help, feeling the perpetual inflow of the Father's love into her heart, she learned through the long ages, to be true when man was false; to deny passion and appetite, not because of a reciprocal faith and constancy in man, for she knew that this did not exist, but for the sake of her own womanhood and the Father's love. She trod the wine-press alone, but out of it issued the rich vintage of a love that is strong and satisfying, and yet pure and true. And little by little, through the slow processes of generation and motherhood, she has impressed some outline of her own faith and constancy upon the soul of man. Generations of pure mothers will in

time curb the strong impulses of their sons, and bring them to see that discipline is better than license, the love that is strong in soulful elements more worthy, more ennobling, more satisfying, even, than that which is based upon the senses alone.

Meantime this brawny, adolescent man is all her own, and she loves him with a mother's undying love; she believes in him with a mother's unquenchable faith; she knows with a mother's unerring intuition that his promise is glorious, and that when he shall have learned through a discipline less severe than her own has been, to be sovereign over his senses, to hold his passions and appetites as his servants and not as his master, the greatness of his destiny will wreath an unfading halo about her brows.

Sorrowful as has been the path of woman through the centuries, it has not been without its gleams of brightness, its whispers of promise. Thrills of a wonderful power stronger than fate have shivered across her heart-strings; flashes of supernal light have now and again leaped from the skies at her call; and always, however deep the degradation of her story, if she could win the love of her tyrant she had her hour of triumph. Her own love she might pour out, a libation of her heart's blood, unheeded at his feet; but if she could wind the toils of her fascinations about his heart, she could lead him whithersoever she willed. If the ages have taught any one thing clearly concerning woman, it is that there is for her on earth no higher duty, no grander destiny, than to make herself beloved of men by all sweet and pure and gentle means, and then to lead them by the cords of love to heights beyond themselves. Nor need she wish a holier or more heavenly calling. It is one with that

of Him in whose life the evolution of love was made perfect, whose human mission it was to take away the reproach of motherhood by being Himself born of a woman, to unfold to humanity, as the basis of all right living and heavenward progress, the perfect law of love, and by His life and death of loving self-sacrifice to draw all men unto Him.

## V

## THE PROBLEM OF TO-DAY

THE foregoing views of love as the divine life of the universe, as the one consistent and wholesome element of human life and progress, have been presented at some length, not only because of their inherent nobility and truthfulness, but because they form the basis of the only rational and hopeful outlook upon the acknowledged disorders of our social life, and the true means of rectifying them. It is the prevalent idea among moralists that love, at least in certain lower manifestations, is to be looked upon as essentially evil and worthy only of the severest condemnation. This is the view of all ascetic philosophy, and of that extreme asceticism which sometimes fastens itself, a fungus of malign growth, upon religious systems. It is a theory which involves itself in endless inconsistencies and contradictions, and befogs and bewilders the mind, until any logical and sane conclusions concerning the true methods of reform become impossible. The fundamental premises of an argument must be sound, or hopeless entanglement and error will result. Let us ground ourselves, therefore, firmly upon the proposition that love is divine and not satanic — that wherever found, under whatever earthly and rudimental conditions, it has in it the germ of a celestial unfolding, and needs only the care and culture which science is ready to bestow upon the vilest weed, if it offers promise of a flower, to prove

its heavenly parentage; and we shall find at once, not only that we have a solid foundation under our feet, but that it is in true alignment with all those grand principles of growth and development which constitute the Magna Charta of the universe. Such a position as this gives us command of the field at once, and if any class of purists or reformers assail it, their quarrel is with the almighty Power that made this world and not with any lover in it. Better the heart which is open to love upon any terms, than the one in whose cold morality a tender impulse could never stir a loving deed into being.

Upon no other theory than this, can the tenderness of Christ for fallen women, for all that despised class represented by "publicans and sinners," be explained. "Scribes, pharisees, hypocrites," He did denounce in unsparing terms; but never had He any word but of tenderness for the Magdalen, the woman at the well, or the woman taken in adultery. A cold-blooded morality had no place whatever in Christ's teachings. He saw in the victims of its persecutions, human hearts only too blindly given over to the service of that same divine principle which it was His mission on earth to exalt and glorify. It was never in the Divine heart "to denounce love in any form, but only to lift its weary feet out of the miry clay, and set them upon firm ground; to breathe upon its tarnished wings till they should glow with heavenly light and glory, and bear themselves aloft into their native skies. He knew well that in the evolution of truth there are many degrees, but no antagonisms; and the most unworthy love on the face of the footstool is only the lowest round of the ladder which reaches straight up to the heart of God."

When the moral status of love is thus logically and scien-

tifically assured, and the bulwarks of revelation are placed against it for its support and strengthening, the work of the purification of our social life, instead of being blind, and dark, and infinitely and inextricably involved, becomes lucid, hopeful, and encouraging. You might as well try to turn Niagara backward in its flow, as to turn from their predestined channels the strong life-currents of the human heart. Their resistless impulse is a far-away vibration of the divine energy; and if it could be accomplished, the result would be, not a reform, but a ruin. What can be done is to seek the divine law as written in the human constitution, which is given for the control and government of this mighty force, and bring the two into harmony.

The idea long inculcated by both philosophy and religion, that love between man and woman is something base and animal in its nature, a propensity necessary indeed to human existence, but for some unexplained reason to be thrust out of sight and apologized for, is, there cannot be a doubt, answerable for many complications in that social problem which is the despair alike of the statesman and the philanthropist. The divine principle does indeed veil itself from our eyes as it evolves itself through new forms of life, but when you attach a prurient idea to this holy silence and secrecy, when you have taught the youthful or the adult mind that a great all-pervasive principle like love is essentially evil, to be indulged only in forbidden ways and places, never to be openly recognized as a God-given endowment, and hardly to be redeemed from its total depravity by being surrounded with all the solemnities of religion, all the sanctities of the home, you have inflicted a wrong upon that soul which will breed countless wrongs through all its earthly career, and extend its blighting influence through some æons of eternity.

This has been the almost universal teaching of the ages, and the result is a state of morals which presents an utterly insoluble problem to the reformer who bases his efforts upon the old ideas. Men, finding themselves endowed with strong, outward-working natures, whose primal and God-ordained law it was to be constantly generating and throwing off vital force, have refused to accept a morality based upon the postulate of the total depravity of their ineradicable instincts, and hence have found themselves, for a reason as inexplicable to themselves as to anybody else, arrayed in open hostility of life and practice against that which they have after all recognized, at least ideally, as the grandest possible conception of the soul's relation to love; namely, the law of holy purity. The position of woman under this misrepresentation of moral truth has been scarcely less anomalous. Her nature is centripetal, conservative. Unable to comprehend the apparently lawless and prodigal expenditure of her companion's love-forces, and taught to consider his propensities as entirely evil and animal, she has in her best estate set her whole soul to the test of subjugating them, breaking them down, trampling them under foot as unholy and unclean. But it is plain to the eye of the thoughtful and unprejudiced student that this course is scarcely less fraught with perilous consequences than the other. The unnatural repression of the emotional nature, the looking with hatred and contempt upon that which God has ordained to be the fountain of life, the source of all human love and joy and sweetness, blights and withers the soul's best energies, emasculates both the intellectual and the moral nature, breeds physical disease, and begets cross-grained and abnormally passionate offspring. It was not by chance that the daughter of Jonathan Edwards, full of the

stern, cold, intellectual Puritanism of the time and place, became the mother of Aaron Burr. Nature will not be defrauded. She demands payment *in full* for every infraction of her law. For such repression of the God side, the love side, of human nature as has been practised by the Brahminic caste of New England for the past two hundred and fifty years, she demands nothing less than a slow extinction, with incidental terrors of women driven insane and men given over to shameless and unnatural propensities.

Intellectual supremacy so gained is dearly bought, and, though it may serve a temporary purpose, reaction must come. There can be no complete and enduring culture that is not solidly based upon the creative, life-giving forces — which does not include the full stature, the well-rounded being, of the man.

This world-old problem, of the true adjustment of the love nature of man to the divine method and order of human progress, is one that presses upon the civilization of our day with a force greater than that of all others combined, because it includes all others. There can be no subject of deeper, more vital or legitimate interest to the student of social problems than this of the laws which govern the dual constitution of the races: laws whose penalties, rashly and often ignorantly invoked, have overwhelmed the world in degradation and wretchedness. The heart grows sick with seeing men given over to grossness, sensuality, and selfish propensity; women everywhere held in bondage to their oppressors, and becoming, through inherited appetites and the conditions of slavery, themselves degraded and impure: marriage prostituted, homes made childless through unnatural and unholy means, women by hundreds of thousands consigned to infamy and a living death, and the scourge of

God against impurity, desolating our homes, and corrupting the very fountains of life, till the wonder is if there be any sound spot left. Verily, "God is not mocked: whatsoever a man soweth, that shall he also reap."

Yet with all this perverted activity, never was the world in such perishing need of love as to-day. The men of this century are bearing such burdens of enterprise, discovery, conquest; they are achieving such exploits of commerce, engineering, invention, of scientific, philosophical, and archæological research, as no race of men on the face of the earth ever achieved before. Such fires do not burn except the flames are fed. Life force cannot be expended so prodigally unless it is renewed, and there is no renewer of life but love. Men exhaust themselves in their mad determination to unlock the secrets of matter, till they have no longer the strength or the insight to comprehend the great principles of faith and love, which alone could enable them to hold their lives in true balance. Like Charles Darwin, who in his old age acknowledged that the study of science had so absorbed all his faculties, that he had become dead to the sweet influences of beauty, of sentiment, of faith, they sell their inestimable birthright in spiritual things for a sodden mess of material gains and glories. Darwin had for his reward a bounty of inestimable truth; but how many men are breaking down in the harness, going mad with the wild excitement of struggles that are wholly vain and selfish, dying of heart-failure and collapse, without a ray of spiritual light or truth, or one warm pulse of true and tender love, to illumine their sad end.

The world cannot reel on at this mad gait much longer without a total disruption of all those ties of civilization which bind it together. The saving graces which it stands

in crucial need of to-day, are love of, and faith in, God and good women. Only a faith like this can calm its tumult, soothe its fever, and bestow upon it sanity and equilibrium. But the old obolus is outworn, say many men and women. We are slaves no longer to the old ideas of love or faith. There must be a recasting of social forms and obligations, a revision of creeds. The relations between God and man, and equally between men and women, must be of freer scope, of deeper meaning; and where is the prophet or the seer who shall teach us the way of it? Faith breeds superstition; love bound in chains of law, begets satiety; the love that owns no law has a poison tang to it, and no more than the other abides. Who shall reveal to us the secret of an immortal love, a never-dying, an uplifting faith?

The answer is: What is the science for which you have sold your ancient birthright good for, if it cannot throw some gleam of brightness upon your spiritual pathway? For what purpose can its electric beam be lighted, more worthy or more gracious than to banish superstition, mystery, uncleanness, from human hearts and homes? If it cannot at least help to do this, it is of little worth. The elder prophets are not afraid of its radiance. They know that the truth of God will be found equal to any test which the universe of God can bring to it, and it is for truth alone that they are concerned. They have asserted that the true law of human love is that which binds it in the ties of parentage, as the divine love itself, from which it springs, is bound; that the true joy of love is the unselfish, holy joy which eventuates in child-nurture and the progress of the race; that the love which seeks to evade these ties and obligations forfeits the charter of its being and perishes in its rudimentary state, a blighted and death-stricken germ; that the institution of

the home is founded upon the divine necessity of love to perpetuate the race, and that here, and not in the paths of license, must the true joy and perfection, the supreme delight, of love be sought and found.

Let us, then, borrow some scintillant ray of the torch of science, and by its help, try once more those institutions which are said to be outworn, and see if their glory be really departed, or whether our eyes may have been blinded by the new lights which have burst upon them. Let us search the ancient oracle, and see if it be really dumb, or whether its voice has been drowned for a season by the clamor of outcry over new discoveries. Let us see if any sacred fire be left upon the old hearthstone, any lares and penates still lurking in the shadows of the chimney-corner; whether the home be, as some say, a moss-grown ruin tottering to its fall, or whether there still remains strength in its walls and soundness in its timbers. Let us see whether manhood and womanhood do not yet retain some of their distinctive world-old characteristics, and whether the sacred tie between them, of fond parental love, have not yet a zest and savor.

New times and new developments do, indeed, ever demand a shifting of conditions, though principles remain forever the same; and it may well be that some old-fashioned furniture of the home, in the way of notions and traditions, may have become unessential to the needs of this later time. If so, let us remove it, and bring in the new and better appliances, the modern improvements suited to our modern wants; and above all, since science is ever a deadly foe to superstition, let us search the dim and ancient corners for any vain and foolish fancies or unreasoning beliefs which may be tainting its atmosphere, as malaria poisons the air we breathe. In short, let us inaugurate one of those cataclysmal periods, so

dear to the feminine heart, which shall banish ghosts from the attics and miasma from the cellars, and flood all the ample spaces between with light and cheer and sweetness.

It may be that such a process will disclose to us certain old and rooted wrongs which it is for this generation to set right ; will reveal to us, also, the shining of new and divine truths which the world has not until this day been ready to receive ; will enlarge our minds to take a broader view of the right duties and obligations which love imposes ; and shame out of sight and being, some narrow and debasing jealousies and fears.

So renovated and restored, the ancient heritage of humanity may prove to be, after all, not unworthy the grand fame and destiny of the race ; and the light of that supernal glory which always has encircled it, and which has ever been more of heaven than of earth, shall still shine on across all wastes of human wretchedness and woe, till it shall have gathered all the weary and disconsolate of the earth into the sheltering haven of its own peace, and purity, and love.

## BOOK II

### LOVE AS EMBODIED IN THE HOME

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#### VI

##### THE SIGNIFICANCE OF SEX

To the student who traces that dualism which we call sex from its mystical adumbrations in the world of matter, through protoplasmic phases, to that development of progressive life and being which has its earthly culmination in the human race, who finds in the union of male and female to form the new life, the key to all progress, the stepping-stone from generation to generation of that upward pathway whose goal lies far beyond all human ken; and who adds to the results of these investigations the testimony of revelation that the divine life itself is thus dual and parental, the character and uses of this eternal, all-embracing principle seem to be worthy of the most profound and reverent study.

And the first thing which becomes evident about it is, that as life progresses from its lowest forms upwards the lines of sexhood steadily deepen, its expression becomes of greater significance and value. The first pure altruism

visible anywhere in nature is mother-love, which long before the fondness of mate for mate becomes in any true sense unselfish, sets love of offspring before any other consideration, even life itself. But in time the love of males shows distinctly altruistic tendencies, and as the specialization of function goes on, and individual life rises in the scale of being, this exaltation is everywhere indicated and emphasized by the enhanced value of the attributes of sex and parentage, until in a general way it may be fairly and truthfully said that the high tides of being are everywhere registered by the degree of development attained by marital and parental love; that is, the more constant the animal in its love for mate and offspring, the higher its status in the order of evolution. Every degree of development attained in this respect is a step away from the earthy, and in the direction of the divine.

Let us, then, consider these two elements of the universal life in their separate capacities, defining as clearly as may be with our imperfect knowledge, the powers and properties of each. And first let us ask what are the characteristics of that positive, masculine element whose highest practical expression in the typical man is only a faint, though increasing, similitude of its highest ideal expression, which is in the divine Father of men.

Stated in the strongest terms, measured by the best we know of it, it is this:

Creative force: the power and will to bring from night and chaos light and order; to conceive vast enterprises the execution of which is yet studied with unerring wisdom to the minutest detail; to enact an ideal system of law with premiums and penalties exactly gauged to every emergency, and recurring with inevitable force and precision; an

infinite energy which urges straight onward to its work, riding rough-shod over all obstacles, or scattering them from its pathway as the rising sunbeams scatter the shadows of the night; the spring of all this forcefulness, this activity, a mighty dynamic glow within, a mystical, incomprehensible fire of attraction and desire to which we give the name of love, but whose inner nature defies analysis; a love that is omnipotent, insatiable; that from eternity to eternity creates new worlds and systems of worlds out of its own exhaustless energy, only to desire still other systems, and to project the nebulae for their formation; the lord and giver of law as of life; mighty and majestic outside of law, yet still more august and venerable when panoplied by it, it is still not law but love which is its ultimate destiny. Not as the Creator of the Universe does it stand upon its grandest, most unapproachable height, but as the Father of Souls; for law at its uttermost of majesty is ever but the slave and minister of love.

But grand and majestic as is nature's interpretation of the masculine type, it has its fitting mate and counterpart in the great, tender, brooding mother-soul of all things.

Vast, mysterious, elusive, the opposite pole of that creative force, the "Light be! Light was!" of the universe, it is yet equally pervasive and powerful. Aye, one may say more powerful, since greater is the power behind the throne than the throne itself. This grand, occult woman-soul sits at the centre of all things, and by its silent, inscrutable attraction bends the tangential lines of force into circles, reduces conflicting energies to harmony, opposes to the weariness of desire and strife, unfathomed rest and peace, offers to the insatiable instinct of life-giving, welcome, satisfaction, repose. Great indeed is force; but not less sover-

eign the silent inspirer and controller of force. Great is the centrifugal power, but it would quickly lose itself in the arid wastes of space, if there were no centripetal attraction to hold it to the steady orbit of accomplishment. Direction, inspiration, spiritual solace, and nepenthe, — these are the contributions of the great mother-heart to the sum of universal dynamics.

The glory of the Father is made manifest in sun and star, in fiery heat, in blighting cold, in lightning, tempest, and thunder, in the waves of the storm-ridden sea, in the eternal rock-ribbed fastnesses of the hills, in the rushing winds that sound their mighty diapason through the organ-pipes of the illimitable forest, or across the surging billows of the stormy main.

The great mother voices herself in tenderer cadences. The mystery of the night, the lapsing of the sea on starlit sands, the mellow radiance of the moon, the murmuring night-winds that wander to and fro, bearing messages of love, or tender pain, or solace on their wings: the tinted silvern clouds that sail through space, dropping down their cooling and beneficent shadows, all weird and witching influences which thrill the heart of man and woo him away from the barrenness of strife, the malady of unsatisfied longing, and lift him into regions higher than himself, scenes sweeter and purer than any enchantment earth can offer, — these are the caresses which the mother-heart of God bestows upon her human children.

And this last is her especial gift: to quicken the insight of humanity, to lift purblind eyes upward to the golden mystery of eternal spheres, to stir in dull hearts the sense of inner spiritual glories, to touch cold and inert natures with the fire and inspiration of love, to make real and per-

manent to them the great throbbing, glowing heart of the eternal love, and teach them their own kinship to it.

All tender, spiritual insight, all knowledge that knows not why, but simply knows, all fire and glow and fulness that yet minister rest and peace, — these are truly feminine, the emanations of the great Mother-soul that is one with the Father, yet is not the Father: the eternal Spirit, the Paraclete, the Comforter.

Such is sex in its ultimate apotheosis. In its human expression it is scarcely less significant. In the early ages of the race, strength alone seemed truly virile; but the processes of evolution have conditioned the idea, till in these last days it begins to be seen that beneficence must be joined to strength if the highest ideal is to be reached. As

“ . . . Through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns,”

the old instinct of chivalry gets a new definition, an expansive force, and it is seen that not strength to prey, to destroy, but strength to succor, to build up, is truly virile, man-like, God-like. Yet even so the eternal verities pronounce a fate for man distinct from that of woman.

Man beholds his destiny written on earth and air and sky. He is born to a career. He goes forth from the home nook wherein he was nurtured, conquering and to conquer. His consciousness warns him that for him defeat is incriminating. So strong is this instinct in him that too often it leads him to put all moral distinctions under his feet, if so he may climb the shining heights of victory; his ethical sense not being yet fine and true enough to see that material conquest is after all a poor and shabby aim beside

that grander aspiration which leads the way to spiritual achievements.

To keep him aware of the celestial portents, reminded of his spiritual destiny, and to minister to him the inspiration and direction which he needs to give his career the upward trend, is the true mission of woman. It is hers to attract, to warn, to cheer; to tend the hearth fires and the altar fires; to catch the divine spark from heaven, and so nourish it from her own life that it shall kindle a sacred glow all about her, to which men shall be drawn for inspiration and refreshing.

The keynote of a woman's success in any career, but most of all in her own native sphere, is personal attractiveness. What strength is to men, is beauty to women, and the subject is *one of sufficient importance* to justify a paragraph by itself.

The love of woman for her own beauty has been in all ages a mystery to man. At his best he has scant sense of his own comeliness, and places little value upon it in the inventory of his personal assets. Give him executive force, the power to plan and to accomplish, and if he must choose between Hyperion and the satyr, he would prefer upon the whole, the outer aspect of the satyr. But the inmost desire of every woman is to be beautiful, to attract. And the more one studies the nature of man and woman, the more one observes that this distinction is not the outcome of condition and environment, but is innate in sex itself. It is one of those structural lines of differentiation by which science marks the progress of evolution. Let the preachers preach and the reformers reform to the full extent of their calling, it will still remain true that the more womanly a woman is, that is the more she conforms through evolutionary processes

to that primal type of womanhood which is an element of the divine life and which nature reveals to us, the greater will be not only her power, but her desire, to attract, to bring within reach of the saving graces of her pure spirituality, the aggressive and forceful natures of men. This is her highest mission, her most queenly prerogative. By it she wins her strongest vantage-ground in practical life ; by it she bends to herself in closest and most salutary relationships the man of her choice and the babes of her bosom

That physical beauty is a potent element in the power of attraction there can be no doubt ; but it is a great mistake to suppose that it is by any means the strongest or most influential. An Eastern proverb freely translated says, "If you love a woman for her beauty, that is for a year ; if you love her for her mind, that is for ten years ; but if you love her for her winning ways, that is for life." And it is very true that what we sometimes speak of as the fascinations of woman, the gleams of inner spiritual qualities which shine through the translucent vase of her physical attributes, constitute in reality the most potent charm known to femininity ; and these are often found very perfectly developed in women whose physical charms are by no means remarkable.

It is a crude estimate which counts only physical attributes in the summing up of a woman's attractions ; and the woman who depends upon these alone for her power may indeed allure a succession of lovers to her shrine, but she will never be able to exercise that enduring dominion which is the true test of power. It is the woman who can turn her lovers into friends, and retain their homage so long as life shall last, who is the true queen among women. It is she who possesses the power not to devastate and destroy with her

beauty, after the fashion of the flirt and the courtesan, but to spiritualize, to uplift.

It is this power of woman to attract, which is greater than the empire of kings or the dominion of armies. Many a time and oft in history, it has overthrown empires and conquered conquerors. The greatest of men have found it stronger than fate and fortune combined, and there is scarcely a woman so weak, if she be but penetrated by the spirit of a true womanhood, that she cannot exercise some potent fraction of it.

For the highest exercise of this power is dependent upon those spiritual gifts and graces which are peculiar to woman. If a woman sins even in thought, the consciousness of it will look out at her eyes and mar their perfect beauty. If grossness or impurity are concealed in the inner chambers of her soul, a false strain in the music of her voice will betray the secret in spite of her. Good women and bad alike know this, and the knowledge is the source of all those base, unworthy deceptions, by which lower natures strive to veil themselves in the semblance of the higher life, and by means of which many a pitiable victim has been lured to a most unhappy destiny.

It is this attractive power of woman, rightly exercised, which more than any other, humanly speaking, is needed for the regeneration of the world. The power of the sword and the ballot are mighty, but mightier far the power of womanly purity and love, acting in those channels which are marked out for them by the very constitution of the race. The weapons of masculine warfare are rude and coarse, of the earth, earthy: the sceptre of woman shines with a light that is of the heavenly spheres.

Let woman, then, cherish her physical beauty as a gift from

God ; let her see to it that it becomes the vehicle of that higher spiritual attractiveness which is the crowning attribute of her nature ; and let her recognize in her power to draw all those around her to higher spheres of knowledge, aspiration, and spiritual accomplishment, the most precious gift which the divine Creator has bestowed upon the race ; the one which most surely binds earth with heaven, and insures to the dream of human perfectibility a final and triumphant accomplishment.

## VII

## MANHOOD — ITS POWERS AND THEIR LIMITATIONS

A BOY BABY ! How the mother's heart thrills as, weak and weary from the anguish of bringing him into the world, she takes him upon her arm and offers him the white bounty of her breast for his comfort and nourishment ! Lying on her peaceful couch, lapped away from all the clashing and confusion of the outer life, how many visions flit through her brain of what this man-child is to be, to her and to the world ! The pure draught which she is putting to his lips is a sacramental cup which binds him by an unconscious, but none the less a sacred, obligation to the fulfilling of all those duties, the achievement of all those ideals, which nature has denied her the strength to realize. She has nourished the germ of his life at the fountain of her own. She has borne him at a cost of weariness and anguish which it will never be his lot to undergo, and in the future, when she shall have reared him to manhood through toilsome days and nights of vigil and prayer, he will be strong where she is weak, his destiny will be noble and commanding where hers has been lowly and obscure. In him her dreams will be realized, her aspirations will become shining fact. He is her joy, her crown, her apotheosis.

The months and years go by, and with tender assiduity she

guides the toddling footsteps and shapes the forming mind. She feels within the boy's growing frame the working of strange forces, with laws unknown to her, and manifestations that surprise, and now and then dismay. Near and dear as she may have been to his father's heart, it is still her son who will bring to her the deepest and most ultimate realization of what the masculine nature is, and what are its demands; and she shivers with a dread unknown to her before, at the thought of her baby, with all his untried forces, all his innocent unconsciousness of evil, being pitted against the tempters of a world grown old in sin. But if she is wise she only prays the more, and knits the cords and bonds of love more tightly about his heart. The slender frame expands and hardens, the boyish face takes on a mature aspect, the soft hair deepens in color, and the head that she has so often laid her hand upon in blessing, gets too high at last for the benediction of her touch, and from looking down at the wee prattler by her side, she must look up. The lips are bearded now, and the touch of them upon her own thrills her with a new sense of strength, of manhood, of sovereignty. He who was erstwhile her subject wears now his crown, and has become her lord. He levies royal tribute from her, but she pays it with a gladness her heart has never known before, for the dream of his birth-hour has come true, and she has "gotten a man from the Lord."

He has outgrown now the shelter of her loving arms, and must go forth to seek his fortune. He will carry his mother's tender smile and the memory of her loving counsel in his heart; but oh! how slender to her womanly fears seems the strength of her best efforts in his behalf! She has studied the chart of life for his sake, and she knows that perils beset his course, and she has only love, and faith, and prayer, with

which to strengthen him for the onset. As his frail and untried bark puts out into the stormy seas of life, it is baptized with her tears, and the pennant of her hopes flies at its masthead.

He is out upon the billows now, the sport alike of winds and waves, with hidden currents and treacherous shallows all about him, and eager syrens singing in his ears, and she can only stand upon the shore and watch and pray, and send such words of counsel across the wrack as her frail voice may carry; and yet, unseen of men, her life is still bound fast to his. One tie between them was severed at his birth, but another, strong and vital, enduring as life itself, stretches still from her to him: an electric cord that reaches from the mother's heart to every land under the sun, and even to the frozen pole, if only her child be there.

And how she watches as the years go by, to see what marks the conflict leaves upon her darling. Does he keep the light of innocence undaunted in his eye, the strength of integrity all along his corded muscles? Does his heart beat ever true to the right, and his sword flash in the cause of the helpless one against the wrong-doer? Ah! when the world's loudest plaudits ring in his ears, and the laurels of its grandest victories rustle upon his brow, no heart, not even his own nor that of his dearest love, so swells with pride, so melts with tender, unspeakable gratitude, as does the heart of his mother. It is her fondest dream come true again, her own life fulfilled in his.

But what if the battle go against him? If year by year her tender eyes discern signs of giving way before the tempter? The eye growing dull, the features coarse and hard, the smile less pure and true, all telling of self-indulgence and a life that is downward, earthward? If he is over-

come of the syrens, and led captive to that dungeon-house which the passions and appetites keep ever yawning for their victims, ah! whose heart shall sorrow for him then as his mother's heart? Who shall so soften the tale of his errors, so understand the reason of his frailties and plead their extenuation? Who shall so strengthen and uphold his failing virtue, and inspire him with fresh strength after every downfall? And when the end comes and he lies prone upon the earth, overborne of evil, the victim of his own sad doom and the tempter's wiles, who shall still hope, still pity, still bear him in the arms of an everlasting love beyond the shadows of this fateful world, and commend him to that brighter one whose portal is arched over with a rainbow of immortal hope? Who, but God and his mother? It is thus that the tender heart of motherhood yearns over men, and can never look out upon the stern and heavy conflicts of their lives without a thrill of pure maternal sympathy and love.

But the mother-heart, in its quiet, meditative hours, asks itself some strange questions, turns over some deep problems concerning the dangers and temptations to which the objects of its love are exposed. Let us go back to our young man in the first flush of his manhood, fascinated with his new-born consciousness of power, his sense of sovereignty over all material things. It is precisely this consciousness which he feels is the grandest attribute of his manhood. It is this by which he is to climb all heights, to achieve all knowledge, to wring every hidden secret from the universe, to explore life, to conquer destiny. It is a kind of power — of muscle, of brain, of will — which no other creature possesses in like measure, and he bows himself before it in a rapture of self worship. But let us watch him a little while as the snares of life, little and great, beset

his untried feet. Possibly the very first test which circumstances will apply to this delightful self-consciousness is that subtle Indian narcotic so beloved of the masculine sense. His first trial of it works a sad overthrow of his boasted power of will. Nature gives him a friendly warning that he is dallying with an enemy, and his white face, his lax muscles, and his terrible internal woe proclaim that he has met a power that is greater than his own. But no! he will not be so vanquished. He perseveres, conquers, and finally, with the boastful air of one who has achieved a great triumph, he flourishes his cigar and is an adept at smoking. He has scored possibly his first conscious victory over the powers of nature.

But let us mark the sequel. Has he in reality vanquished the evil demon who paled his boyish cheek and relaxed the tense muscles of his well-knit frame? Has he not rather taken the subtle fiend into his bosom, and given it a better vantage-ground than ever for its conquering career? Little by little the habit of smoking increases upon him. Slowly and stealthily it weaves its poisoned snare about his will-power, until at last he is fain to exert himself to throw off the chains of this strange slavery. The deadly pallor returns to his cheek, and this time it comes to stay. His nerves and muscles lose their tension, and no medicaments will restore them. His physician utters words of caution, talks to him of a smoker's heart, and he replies with very real anxiety and even fear, "I would give up smoking, doctor, — *but I can't!*"

Who is the victor now? Where is the strength of that will-power which was to conquer the world?

Or it may be the wine-cup which presents the challenge to his youthful powers. Shall he who is sovereign of all, flee

from the danger which lurks in the flowing bowl? Wine is so seductive a flatterer! It warms a man's heart, it stirs the rapture of emotion in his veins, kindles the latent poetry of his soul. It strikes all the random notes of youthful joy and pleasure into one full satisfying chord. Shall he resign such entrancing experiences, such melodies of a supersensual Elysium, because — because — there have been fools in the world who could not command their own appetites? Nature has uttered her warning, but what of that? Man is lord over nature. His will is the divine strength in human form, and shall that which is God-like yield to so base a thing as fear?

But again — and oh! how often has the experience been repeated! — the mother's anxious eye watches the boaster along the track of the years. Little by little, she marks the slow inroads of the destroyer upon her darling's prerogatives of manly strength. His eye becomes bleared; his voice loses its pure resonance; his step becomes unsteady. Worse than this, the manly qualities of his soul are blighted; his brain falters beneath its wonted task; he responds less readily to the gentle overtures of affection or the strong appeal of truth. Physically, mentally, morally, his power has departed, and he has become a wreck. His manly strength had indeed been God-like, but in a single contest with the law of the universe it has been slain forever.

With a charm that is all its own, the mystery of love assails him. He means to have a home of his own some day. Oh, yes! and the wife and babes who are to be enshrined as its divinities shine down into his dreams out of their celestial halo, the purest, sweetest vision that his imagination knows. But meantime — the world is so full of syrens; they beckon him from every side. To yield is so much easier than to

abstain: and surely a man must conquer this mystery before he is in command of all his powers. Indeed, until he knows women, how shall he choose a wife? and the choice is with him. And having chosen her, if he be not practised in making advances, how shall he win her? It is a most plausible and insidious devil who pleads. The implied defiance of the moralities, the secrecy, the piquant sense of danger, all appeal to his spirit of adventure. So he sips a little of the poisoned cup here, he makes deep libations there: from an easy acceptance of overtures he advances to schemes for self-indulgence: and by and by, in some moment such as in the days of his callow youth he never anticipated, he becomes the betrayer of innocence. He has accomplished the "swift and easy descent," and from this lowered grade of morality, how does his early vision of a home of his own appear to him? Vastly further off and more nebulous. Its divinities are not nearly so divine in seeming. His own sensibilities to pure affection and rational enjoyment are blunted. He requires keener stimulants than the peaceful joys of the home afford, and his power to resist temptation is incredibly weakened. He is no longer at all sure that he can carry the responsibilities of wedded life steadily. Accustomed to change, the constancy of virtue would very likely pall upon him. Moreover, that strong creative force within him, upon which more than anything else he rested his *claim to sovereign manhood*, is not now, very likely, the pure source of life-giving that it once was. He inquires with some anxiety whether his children are likely to be all that they ought to be, robust and pure: and finally concludes, perhaps, that the experiment would be a doubtful one, and would better be left untried. Or, if he marries, it is with far more sober anticipations than those which gilded

his youth. He knows well that he has gambled away his primal hopes, and that his wedded life, at the best, will be vastly different from what in the day of his innocence he pictured it. So much of purity, of peace, of capacity for true joy and right living, have gone from him, never to return.

He has had his fling, but it has cost him more than he anticipated. The eternal law had in it an avenging power of which he had never dreamed, and another such victory as this which he has achieved over it, would be his utter ruin.

“Rejoice, O young man, in thy youth,” saith the wise man, “and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment,” not by the far-off burnings of the eternal world, but by the swift and sure penalties of the eternal law, inflicted here and now.

Another temptation which a man encounters when he cuts himself loose from his mother's apron-strings, and fares forth to test his own powers against that of the universe, is to make material things foremost, and relegate spiritual affairs to an after, and wholly incidental, consideration. This inclination is in some sense natural to him, since it is in the world of temporal and material things that his province lies. His physical and intellectual powers are undoubtedly greater than those of the woman at his side. Her growth in both these directions is naturally and necessarily dwarfed by her office of child-bearing, and being aware of this, the man, especially the young man, prides himself greatly upon his superiority to her. But there is this drawback to his pre-eminence. Those physical and intellectual powers which are his boast bring him into direct and intimate relation with the world of matter, and that world of inductive knowl-

edge which springs from our known relation with these material things. It is in this sphere and this only that his gifts give him the preponderance. Agriculture, commerce, manufactures, invention, engineering, oratory, jurisprudence, government, war-making, — all these become his natural and absorbing occupations. His mental operations, therefore, spring from the necessities of the outer life, and are absorbed to a great extent by them. The power to reach into the skies, to see, to divine, to acquire knowledge by intuitive processes, — all this is foreign to the work he has in hand. Let the women dream dreams, and see visions, and pin their faith to strange divinings: that is their province, they know no better. He has enough to do to manage the seen and temporal: the unseen and spiritual must wait his leisure. When he has subdued and conquered this world, he will, perhaps, bestow some thought upon the other—if there be another.

Therefore, when he ceases to pray the prayer his mother taught him, he very likely ceases to pray at all. When he no longer suffers himself to be sensibly borne up upon the wings of her faith he makes little effort to rise at all, and appeases the immortal part of his nature which cries out against this low level of living, by the reflection that his mother is no doubt still praying for him, which — God help the mothers, for they sorely need His help when they must do so much praying by proxy! — is doubtless true. But the unfortunate result of this handy arrangement is, that the mother gets the soul-growth and discipline which are the outcome of prayer, instead of the son. All through the ages, ever since woman has existed as woman, in contradistinction to the female brute, she has been undergoing a discipline of her love nature, such as man has never

known ; and by the relegation to her of the man's spiritual duties and functions she falls heir to a spiritual discipline, also, which is far more searching than any which he will take upon himself. The world has talked for ages of the weakness of women, not often realizing, however, that man has also a weakness quite as distinctive and disqualifying as her own, and that is the weakness of self-indulgence. The truth is, that this superior creature, panoplied in boasts and prerogatives, has a cowardly shrinking from self-sacrifice ; he will not willingly bear pain, either physical or spiritual. But in a world where you cannot even cut a tooth without an agony, it is absurd to think of growing a soul without pain. And the consequence is, that if woman is weak on the physical and intellectual side of life, man is not less so in the spiritual realm ; and the question of superiority, if there be such a question, must finally turn upon which of these two departments of life is of the greater importance, the more enduring worth.

Let us consider for a moment the result upon character of this shrinking upon the part of men, from the pain and self-sacrifice which are the necessary concomitants of soul-growth. The feeling itself is part of that sense of untrammelled power and privilege to which a man seems born, as to an immemorial and inalienable heritage. It appears to him that to bear pain, to accept self-sacrifice, is to subject his manhood to the yoke of bondage, to abridge that God-given prerogative which constitutes him the lord of nature and destiny. His own experience teaches him that discipline is necessary in athletic training, business enterprises, or an intellectual career ; but to bear actual pain for the sake of a spiritual good, to accept self-sacrifice with only the offered reward of a gain which is opposed to sense and

cannot be accurately gauged by reason, — at this he rebels. It is here that he draws the line.

He is quite willing, however, to impose this discipline upon women. Chastity, he complacently tells us, is a virtue for women and not for men. Nature has of her own inscrutable will hampered woman's indulgence of the love instincts with certain inevitable duties and consequences, which of course mark her as a being under ban, and which she must bear as well as she is able. To him no such consequences accrue. It is therefore quite evident that nature, having affixed no punishment to license on his part, intended to bestow upon him a freedom quite different from that penance and slavery to which woman is subject. And he goes on century after century, age after age, shaping his practice by this convenient theory.

Nature, however, has a hook in his gills. She is only playing him as he plays a gamy fish. Deep down among his selfish propensities is that most tenacious of all instincts, the sense that his wife must be pure. As he develops towards civilization, it becomes necessary to his sense of personal honor that his mother, his sister, all the women nearly of kin to him, shall also be sacred from the profane touch of license. It is only some other man's wife, or daughter, or sister, who must be the victim.

The discrepancy is a somewhat puzzling one, but our lord of nature and destiny finally settles it by practically setting apart a certain proportion of the wives and daughters of these "other men" for the common use of all. It does not matter to him in the least, that these women are doomed to a life and death so hopeless and horrible that society draws a thick veil over them, lest its own sensibilities should be shocked beyond endurance; that the habits of license

so engendered and strengthened invade the homes sacredly set apart for the propagation of the race, till at last it seems that no woman's honor is really safe, no crown of chastity too sacred to be ruthlessly despoiled. It does not matter that women themselves, in spite of the chains and bars by which they are held, become infected with the moral contagion around them, and conclude that to every plot there may be a counterplot. Not even when men find that from the virus bred in the brothel, for every woman ruined in her womanhood, there is a man also who is ruined in his manhood, and that while the women who are unfit to be mothers may be shut out from the home, the men who are unfit to be fathers bring the foul ichor of their lives into it, to the destruction of their own offspring, — not even when this shameful consummation has been reached, do men begin to realize that the curse of child-bearing is not the only curse in the world, even if it be a curse at all.

Nor is this the only, or perhaps the worst, penalty which befalls man in his short-sighted arrogation of a special prerogative of self-indulgence.

The ruin of physical manhood which results from habits of unrestrained indulgence is a sufficient calamity, one would think, to give men pause in their determined resistance to that patient and even painful self-denial which true virtue requires; but there is another penalty, less evident perhaps, but not less momentous in its results. As you prune away the suckers of a vine or fruit-tree to improve the fruit, so, by a process equally natural and inevitable, the repression of the physical functions gives birth to higher and more spiritual aspirations. The woman restrained and disciplined in the exercise of her lower nature finds putting forth in her life, tender, spiritual offshoots whose richness and beauty

no uncultivated growth can equal. I know very well that it is the fashion of most men, and of women who either were not so gifted at birth or have not won through a baptism of suffering their first outlook upon the serene and ineffable glories of the spiritual world, to scoff at a love that is cut loose from sense; but there are women, not weaklings nor ascetics, but natures full-orbed and true, to whom the deep revealings of passion also are not unknown, who can testify to pleasures of a spiritual love such as far exceed the pleasures of sense.

Nor are such experiences unrecorded in history. Beatrice, Vittoria Colonna,<sup>1</sup> Madame Récamier, and even Ninon de l'Enclos (leading men captive till she was ninety), are only representative examples of women whose attractions were more of the soul than of the body, and who knew how, through spiritual gifts, to exercise over the hearts of men a power that might even sway immortal destiny.

To such a woman distance is nothing, her lover will follow her around the earth; time is nothing, the years only strengthen the tie by which she binds him; her hair may grow gray, and never lose its entrancement; her eyes may wax dim, but the light of the soul will transfuse them with undying radiance; her bodily powers may fail and the passions of youth may decline, but the glad rush of an immortal tenderness will bury their memory in its enchanting flood, and softly and without knowing how or why, the soul of her lover will find itself slipping out of the earthly into the heavenly, away from the human towards the divine, and the revelation, though it may not come till his own hair is

<sup>1</sup> Passionately beloved by Michael Angelo, who, says Ruskin, always regretted that in the hour of her death he had not pressed his lips to hers for the first and only time.

gray and his steps faltering, will renew his youth and be the supreme, the crowning, felicity of his life.

But where are the women so gifted to be found? asks our epicurean philosopher. Show them to us, direct our footsteps to their shrines, and we will gladly pay our homage to them.

It is just at this point that the deepest pathos of the philosophy of self-indulgence becomes apparent. The truthful answer to these outcries is, Dear sirs, though they stood before you, they would be veiled forever from your gaze. Though you held them in your arms, — and this is what too often happens, — their magic would be powerless upon you; you would not even know of its existence. Your soul is shrouded in your senses; the pall of materialism lies heavy upon it, and the chances are few indeed that any ray of the divine light and glory of a spiritual love will ever break in upon your darkness, until there is first some stirring upon your own part for the subjugation of sense, the disinthralment of your higher nature.

This is the vindication of the eternal law of spiritual growth. Your sensual, worm-like loves are very mortal. They die and become disintegrating corpses upon your hands, and you will not learn that each one had within it a soul which, if you had cherished and honored it, putting sense under your feet for its sake, might have put forth Psyche wings which would have borne it aloft into a spiritual atmosphere, wherein it would have become divine and immortal.

The freedom of self-indulgence is yours indeed; but the penalties of it are yours also. They are inevitable and long-enduring.

In the tomb with your dead loves is buried also, your still-born faith. It perished untimely for want of that tender

nurture which a heavenly love would have given it. The true woman stands for faith not less than for love. She has always the upward look in her eyes; the trend of her footsteps is skyward. Follow her and she will lead you into beatific realms, where supernal delights will enfold you. This is her mission. It was for this that she was given you by the Father above. You are free to reject her offered blessing if you will, to assert the supremacy of sense and reason and deny the prerogatives of love and faith: but when your sky is darkened, when heaven fades from your vision and God becomes to you a cold and frozen myth, when you have made yourself an orphan in the universe, and the universe itself becomes a dark and rayless dungeon, bereft of all spiritual light, out of which is no hopeful outlook into an immortality of love and faith, will this final achievement of your manly prowess, this crowning victory over nature and destiny, be *consoling, joy-giving, uplifting?* Will you be satisfied, do you think, that it is the best possible outcome of your God-like endowment of reason, the worthiest conceivable culmination of your imperial and divinely bestowed sovereignty?

Have we not rather arrived at a point in the argument where we may safely conclude that the unwritten Law of the universe is stronger than any human will, and that true freedom, true achievement, true progress, can only be found in a loyal and un-wavering allegiance to it, at the cost of whatever pain and self-denial may be involved? In short, that in love, as in every other human function, true liberty is utterly opposed to license, and can only be realized through a cheerful obedience to law?

## VIII

MANHOOD — ITS NEEDS AND THE SOURCES OF THEIR  
LEGITIMATE SUPPLY.

PERHAPS the first need which the young man is conscious of, as he leaves the maternal embrace and faces his future destiny for better, for worse, is the need of knowing the world. Ah! that "tree of the knowledge of good and evil" — how perennial, how world-wide, is its growth! The temptation and the fall — how are they reënacted before our eyes in the setting forth of each new generation upon the journey of life! It is a fact which must touch the infinite pity of God to its profoundest depths, a fact which makes His all-embracing mercy seem reasonable and just, that more frequently than otherwise, young men are left to form unaided the habits of their lives, to cast the die which settles all their future fate, during that period when the dazzle of the world's allurements and the glamour of youthful hope and fancy combine to bewilder the sense, and confound the nascent judgment.

Parental love and wisdom ought indeed to do much to bridge over this dangerous period between the home novice and the settled experience of riper years; but as a matter of fact, indifference, procrastination, the want of a realizing sense of the danger, and of a thorough and intimate sympathy between parents and children, too often

operate to check the sweet flow of mutual love and confidence between them: and before the parent is aware, or the youth himself dreams of danger, he has made the choices which are irrevocable, committed himself to those courses in life which will bear him whithersoever they will. Henceforth he is not the master of his destiny, but its slave.

This first need of the young man, "to know good and evil," may be left to a different connection. At present it is designed to speak rather of the needs of adult manhood, that stressful, stormful time which comes to each generation of men when they are, in quaint and familiar phrase, "bearing the burden and heat of the day."

The more deeply and earnestly one studies social problems in the light of science on the one hand, and of divine charity on the other, the more profound, it appears to me, becomes the conviction that such evils as intemperance and impurity—world-wide, seemingly ineradicable, and hopelessly entangled in all our moral issues—spring not so much from innate depravity, as from some deep-lying and only partially understood need of the human constitution. One may carefully estimate how much of criminal self-indulgence in these respects is due to inexperience, ignorance of consequences, social temptations, and natural appetite in its normal condition: one may even add to this, the depravity which idleness and luxury breed, and the awful power of habit over the human will, and there still remains a great residuum of apparently ineradicable propensity, which the ordinary social philosophy is utterly at a loss to account for, which theology can only cover with the convenient mantle of total depravity, but which science may more hopefully classify as the desperate and impassioned outcry of unsatisfied, rather than

depraved, instincts, arising from the struggle of an immortal soul with imperfect conditions of life.

The question therefore arises and presses itself forward as one of vital importance : Whence springs this discrepancy between human demand and the supplies furnished by our present moral and social economy? The inquiry to be of any value must be pushed faithfully, courageously, and without reserve into the secret sources of human instinct. It must lay open with an unimpassioned and relentless zeal, like that of science, the innermost mysteries of human desire; and whoever cannot follow such a demonstration as will be attempted in this and the following chapters, without shrinking, might better abandon it at this point. But to the soul who in the pure love of truth, and longing for the uplifting of mankind, can touch with clean and reverent hands the hallowed and life-giving functions of love, search out their true significance, and trace their bearing and influence upon the human heart and the human life, shall come with God's blessing a new light, a new joy, a new and inspired hope for the future of the race.

If we analyze manhood, we shall find represented in it the highest physical and intellectual power conferred upon the race, a less degree of moral and spiritual force, and an affectional nature which is by consequence stronger on the physical, than on the moral or intellectual, side. To put the same truth in another way, the will-power of a man is compounded of physical and intellectual, more than of moral or spiritual, force. His emotional nature will therefore manifest itself more strongly through these channels than through the higher and more refined expressions, of which his nature is, in a less degree, capable. It is therefore natural and to be expected that man should be a strong lover, a strong hater, a

determined seeker after personal gratification, upon the lower or physical plane of his being.

More than this, by strictly scientific causation it follows that where his power is, there his work will be. The realm of physical and intellectual labor belongs almost exclusively to him. Certainly by far the heaviest proportion of its burdens must of necessity fall upon his shoulders. And what a burden of labor and responsibility it is that he carries!

Now if we can imagine a perfect man, with all his powers in well-adjusted balance and working together harmoniously and in accordance with inherent law, in a world where all demands were properly regulated, always fully to meet, and never to overpass the limit of his normal strength and endurance, then life for that man would be a very pretty problem, and one of the easiest possible solution; but that is not what human life presents to us at all. It is rather a man immature in his growth, unbalanced in his development, weak often where he should be strong and strong where he should be weak, ignorant of what his best powers imply, and only too fully aware of the demands of his less worthy ones. And upon this weak, imperfect man is laid a burden to which only gigantic strength is fully adequate.

Subduing the earth, — though that implies the infinite expansion by patient, age-long toil and culture of nature's virginal powers of production, delving deep into the heart of earth to explore and bring forth her hidden treasures of metal, of marble, and of precious stones, and converting them into things of joy and beauty; the control of winds and waves, and the spanning with fleet ships of ocean spaces; the harnessing of steam with its titanic forces; the capture of the lightning from the clouds, with all its mystic fire and energy, and making it subservient to the most commonplace uses;

commerce, enterprise, manufacture, all that science, all that research, can impose upon him, — this is but the small and rudimentary beginning of his work. The forces of matter are plastic and unresisting beside those forces of human intelligence and will which must be moulded to the higher purposes of an ever-increasing civilization. The development and training of the human mind and will, law-making, civil government, diplomacy, the building and tearing down of nations, the swaying of the outer destinies of the great, increasing, tumultuous hordes of humanity, — all these are burdens which men must carry unceasingly, and with such poise and balance as they can achieve, upon their shoulders.

And because there is for the most part a selfish element involved in the work, it becomes the more wearying, the more consuming to the vital forces. Is it therefore any wonder that man is constantly athirst, constantly exhausted, — that his nature unceasingly cries out for some renewing, energizing force outside of himself, to restore his fainting powers and fill him with new life, and vigor, and joyousness?

The camel that has marched for days without water under the pitiless burning of the desert sun falls prone beside the slimiest pool, and drinks with frantic greed the vilest fluids. The thirst is not blameworthy — the pity of it is, that the supply is so wretchedly poor and inadequate.

For men, consumed with the bitter, burning thirst of life, exhausted by its hard, unnatural conditions, fly for succor to the intoxicating bowl or to the enticing exhilaration of love. Strange and fatal mistake! It is rest, repose, they need. In the one case they gain the lethe of drunkenness. In the other — what is it, which they seek and gain?

We have traced the course of love as the universal life-giver. It remains to specialize its functions in human affairs.

These are distinctly two. Yet these two are often so inextricably blended as to seem inseparable ; but if we keep constantly in view the fact that they *are* two, and not one, the case is simpler.

The first of these *offices or functions* is the reproduction of physical life, with the spiritual germ enclosed in it. The second is the restoration of the vital force which has been expended in the labor and exhaustion of life. To the first of these offices physical union is necessary ; to the second, where there is already a development of the higher power, union upon the lower plane, though it may be the readier and more available source of supply, is not indispensable, nor does it afford the more beneficent or the more lasting results.

Let us observe the growth of love, its progression from stage to stage in a happy married union. All men and most women are familiar with its initial development : the fever, the unrest, the sighs, the mooning days, the sleepless nights, which beset the true lover in the early stages of this experience. At this period it may truly be said that "Love is a fever in the veins." But to the worry and wear of courtship succeeds possession. In six months behold how wonderful a change ! The man who erstwhile was kneeling and groaning, devouring his sweetheart's hands with kisses and uttering vows and protestations which made attendant angels smile and turn away their heads, lounges now in his smoking-jacket and slippers, reads the paper at breakfast, happy and satisfied as a lord of creation should be ; perfectly content that his wife, in a lovely negligé, is seated behind the coffee-urn and concocts the fragrant cup in a way that suits his dainty palate to a nicety. No thought now of vows or sighs or protestations, and the kisses are chaste and serene.

Is the man less happy than he was? By no means. He will tell you, with his hand upon his heart, that he never before knew what happiness meant. He has simply progressed from the *fever* to the *repose* of love. The honied joys with which nature urged him on to union with his beloved, were simply the bait by which she lured him, the trap in which she caught him; drew him away from the multitude, for the purpose of teaching him how to rest himself, so as to be strong for every fresh onset of life's exhausting battle.

It is not the man whose days and nights are consumed in fresh experiences of the fever of love, but he whose vital powers are perennially restored by its reposeful hours, who is the strongest man, the man best fitted to pluck from the shock and the warfare of life its proudest victories.

But let us follow the experience of our happy and satisfied married man. Children are born to him, of course,—that is what nature meant in the first place by that terrific force of attraction; and now, if he is true to the love of his home, and yields himself to the upward trend and growth of his love nature, he has heart and hands full of cares and joys and new surprises of love, which little by little wean him away from the delights of his senses. Year by year they grow less absorbing, and his love nature flowers out in refined and spiritual expressions, such as he never before dreamed of. His pride in his baby boy; his exquisite and reverent tenderness for the wee woman who winds about his heart such toils as even her mother never knew the secret of; the fresh accession of tenderness and sympathy for his wife which comes with every new maternal experience,—all these expand and exalt his nature. He grows reverent towards womanhood, tender and pitiful towards all weak and helpless things. That which is seen and temporal, from possessing him

utterly, has now a rival in his esteem and appreciation. The unseen and spiritual, through love of wife and babes, grows real and immanent, and he lifts the feeble feelers of his faith and longing towards it. The fever of love is dying out, and the sane and wholesome repose of love fills all his days with sweetness, rest, and peace.

Never in the early experiences of love was his wife half so dear to him, so necessary to him, as now. His longing for her then was corporeal, fitful, transitory, in its impulses. Now it is spiritual, abiding, eternal. He does not so often take her in his arms, but he would never have her more than an arm's length away from him. The sight of her face, ageing a little now it may be, the sound of her voice, soft with the accents of lullabies and cradle-songs, the sense of her nearness and her love, fill him with a serene and hallowed content, as different from the raptures of his youth as the infinite is more than the finite, or the fleeting allurements of this transitory life, are less than the serene and eternal glories of heaven.

Now if this picture, which the experience of thousands of happy homes will witness is not overdrawn, proves anything, it is this: that love has a life and growth of its own, which may indeed be dwarfed or distorted or even exterminated by evil usage, but which under favorable circumstances develops in accordance with this divine, eternal law. It is begotten in the natural, but tends ever towards the spiritual; it is born of the temporal, but its growth is towards the eternal, and if rightly tended and nurtured it spans the space between earth and heaven, it unites the human with the divine, and comprehends within itself the sum of human destiny. But in order to the fulfillment of this supreme mission, it must not be chained to mortal flesh, it must be

permitted freely to expand itself into the regions of the immortal, the divine. It is only as little by little in the processes of growth, it rises above its rooting in the mortal clay, and bears itself aloft into the sunshine and free air of heaven, that it can put forth the supernal flower and crown of its destiny.

For let us, purely in the interests of philosophy, without any bias from either morals or religion, consider the results of attempting to meet the legitimate needs of the love nature upon the plane of the senses only--in indulging, that is, in the fever, without ever reaching that stage which we have called the repose, of love.

The man beginning to feel the stress and strain of life upon him turns instinctively and naturally to woman for rest and refreshing. He finds in her company a strong reaction from the physical and intellectual activity of his life, a setting of all the currents of his being in a new direction, which in itself, apart from the supreme delight of it, gives him a sense of rest and refreshing, just as an athletic exercise while it tires still restores him. But in the former case, there is a subtler influence at work than he has counted on. That sense of pleasure in which he revels is a keen stimulant. It exhilarates like wine; like wine it promises a thousand-fold more than it can perform. He goes his way satisfied for the time, but the want recurs and is met again in the same way. His appetite increases with that it feeds on, and just precisely as alcoholic drinks foster in him a desire for stimulants which will not be appeased, and forge the chains of a tyrannical habit about him, so indulgence in the stimulating effects of love becomes an ineradicable habit, which preys at last upon all the better qualities of his nature. The moral and spiritual instincts which he has cheated of their true

growth, revenge themselves upon him, and he is doomed to be a captive to his senses all his life.

It may be that he marries without an idea of what true marriage is, or how it should eventuate: very likely neither he nor his companion has the slightest idea of any function of love that is not implied in physical union: and when, in the natural course of events, this begins to pall upon him, he cries out that his love is a mistake, that marriage is a failure, and rushes off from the home upon which — poor man! — he feels that a blight has fallen, to repeat the exciting experiences of love which were so well known to him before marriage. Such a man, married or unmarried, is a restless, unsatisfied, feverish creature. There is a void in his heart which is always unsatisfied, a cry upon his lips to which he finds never an enduring or satisfying response. He has divorced himself from his soul and all its higher interests, and being an immortal creature with a spark of the divine in him, he cannot be reconciled to his fate. He is like the spirits in Dante's hell — the prey of "an infernal hurricane that never rests, hurtling the spirits onward in its rapine, whirling them round and snaiting."

What is the cure of this widespread and wasting evil?

It is first a true and general enlightenment of both men and women as to the divine uses, the immortal blessings, of love; and after that, discipline, discipline, discipline. As in every other case, it is the first step that counts. Once given a willing and unreserved obedience of the heart to the divine laws planted within us, and all the rest, though neither easy nor devoid of pain, has its true and keen delights, which discount any merely sensual pleasure, in that they are heavenly and immortal.

That love nature which gives you so much trouble, which

makes you willingly or unwillingly its slave or costs you half your vitality to keep it in subjection, needs not to be exterminated, but to be redeemed from its original paganism and brought under the operation of rational and divine law. God has not left you without a way of escape. That deep fountain of life within you, the glory of your humanity, the measure of your divinity, has many uses. Out of it your muscles are fed, your brain is nourished, your heart made strong for all deeds of high endeavor or emprise. It is not much labor, but selfish and unloving labor, which breaks men down. Intellectual activity is only destructive to the bodily tissue when it is unfed from the fountain within. It is a fact which science demonstrates, that the man who works for those he loves accomplishes more, with less exhaustion, greater power of endurance, than the man whose labor is unstimulated by the warm throbbing of his heart; and the man whose activities are thus engaged has little trouble to control his sensuous nature.

And what if stripes are laid upon us? Pain is, after all, only the effort of the indwelling divine to set itself right with nature; it is the touch of God's hand upon our imperfections, so strong, so vitalizing, that the life currents which rush to answer it thrill us with remedial anguish. But if we let that almighty Hand stay long enough upon our hurts and weaknesses, the pain will go away, and in its place will come a divine immortal strength which will make us sound and whole.

Thus too, men, who are in general so orphaned of the Father's love, will come to know more intimately His dear and tender face. For He never meant that we should bear the heavy burdens which the very divinity of our love imposes upon us, without His loving help.

"Child of my love, lean hard;

I know thy burden, child. I shaped it,  
Poised it in My own hand, made no proportion  
In its weight to thine unaided strength;  
For even as I laid it down I said,  
I shall be near, and while he leans on Me  
The burden shall be Mine, not his.  
So shall I keep My child within the circling arms  
Of My own love."

God is indeed the great almighty Lover of the universe, but it is not in this character that He offers Himself to His sons in the flesh for their example. It is in the far grander and more complete type of character, the Father.

What majesty is in that phrase, "Our Father in heaven"! What a picture it brings before the mind of God as the patriarch of the human race, the great head of the human family! — sitting upon His throne in highest heaven; extending His watchful, brooding care over all the children of men; rejoicing in their strength and wisdom, their likeness to Himself; sorrowing over their sins, their wanderings, their oft-repeated goings-astray; His judgments, like those of a wise father, never failing to warn and intimidate the erring; His heart of love always open to the weakest and humblest of those who lift to Him an eye of entreaty; His infinite wisdom ever at our command; His arm of strong parental love ever about us; His yearning, passionate father-heart ever entreating us to keep near His side, to drink deeply of the fountain of His love, to draw on Him infinitely — infinitely — for strength and wisdom and tenderness, all that we can possibly need to make us worthy of our parentage in Him, to achieve for ourselves the high destiny which He designed us

to fulfil; namely, that through all hindrances, the strong tribulations of the flesh and the spirit, we may rise at length to be, not the subjects or servants, but, in true filial obedience and loyalty, and in the divine inheritance of His nature and power, the sons and daughters of the omnipotent, the everlasting God.

## IX

## THE WEAKNESS OF WOMEN

A WOMAN writing with pure intent concerning the mysteries of womanhood can scarcely repress the feeling that she is entitled to that courtesy from the masculine world which was granted to the Lady Godiva. Yet the subject is one of deep and legitimate interest to men, and its true elucidation can come to them from no other source but woman herself. Let us hope, therefore, that if their eyes are turned hitherward for enlightenment, it may be with so earnest a desire for the truth in all its heavenly purity, that they may wholly escape the fate which has given to Peeping Toms of Coventry so undesirable an immortality.

A woman's weakness! From age to age, time out of mind, the phrase has been handed down, till the words have come to have an inseparable association with each other, which is recognized by all men, and felt with a deep, unspoken, perhaps unspeakable, sense of shame by all women. It has been uttered by the ages in every conceivable tone within the range of pity and contempt. It has been made to stand, not alone for physical shortcomings, but its significance has been expanded to cover the reproach of ignorance, folly, shame, insincerity, and immorality. The poets and the philosophers have vied with each other in expressing the scorn of manhood for the frailty, the disability, the utter

incompetency, physical and moral, of this wretched other half of itself, till the wonder came at last to be, how so noble and kingly a creature as man should be encumbered in the march of life with a creature so poverty-stricken in all that goes to make a human being respectable. There was only one solution of the mystery. Woman was somehow under a curse. The curse of God was all that could explain the deep abject reproach of her condition.

Let us examine in the light of science the physical foundation of the charge of accursed weakness as brought against woman.

The physical and intellectual inability of woman to compete with man upon fair or advantageous terms in the outdoor work of the world arises, it is conceded upon all hands, from the more than equal share which is laid upon her, of the great work of reproduction. It is not only that during the long and weary months of gestation, and to a less extent during the later period when she is giving nourishment to her child, the greater part of her strength must of necessity be given to these employments, if she is to endow the new life with a vitality richly or even fairly adequate to the demands of its future career, leaving only a minor modicum for other uses, so that she becomes justly and rightfully dependent upon her companion for help and succor out of the superabundance of his physical strength, that is made the basis of the charge of physical inferiority. If this were all, the woman who could escape motherhood might hope to rival man in strength and independence. But the fact is, though all women may not become mothers, every woman has the physical constitution of a mother. Her disabilities are not functional alone: they are structural as well, and though she may remain in celibacy, though

motherhood may be far from her thoughts and alien to all her desires, the peculiarities of her constitution remain. She is still a child-bearing animal; the curse of woman's weakness — if it be a curse — is still upon her.

It is not the occasional disturbances of her physical economy, caused by gestation and parturition, that tell more fatally upon her pretensions to strength and equanimity, than the constant minus quantity in her equation, which is represented by the fact of that increased circulatory power which gestation makes necessary, and which, when it is not actually employed in reproduction, must be provided for by another process. Nor is the actual loss by this process the heaviest item in the charges which motherhood lays upon the system. It is rather that the increased circulatory power makes continually necessary a greater production and expenditure of sympathetic nerve-force, which increases in a heavy ratio the sensitiveness and excitability of her nature. By sympathetic nerve-force we are to understand a vital impulse, proceeding not directly from the brain, but from that interior, sympathetic nervous system which is the source of vital supply for all functional and emotional life.

It is a fact attested by science that the bodily organs of womanhood, with their ganglionic attachments, are the generators of a vast amount of nervous sensibility to which nothing in the male organism corresponds.

Therefore the possible mother, as well as the actual mother, is a creature entirely different, — whether in any just sense weaker or not, we shall see later, — in the scope and manifestation of her capacity, from any man.

It is on record that in a convention of one of those religious bodies which have given women the freedom

of the pulpit, a female clergyman participating in a rather warm debate was attacked in a manner to wound her nervous sensibility, whereupon she found it necessary to go away into a corner of the church and restore her nervous equilibrium by a fit of weeping. It was a perfectly natural and justifiable thing for her to do, and illustrates perfectly, besides, the difference between men and women. The reverend gentlemen may very likely have raged a little internally, and indulged in some emphatic language under their breath, but not one of them cried. It was thoroughly womanly to cry: it would have been most unmanly, because for a man to have exhibited such sensitiveness would have indicated an abnormal weakness in his constitution. The same weakness in a woman was thoroughly normal and true.

Now just as the preponderance of man's strength in bone and brawn and brain, indicates that his work is to be preëminently physical and intellectual, so the excess of sympathetic nervous sensibility on the part of woman indicates the character of the work assigned to her by nature. Like man, indeed like every creature in the whole realm of animated existence, she will naturally and properly find her chief employment in that which nature has given her the capacity to do most easily. One does not expect an elephant to fly, nor a bird to carry heavy burdens. It becomes, therefore, a question of deep interest, What kind of power or capacity does that sort of nervous sensibility which is derived from excessive action of the sympathetic nervous system confer — what sort of labor or usefulness does it indicate as that in which its possessor will be most at home, and achieve the most satisfactory and beneficial results? Let us see what nervous sensibility as interpreted by biological science carries with it.

A high state of nervous sensibility implies fineness of fibre, delicacy of perception, and when combined, as it is preëminently in woman, with an excess of circulatory power, a full supply of the vital fluid, — warmth and sensitiveness of the emotional nature, great power of expression, great urgency in the communication of ideas; a brain not large, but quick, vivacious, and full of electric fire, bones and muscles comparatively small and lacking a certain strain of physical endurance, yet full of grace and flexibility, which makes them admirably adapted to a certain range of delicate uses, — a want of adaptation to the rough work of the world, but a quick perception and delight in beauty, an intuitive perception of spiritual relations and entities, and a power of projecting the soul upon them, and deriving strength, wisdom, and help therefrom, and a capacity for the long endurance of labor or suffering by means of reliance upon unseen sources of help.

This is the type of womanhood, and its characteristics are grouped around the central fact that nature has laid upon her the chief and leading part in the great work of the reproduction of the species — a labor to which all other labors in the universe, so far as we are acquainted with them, are subservient, and without which their significance and utility would at once cease to be; without which, indeed, the material universe itself would have no reason for being. And this, so far as God and nature are concerned, and apart from the finite reasoning of man, is the curse, and all the curse, that is laid upon woman.

It is indeed, or has been during the rudimentary state of the race, an evil condition — the condition of a gentle and helpless creature at the mercy of a strong and overbearing one: of a sensitive and impulsive nature brought in constant

and intimate contact with one of ruder instincts and a colder logic ; of a spiritual seer under the rule of one born blind. Complications, misunderstandings, mutual incriminations and reproaches, were inevitable.

But mark the result. Little by little, through the slow processes of generation and motherhood, the finer nature of the woman has prevailed over the ruder strength of the man, and the strong traits of the man have been infiltrated through the character of the woman, till both, without at all losing their original differences of type, have been elevated ; while the scale, which has so long tipped to the masculine side, approaches equilibrium, with a possible prospect of the relationship between the two being, in some future time, emphatically reversed.

All the world is more womanly to-day than it was even two thousand years ago ; while the essentially masculine development of selfishness, greed, tyranny, war-making, are fading away. In the light of these facts it is a pertinent query, Which is the stronger and more enduring, the strength of the physical or the strength of the spiritual ; the might of selfishness or the might of love ; the dominion of those forces of which manhood stands as the type and symbol, or of those sweeter, purer, more ethereal powers which form the crown and halo of womanhood ? What, after all, are the choicest results of civilization, if not those blossomings of the spirit which are the fruit of the finer feminine sensibilities, acting under the inspiration of love ? Vain would be its inventions, its discoveries, its vast commercial and civic enterprises, if the hearth-fires burned no brighter, if the world-wide influences of amity and love were no sweeter and purer, if the eyes of faith and longing were turned with no farther-reaching perception to the skies above us.

Reflections like these must have their uplifting influences upon the personal relations between men and women. In spite of all his misconceptions of woman's true position and destiny, man has always cherished at his heart an instinctive reverence for her, or at the very least a keen perception of his own need of her. And not less but more intense because of the intensity of her nature is the outgoing of woman's heart towards man. It is this universal attraction, wide-reaching as the sunlight, and in itself as natural and pure, which constitutes the great infinite ocean of human love, into which each thirsty soul is fain to dip his cup for the cooling of his fevered lips.

Pure love is pure beneficence, like the love of God from which it springs. It has no thought of self, but flows forth to brighten and bless all around it. If social relations were organized according to the highest ideal, if all men were noble and high-minded, all women chaste and pure, no man and woman would ever meet, for so much as the glance of an eye, a hand-shake, or the simplest salutation, but some drop of sweetness would be left in the cup of each which was not there before: some sparkle of the divine light which could only come from the meeting of two opposite currents in the great vital flood of human magnetism.

Do you ask. How are we to reach such conditions? The answer is, By growing towards them. By dying daily to the flesh and living to the spirit, in that fashion which the dear and venerable St. Paul understood so well: by accepting love in its entirety, with all the sweet and happy flowering of it, or else sacrificing the lower to the higher instincts—by that law which everywhere obtains in nature, and makes such substitution the constant and inevitable price of progress—and living for a spiritual union alone.

This is a law which women as well as men too often fail to understand. Scanning closely the social world with an eye that pierces beneath the surface-crust of conventionalism, one cannot fail to see that, notwithstanding the discipline which has made of the legions of good and pure women the advance guard of human morals and civilization, there are too many women who do not rise to this high conception of duty and destiny. They are tempters even more than they are tempted. Feeling within them the strong impulse of a woman's nature towards love, and fearing to brave the ban which is laid upon the unchaste woman, they add to their frailty the deeper sin of hypocrisy.

The pity of our God is infinite. "He knoweth our frame, He remembereth that we are dust," and to none is His pity so tender, the wonder of His love so all-embracing, as to those who go astray through overmuch of loving; yet are His admonitions searching, His penalties without escape. It was Luca Signorelli, man of the world as well as an artist of the old Florentine school, who painted upon the walls of the chapel of San Brizio, in the cathedral of Orvieto, a Last Judgment, one scene of which deserves to live forever in the memory of women who find in selfish and unholy love a strong temptation. Among those whose part is in the second resurrection are elegant women of the world who have been unchaste wives and mothers. For these, leering devils wait, and seizing each his prey, swings her upon his back, and flies away with her to some infernal trysting-place. The horror expressed upon the faces of these dainty, well-bred women, as the irreverent demons touch them with unclean fingers, or smile a lecherous smile into their faces, is a wholesome spectacle for tempted souls.

It is a bit of Middle Age realism, but its lesson is one

which even in the Nineteenth Century may well be laid to heart. There are other devils than those of Signorelli's pit, with whom faithless women must perforce make sorrowing acquaintance; and perhaps the sharpest sting of their remorse will be the realization, in the clear light of some future time, that they have lived unworthy of the noblest, strongest, sweetest destiny that was ever offered to a human soul by Creative Love — the destiny of a pure and perfect womanhood.

## X

## THE STRENGTH OF WOMANHOOD

Two curious facts about women have been discovered and are attested by the scientific men. The first is, that women can endure both physical pain and the stress of fortune with more fortitude and equanimity than men, will actually live through more of either, and come out less exhausted in the end. The second is, that of all human creatures, mothers are the longest-lived. It is a strange anomaly that the so-called weaker sex should not only show the greater power of resistance to both physical and moral evils, but should actually be possessed of strength and endurance which enables it to hurl a more potent defiance to the arch enemy of mankind, than the so-called stronger sex. This is a peculiar state of things indeed, and one which is calculated to provoke inquiry in the philosophic mind.

Let us go back to that dimly discovered epoch when man and woman awoke to the fact that they were no longer brute, but human. The Spirit of God through unnumbered ages had been descending upon the enhancing type, and man had become at last a living soul. Vast distances stretched between him and the time when had commenced that specialization of function which is the first law of development, and already the functions and offices which belonged to either sex were well defined. Already the outward work-

ings of fatherhood and the inner mission of motherhood had made their deep and lasting impression upon the constitution of the race. Yet with this new change of status, bridging greater spaces than any which had before been compassed in the history of being, the lines of sex, as we have seen, were more deeply graven than ever before.

The scope of man's activities was infinitely enlarged. His mission no longer consisted of a narrow and selfish family responsibility, and that but faintly outlined, but grew world-wide, and embraced the intellectual as well as physical conquest of the universe. At the same time the significance of motherhood was increased in similar proportions. To be the mother of men was a destiny greater than any sphere of motherhood which had preceded it, by as much as men themselves took precedence of their brute ancestors. From the father they were to inherit strength, scope, capacity for that part of their destiny which was to be wrought out by the sweat of their brow in the daily material life; but the mother must endow them with those more refined, elevated, and spiritual characteristics which, as we have seen, belonged of necessity to the type of her organization. If the soul of man were preserved from extinction during the fierce warfare of the race for material supremacy, it would be because of the divine energy, the fostering care, of motherhood.

At the same time that these heavy burdens were laid upon the shoulders of woman, the physical conditions of child-bearing became vastly more complicated and distressing than they had been before; so that, overcome by all these new and strange burdens, she was necessarily thrown upon the support and protection of the father of her child, in a way that was new and trying to both of them; and to neither of them was the divine intention, in thus drawing them into a

nearer and closer union than it had been possible to conceive of before, made clear. They could not as yet possibly understand that this union in the close ties of parental and filial relationship was the patent of the new-born soul's divinity.

But while woman thus became a dependent upon man's bounty, it was not the divine intent that she should be left without a compensating privilege. That fineness of organization which was the concomitant of the excessive nervous sensibility involved in motherhood, fitted her to be the medium of communication between the seen and unseen worlds. She was spiritually impressible from the first, while man, because of the coarser and stronger fibre of his nature, was by comparison insensate and unresponsive to the divine inflow. Woman became therefore a battery stored with spiritual force for the supply of the race. The great reservoir of physical and intellectual power was with man, but the finer and subtler elements of the spirit were the inheritance of woman.

Now upon the inexperienced and uneducated sense physical force makes the first and strongest impression. It is reserved for the cultivated perception to realize that the unseen and spiritual forces are not only finer, but also stronger and more enduring. The driving-wheel is no doubt a tremendous agency, and to the uneducated Indian of the plains represents the ultimate of incalculable force; but the engineer knows that the real power is supplied by the unseen and intangible vapor, the steam. Now what the steam is to the engine, woman has been to the race since history began. Bunyan's pilgrim in the House of the Interpreter saw a fire which burned the more, the more water was poured upon it. The mystery was explained

when he found that behind the scenes a man was supplying it copiously with oil. That has been the office of woman since ever women were, to supply unseen, those vital forces which men must have or perish in their fierce material strife.

This, then, is the true relation between men and women, and marks, in lines graven deep and ineradicable by the hand of nature herself, that specialization of the function of each upon which the true social order depends. To man the world of the outer senses, with its burdens and problems; to woman the inner realm of the spirit, wherein all true vital force originates, and whence it must be supplied to the executive forces.

But woman herself is not an inexhaustible fountain. Her powers must be renewed as the emergency demands. It is thus that, as in Ary Schaeffer's exquisite picture of Dante and Beatrice, the poet looks up to woman, while the woman looks up to heaven. So it is the mission of woman to receive from the divine, day by day, that supply of spiritual life and light which in turn she communicates to man, and so keeps alight from age to age the hearth-fire, the altar-fire, and that true spiritual shekinah which illumines the Holy of Holies alone.

This is God's way of making himself one with His children, and there is no adequate philosophy of human life conceivable, which does not embrace these principles among its causes: no solution of all the complicated and entangled problems of mundane existence possible, which ignores the divine and spiritual root, with all its curious and varied human involutions. It is the divine love which descends upon woman, and which by the offices of love she imparts to man, which is the one wholesome, progressive and purify-

ing element of human life. It is this simple, natural process which was raised to its apotheosis when the divine Son descended and became incarnate in the womb of the Virgin, that she might present Him visibly to the world as its Saviour, the redeeming Love, according to the promise declared unto mankind at the inception of the race.

It is this divine love, strong enough to lift humanity out of all its errors, its imperfections, its shortcomings, yet condescending to the humblest uses, which is typified in the sacramental body and blood of our Lord, made small for our use, and daily offered for our nourishment and support; a love so great that the heaven of heavens cannot contain the glory of it, yet minute enough to fit exactly the humblest human need; offered to every son and daughter of Adam alike; and the only profanation of it possible — but that, alas! how common, and to be deplored — the perversion of it, from its pure and heavenly uses to a base subserviency to the selfish and wilful greed of pleasure.

Standing thus as the type and embodiment of heavenly love and purity, it is a shallow and short-sighted philosophy which accounts woman the weaker vessel. The strength of the Omnipotent is upon her; the glory of the eternal One is round about her, and it is only the alpha of her endowments which the man of science reads when he finds in her a physical power of endurance, and a spiritual courage and constancy which man has no power to emulate.

In spite of the subjection and even slavery in which woman has been held during the early stages of the race, the pages of history fully vindicate her claim to a supernal power and influence. From age to age and century to century, whenever a crisis of fate arrived in which man found himself no longer master of his destiny, but helplessly

involved in its toils, woman has come to the rescue, and through agencies peculiarly her own has accomplished his deliverance. But it is not in public ways, as sibyl, or saint, or prophetess, or inspired leader of armies, that her grandest or noblest work has been done, but in the quiet walks of life, in the sacred precincts of the home.

It is here that from generation to generation, through the tender offices of wifehood and motherhood, she has fed the life of the race from the streams, more or less pure as her condition would allow, of that spiritual love and wisdom which have descended to her from above. It is her hand which has cleansed and purified the fountains of love, which has tended and kept alive the fires of faith; her energies which have buoyed up the spirit of man above the material things in which his portion lay, and directed his longing eyes to the heavens as the goal of his earthly career.

In the early stages of the development of the race, it is easy to see that this mission would be held in light esteem by man; but as, by the very feeding of the flames of spirituality on the part of woman, the race progressed in the knowledge and appreciation of higher things, it would naturally come to be considered of more worth, and the course of history attests that this has been the fact. But so tenacious is the human mind of its preconceived ideas, so potent is the dictum of the ruling sex concerning its own superiority, and so many the changes which have been rung upon the weakness of woman and the curse which is supposed to rest upon her, that there are still many in this nineteenth century, both of men and women, who do not yet see clearly the superior worth and importance of that distinctive work of woman in which she finds her peculiar province; an heritage inalienably her own, and which it is not in the power of man to wrest

from her. There have been Amazons in plenty, women law-givers and diplomats, and queens and empresses, actual and regnant as any king, but into the vast and varied sovereignty of Motherhood no man can ever enter.

And just here I wish to note a common error of women, and one to which is traceable a vast amount of unhappiness in marriage. When the stress and strain of life come upon women, and they find their strength inadequate and their energies exhausted, they are apt to feel that it is to man that they must look for a renewal of their supplies. It is an error, and one of vital moment. In man is no such reservoir of strength as their condition calls for. A certain physical support and championship he may and truly ought to render; but when it is the spiritual fountain which is exhausted, there is no recourse but to the heavens, and the woman who leans upon any man in such a case will find in him a broken reed. It is God alone who is equal to her wants; and if she cannot bring her soul into direct relationship with the divine Source of life, she will be pushed to the wall, she will perish untimely and ignominiously. But let her cease her blind repinings because the man on whom she leans has seemed to fail her, let her look upward for those supplies which shall suffice her needs and his own, and she will find her power exhaustless, her position impregnable. The strength of the Omnipotent will enter into her soul, and she will endure and conquer with its silent, indomitable patience. It is the divine order by which the Mother-soul of the universe reveals herself to her children, as an imperative necessity to them in the deepest needs, the most momentous crises of their lives. It is because women in all ages have instinctively felt and followed this precept, that the strength of woman has always proved to be more enduring than the strength of man.

It is in this instinctive looking upward for help also, quite as much as in their early habits of maternal protection, to which scientists attribute it, that the foundation of woman's intuition is laid. Those swift perceptions and conclusions which put to shame the slower methods of man's reason are more of the spirit than of the flesh. They come to woman along the line of her finer sensibility to the sweet voices of nature, her truer adjustment to all that is refined, and tender, and consoling in art and religion. Her vision is not so much truer as it is keener than man's, subtler and farther-reaching into those regions that outlie the senses and trench upon the true domain of the soul. She judges of an individual not so much by what he *does* as by what he *is*, knowing that certain traits will eventuate in like actions, just as certain roots will produce certain flowers; while man waits to see the outcome before he judges. This sixth sense of intuition also reaches beyond the human into the superhuman. It reveals things absolutely unknown to mortal ken. It brings down fire from the heavenly altars, truth from the celestial arcana. It becomes an element of strength in the character of woman, and gives to her exquisite and trembling sensibilities an unexpected poise, a fine strain of elasticity and endurance that is like the tempered steel.

As the trained Circassian runner will out-tire the swiftest Indian in the chase, so woman, disciplined in a higher grade of athletics than man, bears more of spiritual strain than he, succumbs less readily to that great conqueror whose blighting touch is laid upon the flesh alone, but to whom the inner spirit triumphantly opposes its own radiant immortality.

## XI

## THE WORTH OF WOMAN'S WORK

In this chapter let us be neither impulsive, enthusiastic, nor poetical. Let us at the risk of being prosy, stick close to plain logic and demonstrable fact.

In estimating the wealth of nations, it is common for political economists to say that it is derived from the labor of all the individuals composing the nation. In reality the calculation is usually based upon the labor, physical or mental, of the men of the nation, or at most, of all the men and of such women as are employed in occupations which might as well be carried on by men. It is the purpose of the present chapter to consider the work of women as women, — that is, the work which can only be performed by women, or else can more properly be performed by them than by men, — and to inquire what is the relation which such labor bears to the State, what are its values, its methods of exchange, and what is the relative importance of its outcome.

Let us first define the term "labor" as used in political economy. It is, is it not, an expenditure of vital force for some useful or helpful object, or for the purpose of getting gain? It is primarily that which a man gives for what he gets. Physical labor is that which is performed by the bodily organs, the hands, the limbs, the muscles, and in part the eyes and ears. Mental labor employs the mental powers, as

perception, judgment, calculation, foresight, imagination, and the like. Nor can the best work be done without involving the moral and affectional qualities. Courage, ambition, endurance, conscientiousness, and those sentiments and emotions which go to make up enthusiasm and even love, are all actively operative where the best work is performed, and thus enter into the medium of exchange between man and man, and become capable, in some degree, of being estimated at a real and practical value.

It is true, however, that these qualities are less frequently associated with physical than with mental labor, that less of them, in fact, go to the forging of a pound of nails or the hoeing of a field, than to the contriving of a steam-engine or the discovery of a planet: but this leads us to another distinction.

Inasmuch as brains are less plentiful than muscles, cultivation more rare than ignorance, it has always been true in all civilized communities, that the labor of men's hands has been held as of less value than the labor of their heads. A man must make much longer days' works, and more of them, to produce the labor necessary to support himself and family, if he can only work with his hands, than if he can combine mental labor with his service, and longer if his labor be partly of brain and partly of hand than if he be able to put his mind to so good and helpful a use that he need not use his hands at all, but simply direct the less valuable labors of others: that is, if his brain service be of more value to the community than any hand service which can be rendered by one man, then it will be for the gain of all concerned that he should be employed in this higher service, leaving the lower to be performed by some one who is not capable of the more intellectual labor.

It should be noticed, however, that there is this condition: the labor, whether mental or physical, must be such as there is an active demand for; else, as is the case often with poets and philosophers, the best efforts will fail to yield a practical return. A man may make never so beautiful and perfect a machine, if there be no use to which it can profitably be put, he will have his labor for his pains. Yet the poem or the machine which does not suit the uses of one generation, or of one set of circumstances, may be found in another to be of supreme value; or its uses may be only partly found out in one generation. It may require many successive generations to develop their full value; in which case the worth of the production is not to be estimated by its value either to its author or to the generation in which he lives, but plainly includes the good derived from it by all succeeding generations, so long as it shall be used. If the value of the steam-engine had been computed on the day when Watt or Stephenson died, the sum total would have been very different from the result of such a computation to-day. In the same way, the "Odyssey" of Homer, was at Homer's death, a thing of little certified worth beyond the meagre return which it had brought the minstrel as he sang it from door to door; but to-day the wealth of kingdoms would not measure it. And this is directly and practically because of the use and service which it has rendered to many generations of men; for genius, the power to inspire in others noble, devoted, heroic action, has its direct and appreciable value to any State.

Now physical labor cannot have in itself this gift of continuance, which may so evidently pertain to results produced by the expenditure of mental and moral force. It is true that great monuments of labor, like the pyramids of Egypt

and the roads and aqueducts of old Rome, have come down to us from ancient times; but the enduring quality of these works is owing for the most part to the skill with which they were planned; and of the purely physical labor represented in them it must be noticed, that it was not the work of one man but of hundreds, perhaps even many thousands, of men. Such are the limitations of human flesh, such the finiteness of its powers, that no one man appears to be, in and of himself, capable of doing purely physical work which shall have a power sufficient to perpetuate it, say, a thousand years; while many men have performed intellectual labor, as inventions and literary work, which has even endured for many thousand years.

Still another consideration must be weighed in determining the comparative values of labor, and that is the motive with which it is performed. In determining the worth of every action in life, the motive from which it sprang must have full consideration. It is this which stamps its character not only as good or evil, but as entitling its author to greater or less consideration on account of it, as being in itself of greater or less value considered as a contribution to the common welfare.

There are many kinds of labor, both physical and mental, for which the price paid accrues solely to the interest of the laborer, and the service rendered benefits, and was intended to benefit, solely the person who pays for it. A hunter kills a deer and sells it to his neighbor, who eats it. It is a finished transaction, and the benefit of it as a commercial act extends no farther than to the persons concerned in it. So a merchant sells a piece of goods and another buys, and the benefit of the transaction is divided between the two. The action, though wholly proper and laudable in itself, was

purely selfish in motive, and has no benevolent intention whatever. Even in those cases cited above, as the building of the Roman aqueducts and the composition of the "Odyssey," where the service wrought has a perpetual value and passes from generation to generation, the inspiring motive may have been a selfish one, although oftener some moral force is involved in any enduring action.

But beyond this there is a kind of labor, the inspiring motive of which is less a regard for personal benefits to be derived, than a desire to promote the general good, to serve the common weal. It may be the service of a man under contract, who, from pure desire to benefit some other person or party, gives a greater or different service from that called for in his contract; like that of a soldier who with willing heart leads a forlorn hope; or it may be a purely voluntary service, like that of the little boy who with his finger stopped the leak in a Holland dyke through the long hours of a cold and dreary night, and so preserved the city from destruction; or like that of Horatius at the bridge.

But whether under contract or without contract, this kind of voluntary self-sacrificing service has always been held to be, by all mankind, the highest form of service, and one worthy of tangible recompense, as well as of the meed of praise and renown. The old Romans, who had a very just sense of the relation between the individual and the State, adjudged the highest rewards to those who served the Commonwealth in this heroic way.

Moreover, the fact ought not to be overlooked that even purely physical labor, which, as we have seen, is in itself so limited and perishable a thing, may be so ennobled by an heroic motive, that it shall become immortal.

"Who sweeps a room as to God's law  
Makes that and the action fine."

And Sir Philip Sydney's cup of cold water, and Florence Nightingale's sweet service in the Crimea, have each an imperishable fame. It is only by so allying itself with higher and more enduring motive, that physical labor can be redeemed from vulgarity and death.

Thus labor may be of three sorts or classes : physical, which is lowest and least enduring : intellectual, which is nobler than physical, because it employs higher powers and is farther-reaching in its results : and moral or unselfish labor, which is noblest of all, because it leads to the upbuilding of character, and the raising of the moral standards of a nation and of the world.

Let us now inquire to what end the labor of a nation may be most worthily directed : that is, what product of labor is of most value to the Commonwealth. The products of physical labor differ in different nations. The staple of one country may be corn, of another cotton, of another cattle or minerals or manufactures. Or a nation may be distinguished for its intellectual products, as Greece for art and oratory, ancient Rome for oratory and statesmanship, and Italy for art and song. All these are products of great value to the world at large, and time and labor are worthily expended in producing them. Beyond these come the labors of the moralists or lovers of good, who, in lowly workshops, or in the camp, or on the tented field, or in halls of justice, or in temples where the human reaches up to and lays hold upon the Divine, everywhere seek to benefit mankind, to inculcate and vindicate justice, purity, and love.

But there is yet one product grander than all these, the

culmination of all, that for which all exists, which crowns all, is king of all, — and that is man, the genus homo. For the creation and preservation of man the universe exists. For him the sun shines, the stars keep their courses, and all nature bourgeons and blooms. Let us now carefully consider how the labor of woman stands related to this crowning product of the labor of the world. In which of the three great labor-classes does her office of motherhood entitle her to be ranked?

Her physical constitution makes answer for her at once, that she is not adapted to the coarse and heavy requirements of out-door labor. Her bones are small, her muscles weak; that is nature's intimation that because of her higher powers and capabilities she is excused from severe physical labor. She is too fine, too precious, to be put to sordid uses. Her brain also is not heavy and strong like the brain of a man; it is fine, delicate, perceptive, receptive. All its characteristics indicate that it is better adapted to some other service than the wear and tear of exhaustive intellectual labor. Indeed, from her head to her feet, nature has everywhere given intimation that she never intended this creature for a bread-winner or money-getter. She was born to be supported and protected by her stronger companion, and this not because of her inferiority, but because of her nobility. The fact betokens not her degradation, but her queendom. By means of that specialization of function which is the first law of development, woman has been raised to the highest rank in the world of labor; and whoever requires of her severe physical, or even intellectual exertion, reverses the law of human progress, and makes a puny effort to turn the march of evolution backward.

For let us see what is comprehended in that mission

which belongs by an irreversible decree of nature to woman and to woman only. It is hers to take the infinitesimal germ of manhood and bestow upon it that character which, for good or for evil, it is to bear through an eternity. Certain strong paternal traits may indeed be impressed upon the embryo; but the moulding, modifying, energizing influence which shall make these traits operative for good or evil, comes from the moral influence exercised upon it by the brooding mother-soul during that long period when the germ is feeding itself daily and hourly from the fountains of her life. She may at will impress upon that nascent soul — nay, she inevitably does to a certain extent, whether she will it or no — the mental and moral characteristics which it is to bear for a lifetime, and which may decide whether its pathway shall be upward to the light or downward to eternal doom. A human soul in the last analysis possible to science is composed of certain selected traits from its ancestry on either side, and the law of this selection no man knows, plus the results of certain influences exercised by the mother during the ante-natal period. And these last are by far the most easily reached, controlled, and understood, and in many instances the most directly influential, of all the factors which enter into the problem.

That soul is in the mother's hand to be impressed this way or that, as the cameo is in the hand of the carver. The shell has of course its limitations, but the graving-tool has, after all, a decisively determining power. The record of her days and nights, of her tempers, her dispositions, her manners, and her morals, will all be written with more or less of distinctness upon the plastic germ; and years after the child has been at work making or marring his own destiny, she will find occasion to say to herself, if she be thoughtful

and observant, "He cannot be otherwise than that—I made him so. That course of action is the fruit of the hour when I gave way to an uncontrolled temper or longing, or of that other when I curbed an evil spirit and prayed for sustaining grace."<sup>1</sup>

"When each comes forth from his mother's womb," said Emerson, "the gate of gifts closes behind him;" and that deep seer into the depths of human nature never said a truer word.

When mothers become trained scientific observers, so that their testimony shall be acceptable to the arbiters of scientific truth, I hazard the confident prediction that the truth will be established, that the apparently fortuitous variations from the average standard in the human individual will be found to be caused mainly by variations in the conditions of the mother during gestation. And I do this with a full knowledge that such eminent authorities as Dr. A. Weissman and others are of the opposite opinion. My own experience in the bearing of a large family, and thirty years of close and careful observation, have produced in me this unalterable conviction.

When the child is once born into his mother's arms, his essential endowments, for good or for evil, are listed on the books of Fate, and there is no power but that of divine grace—if even that—which can add to or take from them.

But to train, to cultivate, to mould, to modify, to substitute one law of development for another, to encourage here,

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<sup>1</sup> "I agree with Dr. William James," says Mr. John Fiske in his essay entitled "Sociology and Hero Worship," "that the causes of the production of great men lie in a region wholly inaccessible to the social philosopher. He must simply accept geniuses as data, as Darwin accepts his spontaneous variations."

to repress there, above all to win the child's love and faith, and exercise over it the saving influence which only faith and love can wield, — all this is still in the mother's hand to do. It is a work which begins when the baby eyes are first raised to the mother's eyes in the happy recognition which follows its first satisfied want, and should never know cessation till the youth stands before the world, developed in all his powers, fitted in every function of his nature for the work of life, knowing good from evil, not yet by experience, but forewarned by the wise foresight, the loving sagacity, of the mother.

It is for this work of forming human souls, and fitting them for the after-discipline of life, that woman is endowed with that exquisite nervous sensibility which is involved in her corporeal structure. The hand that can fell the oak and rend the rock, is too rude to deal with the tender requirements of the nursling. The brain that sets itself to solve the intricate mysteries of the material world, and sway its laws to human needs, is not fine enough to deal with the delicate spiritual perception, the puzzling psychical phenomena, which are involved in the growth of the nascent soul. But, tried by the rules formulated in the opening of this chapter, which work must be conceded to be the more worthy, the more enduring?

The work of woman is physical labor ennobled and sanctified by love. It is mental labor consecrated by unselfishness to the public good. It is, above all, moral and spiritual labor operating upon that plastic material, the immortal human soul — a labor destined by its very nature to live while ever the stars hold their courses or suns rise and set. The fashion of this world passeth away. Science is new born, and knows not as yet its own descent or destiny, but takes on

protean shapes and puts forth conflicting claims from century to century — nay, from decade to decade ; but the work of the mother, from the beginning even until now, has gone bravely on, under the lash of contempt, under the whip of scorn, at every possible disadvantage, yet gaining slowly in recognition, winning little by little a better vantage-ground, redeeming, by slow degrees and through the processes of love, generation after generation to a higher status of being, a more effective civilization, until now in these later days the reflex glory of that moral and spiritual enlightenment which she has poured out her life and strength to foster, begins to settle, a glorious halo, about her own brows, and to redeem her own destiny from the darkness of slavery and oppression.

It is the old story of the hare and the tortoise, with the tortoise fast winning the lead. But let no masculine heart be dismayed. Whatever honor or glory may accrue to woman, she is too unselfish to desire to keep its benefits to herself alone. It will be joyfully laid, as all her honors and emoluments ever have been, upon the altar of the common good, to be shared in equal heritage by all the sons and daughters of her love.

Such is the place assigned to woman, by nature and revelation, among the workers of the world. The supreme place, the crowning honor, is hers by indefeasible right ; and because the greater includes the less, all things are lawful to her which are related and necessary to this high office of spiritual light-bearer. The labors of the household may minister to, not overtax, her physical strength. Reading, study, may expand her mind and keep her abreast of the best thoughts of the world in all that pertains — and there is little that does not pertain — to her especial field of labor.

She may be artist, teacher, physician, nurse, and whatever else will not interfere with the proper development and harmony of all her powers, and their devotion to the high purpose of her life. As age releases her from the pressing duties of domestic life, she may become the universal mother, the teacher, friend, and adviser, of those outside her own household who need her love and wisdom: and what sweeter or more renovating influence is there in all the world than that of the woman who underneath the snows of age keeps the loving heart of youth, and walks in a radiant halo of tenderness and beneficence?

If the hard necessity of bread-winning is placed upon a woman, let her yield to it as gracefully as she may, keeping her garments clean meanwhile from the contamination of the world's grime, content with somewhat less of luxury, if so she may keep intact the finer graces of her soul. Especially let her beware how she imbibes the spirit of money-getting, or any of the coarse and selfish ambitions of the world. The fountain so poisoned will yield bitter waters, and by every step that she so lowers her womanhood from its lofty ideal, will the race of man be depreciated in worth and set backward upon the march of human progress.

I cannot close this chapter without some reference to one legitimate field of labor open to woman upon which she has scarcely as yet entered, and whose whitened harvests her hand and hers alone can reap: and that is the field of biological science, as it concerns the genesis of human life.

To any observant and thoughtful mother who has watched through a lifetime the course of such scientific observation as pursued by men, who from the nature of the circumstances must for the most part confine their observations to infusoria and the lower orders of animal life, there is some-

thing pitifully absurd in some of the conclusions which they reach. This is not the proper place for the discussion of individual theories, or the logic or evidence by which they are supported. It is sufficient to say that some recent conclusions of eminent biologists are controverted by the almost universal testimony of intelligent mothers; yet these men are in no wise to blame for their halting theories, because the women who could offer them testimony sufficient utterly to reverse their conclusions are ruled out of court, first by the general and in some sense true supposition that the majority of women are not fit and proper witnesses for scientific purposes, and secondly by a feeling of delicacy on the part of those most nearly concerned. Women are most conservative rulers in their own domain. They will admit of no prying on the part of men. Yet a great body of truth, necessary to the progress of science and the welfare of the race, rests in their hands and theirs alone; and never till the women *who know* will consent *to tell*, will the truth be arrived at concerning the power of the mother over the genesis of the race.

When women are trained to scientific observation, when their testimony comes to be regarded as equally trustworthy for scientific purposes with that of men, when their reverence for truth and for the momentous importance of their own functions in the development of the race shall reveal to them the paltry nature of their own scruples of false delicacy, then, without any injury to real delicacy and refinement, will be brought to light a body of facts concerning heredity, which will prove a mine of treasure not only to scientists, but to philanthropists as well. Reform itself is only working around the edges of its destiny until it lays hold of, and uses those secrets of natural operations which lie hidden in the matrix of woman.

## XII

## TRUE-LOVERS' LOVE

ONCE in every lifetime, if the fates are propitious, there dawns over the soul's horizon a rosy day that is set down in no calendar but that of love. Who knoweth whence it comes, on what sweet zephyrs borne, over what sunlit seas, in what astrology its rising or its setting is foretold, or by what mystic divination it is guided in its course? Least of all can that soul answer these questions over whom its tender spell is cast; for its alchemy hath ever a touch of higher spheres about it which sets all mundane philosophy at naught, and exalts its happy subject into an atmosphere where the wisdom of materialism becomes absurdity.

No matter in what season it arrives, this enchanted day, it brings with it the fragrance of June roses, the silver shining of the twilight stars, the pale, bewitching radiance of the moon, and all the soft, sweet airs that whisper tender nothings to the soul, and have no other task under heaven imposed upon them but to bear to and fro the exquisite and thrilling messages of love. It has a radiance of its own, occult and mysterious as the influences of the Pleiades, yet wide-sown and lucent as the all-embracing sunshine, and which not only glorifies the present, but streams far down the future and bathes every rock and headland of it, in its entrancing sheen.

And if this sweet experience is rounded out to fullness by an answering joy, what a heaven of bliss infolds these twain! It is the springtime of the soul; and blue skies, and swelling buds, and springing grasses, and apple blooms, and bird songs full of tender, rapturous cadences, are its fit and true accessories.

It is as simple and spontaneous, also, as the coming of the May. It bubbles and gushes like a spring from the cool rock, sparkling in the sunshine, and offering its pure refreshment without a thought of why or wherefore. If you love *because* of anything, you do not love in this most exquisite sense at all. This sweet, divine, true-lovers' love, like the zephyr at evening, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth." It is a sparkle of sunshine caught and imprisoned in my love's blue eyes, but I know not how it came there, or why it pierces my heart with a pain that is sweeter than any earth-born delight, a rapture to be infolded in my innermost soul till I seem perishing of the sweet anguish of it, and yet should still more surely perish without it.

It has also this divine anomaly in its nature: that it is the most real of all human things simply by virtue of being wholly and purely ideal. It has the signet of God upon it as His antidote to materialism, and He presents it to each human soul, saying, "Explain it if you can. Comprehend it by your reason if you are able. Analyze, classify, label it, and lay it upon the proper shelf in your cabinet, and when you have done this, report to ME! When by searching you have found out love, then by your reason you may hope to discover and certify to God; for God is love."

Yet in how many differing ways do human creatures re-

ceive this divine, pure gift! There is a little bas-relief,—I know not whence it comes, I only know the pleasant way it came to me,—which represents Venus sitting by a wicker crate full of tender babes of Cupids, and with the assistance of her nymphs giving them out to all comers. One woman receives her love upon her knees, and holds him high above her head in joyful adoration. Another holds hers level with her heart, and kisses him full upon his mouth in tender transports. A third seizes her Cupidon by his delicate wings and holds him sternly down—poor trembling Cupidon—the full length of her determined arm, and walks away with drooping head—a melancholy victor. A man sits bowed over in anguish and lamentation, while Love lords it upon his shoulder; and an aged one holds out his arms with pathetic entreaty, while Cupid flies heartlessly away from him, never, never to return. But this little bit of plastic clay, true as its allegory is, tells not a tithe of the story of how variously humanity exploits itself in the experience of love.

Nor is it ours to supplement the artist's work. It is not with individual experiences, be they of what sort they may, that a true philosophy busies itself, so much as with the few clear, strong principles which underlie them all.

First of all, therefore, let us say, that whatever our eyes may behold to the contrary in this world's Vanity Fair, it is certain that love is by its heavenly nature allied not to folly, but to celestial wisdom. The foolishness of self-seeking and sense-loving fools may, indeed too often does, rig the divine child out in its own tawdry and unclean rags, and set him to disport himself before our eyes as the hero of a beggar's comedy, which has this tragic ending: that Love—at least the mortal part of him—is slain at last by the beastliness of his surroundings, and buried under the rotting compost of sen-

suality. Go where you will through all the vilest haunts of human wretchedness, you will find no other tragedy so cruel as this, no blacker depth of shadow to set against the serene high lights of a love that makes heavenly wisdom its portion, and bears the soul it glorifies into those ethereal atmospheres in which it had its birth, and where a sure patent of immortality awaits it.

Neither is love the heritor of license. How could such a thing be possible, when the universe with one voice attests that universal law has its origin in the bosom of the eternal Love, and that in the loving union of these two the highest heavenly as well as earthly beatitude consists.

It seems like announcing a self-evident fact, to say that true love is not selfish. And yet I question whether this proposition will not be combated more strenuously than any preceding one. Yet nothing is surer than that pure love is pure beneficence, and seeks only the good of the object beloved. When the human heart cries out for selfish and exclusive possession of the beloved one, it is not love which speaks, but the opposite passion of the soul. *I* love and *I* desire the exclusive possession of that which I love; but it is not love which so desires. Love seeks only the happiness of the beloved one; jealousy, selfishness, egoism, seek exclusive appropriation. It is a coarse and narrow-minded view of love, and one which contains in itself the seeds of love's extinction, which insists that because I love my love, my love shall love me to the exclusion of all else in the world.

The true *raison d'être* of constancy is far broader than any personal preference. It is to be found in the fact that nature recognizes in advance of all legislation, that when two are joined in the happy function of parentage, constancy is necessary to the proper fulfilment of that function, and is

therefore for their own as well as for the general good. It is this instinct inherent in love which, when not properly understood, makes infinite trouble. When love does not involve the parental function, as often it does not, but exists rather for secondary purposes of mutual helpfulness and endearment, then there can be no arbitrary power of compulsion in the lover. My love must love me because I am attractive to him or do him good, not at all because I desire him to do so. So long as I can keep myself lovely in his eyes, he will continue to love me: when my attraction ceases, I have no right, and if I truly love I shall have no desire, to keep him longer.

It is very common in the grand religious pictures of the old masters to find attendant cherubs scattered here and there in the vacant spaces of the canvas; and so long as they do not interfere with the principal business of the picture, they form pleasing and suggestive accessories. In a strong and noble love-life there are often many little nebulous angels around the corners, and if they are sweet and true, and kept in their place, they do no harm, but may minister much joy and refreshment. But this cannot happen when love is wanton and undisciplined. It is one of the sweet rewards which come to self-poised and reverently obedient souls.

And last, and best, and sweetest of all, Love must be loved! In whatever strange or curious travesty he comes arrayed, his divine nature and prerogatives must be recognized, his claims to our allegiance joyfully embraced. As the mother recognizes in the infant man who lies in her lap, in all the innocent shame of his tender helplessness, the future sovereign of the world, and treats him with a loyalty due to his inborn rank, so must Love, no matter what his present

weaknesses or disabilities or shortcomings, receive from all true hearts the homage due to him as the lord by birthright of life and destiny.

How different from this is the weak toleration, the open scorn, the blasphemous denial, with which he is too often greeted, even by those who make great pretensions to morality and decency. The heart aches to think of all the contumely which is heaped upon this dear, heavenly visitant, even in the homes where he should be honored; how he is bought and sold like a slave in the market-place; how he is thrust into the background and branded with shame in the vulgar presence of money, or rank, or social prestige; how he is hidden from sight and disowned before the world by those who have sworn at the altar to give him the first place in their loyalty and homage; how even at that mystic shrine which is his own, he is betrayed, and crucified, and put to shameful death.

Oh! if humanity could but for one hour tear off the vile habiliments in which its own ignorance has arrayed him, the mock modesty, the false delicacy, the sham virtue, the musty and vile-odored conventionalism, the profane contempt, under which Love has been smothered from time immemorial, and look for but once with sincere and reverent gaze upon his lovely lineaments, as in all the purity of nature he comes to us from the loving heart of God, how would its eyes be opened, how would its suffering heart be comforted, how would its mortal hurts be healed, by the rare and radiant vision thus disclosed!

With all the outcry that prevails against unlicensed love, all the raging of ungoverned passion which threatens the social fabric with destruction, it still remains true that the world is perishing for the want of love. Humanly speaking,

it has no other need so deep, so vital, so imperative, — the simple loyal binding of heart to heart in the sweet mutual offices which nature has ordained between men and women to be the fountain of life, the conservator of strength, the source of refreshment, the channel of heavenly inspiration.

True-lovers' love ! How simple and pure and wholesome it is ! With what healing it touches the soul, what balm it pours into every wound of life, what exquisite refreshing and repose it ministers ! How like the invisible presence of God does it soothe and uplift and glorify the longing heart, rebuking the vulgarity of earthly striving, stimulating the hope which looks upward to a celestial future, spreading its little foretaste of heaven about the earth-weary one, and pointing with seraphic finger to that larger inheritance with the saints in light of which this is but a foretaste, wherein alone shall be found the realization of the soul's sweetest dreams, the perfection of its highest destiny, an infinite, eternal, all-satisfying love !

## XIII

## MARRIAGE, CHRISTIAN AND SECULAR

## I

THE neophyte in physical science is not far advanced in his studies, before he becomes aware of a great universal system of law governing the entire material world, which, for vastness of scope, for minuteness of detail, for absolute precision in operation and unerring provision for every contingency, seems to him to be the greatest marvel of conception and execution ever offered to the contemplation of the human intellect. It is this great system of law, so profound, so far-reaching, so infinitely beyond the power of any human mind adequately to measure and comprehend, much less to have conceived beforehand, that has so impressed the minds of many scientists that they have been overawed by its grandeur, and have been ready to say at a certain stage of their investigations, "There can be nothing grander, more intelligent, more self-operative than this. This system of law, infinite, eternal, unvarying, the apotheosis of will and power, is no doubt God, since the human mind can conceive of nothing greater." But there is something grander, more intricate, more incomprehensible to human powers of understanding, even than this, and that is the system of law which governs the spiritual universe. It is equally vast, far-reaching, and minute, at the same time that it is more subtle,

reaches profounder depths, and is more occult, elusive, and intangible. To a certain extent it seems to be founded upon, or to be a reflex or elaboration of the lower material system, to be governed by similar principles, to be built up along certain similar lines, — so much so, as to be clearly the work of the same master intellect; yet it has its wide departures into unknown or only faintly comprehended realms, and anything beyond the A, B, C of its problems is a lesson too severe for the ripest human minds.

Such is the scheme of law upon which the universe of matter and mind which we inhabit, has been built.

Now human law is something very different from this. It is the weak and tentative attempt of a finite intelligence and a rudimentary moral nature, acting, moreover, under incompletely developed conditions, to search out and codify such principles of the divine law as are within its comprehension, and make them operative upon human life; and it is this wide chasm of inadequacy between human acquirements and the perfect law of the universe, which the simple precepts and commands of revelation are intended to bridge.

The moral teachings of revelation are comprised practically in those ten commands given to Moses — which, as we have already seen, have been consciously or unconsciously at the basis of all the enduring moral legislation which the world has known — and the utterances of Christianity; for, with no disposition to deny that sound moral teaching may have existed outside of Judaism or Christianity, it still remains true that these systems include substantially all of good which any other system can lay claim to, with much besides which no other religion teaches. From its own imperfect knowledge of natural law therefore, supplemented by the scriptural instructions above indicated, must human legislation fore-

gather as it may, the endless strayings of human appetite and will, and bring them within such limits as the common weal requires.

It is not strange, therefore, that laws and institutions so framed are full of imperfections, and, while answering in some more or less satisfactory manner the common need, bear hardly at times upon individual conditions, and fail often of supplying individual demands.

Yet the experience of the race has plainly proved that the shortest way of arriving at the highest truth, is to follow patiently, sincerely, and unswervingly the light offered by a lower one ; since it is by orderly and consecutive steps that the great Intelligence which plans our pathway leads us onward and upward, and not by arbitrary or illogical processes. The law is our schoolmaster. The idea of progress is never for an instant left out of the Divine plan. The keeping of lower instincts well in hand, in order that they may not interfere with the growth and development of higher ones, is an essential and integral part of the eternal scheme of moral evolution ; and it is no more possible to make permanent advancement in either happiness or well-being by evading this provision of nature, than it is to get forward by going backward.

But the question is always in order — in fact, it is the very stepping-stone of progress — Is the human law the nearest possible approach to the divine ideal? Is it as well suited as it possibly can be, to the human need?

Let us inquire in this chapter what are the teachings of Christianity concerning marriage, how perfectly consonant are they with natural law, and how successfully are they embodied in the legislation of civilized nations.

The history of the earliest relations between men and

women is involved in much obscurity. Modern research has, however, made it tolerably clear, that from the first some attempted definition of this relation has prevailed over entire promiscuity, and that almost every possible type of relationship has been experimentally in vogue, at some time or in some locality, among the races of men. In their crude search after the true law of union, polyandry, polygamy, the matriarchate, the patriarchate, relations restricted or free, life-long or as inclination might decree, have all been tried, and slowly through unnumbered ages, even before the advent of Christianity, the plural marriage, whether upon the male or female side, had been found unproductive of the highest state of civilization, the attempt to restrict marriage either within or without the tribal relation had failed, and the mother-headship of the family, if it ever really existed, had given way, from natural causes such as have been heretofore indicated, to patriarchal rule.

In the foremost nations of the world this rule was firmly established, with, however, a more or less clear understanding that it was based upon the better power of physical protection resident in the male, and at least a partial recognition of the fact that this physical superiority on the part of man, was to a greater or less degree offset by certain feminine powers and capacities, distinctly belonging to women, and of the highest importance to the welfare of the race. The Etruscan women, the mothers of the Roman Republic, were recognized as the equals of their husbands, as the effigies on their tombs to-day, bear sweet though silent witness; but the headship of the family was nevertheless vested in the man. This was the cornerstone of the Republic, and all Roman jurisprudence was founded upon it. As *pater familias* the Roman citizen entered upon his civic career, and he

was *pater familias* still, though he wore the robe and crown of the Cæsars. This primal and essential rank was first and last, and comprehended all things. It was not until luxury and self-indulgence had wrought their destructive work upon the Roman character, and men had learned to prostitute the power of divorce to the pampering of their own passions, that the dignity of the official head of the family declined, and then the empire was itself ready for destruction.

The Teutonic nations came to the fore with the family relation still more distinctly outlined; the headship of it vested indeed in the man as the stronger of the two, but with distinct honor paid to women, and a clear recognition that her affectional and spiritual gifts conferred upon her a rank which was *sui generis*, and to which men in the aggregate could never hope to attain. They brought also to the administration of the world's affairs, a larger comprehension and a nobler reverence for the office of motherhood, than had ever before found public expression in the history of the race.

The Romans had therefore established upon the basis of natural law the tenet that the family is the unit of the State, and the Goths had proclaimed with an equal emphasis and authority, the enhancing destiny of woman, when Christianity announced to the world the doctrine of a divinely founded, strictly monogamic and sacramental marriage. A little later we shall see precisely wherein this new institution of Christian marriage differed from that which had gone before.

Nothing is more emphatically true than that Christianity itself is an outgrowth of the patristic idea. It was not the family which grew out of Christianity: it was Christianity which grew out of the family. It was the message of the

Father's love to His children absent from Him in the flesh. It was brought by the divine Son, our elder Brother, the antetype from all eternity of our human sonship; and it was the office of the maternal Spirit to present Him to the world. Not until this great transaction was accomplished, was it possible to teach mankind the true idea of the trinity of the Godhead, the triune nature of all intelligent, soulful life. But the lesson when it came was full of parental life and love, and the seal of divine ordination was set upon the family forever, as a human institution. Henceforth father, mother, child, were one, in a sense which it had been impossible to comprehend before, and the family was, beyond power of human abrogation, the unit of humanity.

It requires much historical study and a persistent segregation of one's self from the influences of modern times and prejudices, thoroughly to understand all the practical difficulties which beset the early Church in its struggle to embody in ecclesiastical laws and ordinances, the divine truths which had been committed to its charge. It is to be remembered that it had not at the outset the aid of the New Testament. It had only the oral teachings of Christ as committed to the apostles and taught by them, and that these oral teachings were only partially reported in the Gospels and Epistles there is abundant evidence in the Scriptures themselves. In the first chapter of the Acts, it is recorded that Christ was seen of the disciples for forty days after His resurrection, "speaking of the things which pertain to the kingdom of God;" by which phrase can only be meant that spiritual kingdom which it was His mission to announce, whose laws He had expounded in the Sermon on the Mount, and whose earthly, historical form was the Church upon earth. St. John declares in emphatic phrase that the acts, and no

doubt also the sayings, of Christ were infinitely beyond the power of His disciples to record ; and St. Paul in the first letter to the Corinthians quotes, as a saying of Christ well known to the Church, that aphorism which contains the whole spirit and tenor of Christianity, "It is more blessed to give than to receive," a saying of which there is no record whatever in the Gospels. The New Testament, then, was not the foundation upon which the Church was built, but histories and epistles written after the Church was already well established, for its instruction and edification. Yet these epistles no doubt contained the essence of the Church's teachings, if not the authority which belonged to them ; and while they are conclusive testimony, so far as they go, it cannot logically be assumed that there is no authority outside them. A great many things may have been — nay, undoubtedly were — committed to the apostles in trust for the Church, of which there is no written record.

But one thing is very certain, both from New Testament teaching and from ecclesiastical history ; namely, that from the first, Christianity placed the relation between men and women upon a very different basis from any which had been known before its time. The Oriental nations had denied to woman a soul, had kept her in slavish subserviency. The Jews had never fully recognized her human equality with man, though their history was full of grand deeds and patriotic deliverances wrought by her hand. Jew, Goth, and Roman had all held that a man might for certain offences or under certain circumstances divorce his wife ; but neither Jew nor Roman nor Goth had conceived the idea that a woman, too, might have cause for divorce. But from the hour when Christ was born of a virgin the equality of woman's soul with the soul of man became an established fact ; and when the

Christian ordinance of marriage was instituted it recognized this equality by imposing no obligation upon the one sex without a corresponding obligation laid upon the other, and by exacting the same penalty from both for any infraction of the marriage vow.

These ideas were far in advance of all previous human conceptions, and to embody them in legislation, to put them in such form that they might be defended, even at great cost and by constant vigilance, against the onslaught of the materialistic and pagan foes of the Church, against even the sensuous inclinations of its own members but recently reclaimed from paganism, was an herculean task.

Thus while Christ had, at least by implication, allowed divorce, by reason of the sin against marriage, the Church soon found that it was more practicable to forbid it altogether, except under rarely occurring conditions. It was easier to lock the door and put the key in the pontiff's pocket than to leave it ajar, while so many bold and irreverent hands were bent upon throwing it wide open. Nor is it easy to see how any other decision was practicable under the circumstances, if the teaching of a pure and life-long union between one man and one woman, was to be held intact against the tremendous onslaughts of pagan and infidel sensualism. Sacramental authority was thrown about the ordinance for the same reason, as well as for the deeper consideration of its essentially divine nature and origin; and the full force of the Church so exerted has not been too much to uphold and perpetuate the authority of marriage as a Christian institution. It is a noble battle for the true and organized liberties of mankind which the Church has thus fought, and only an age poverty-stricken in religious enthusiasm can fail to appreciate the valor and the glory of it.

With all its splendid organization and its unbounded enthusiasm, it is doubtful, speaking from a purely philosophical standpoint, if the Church would have succeeded in its unequal warfare of purity against pagan sensualism, if it had not been for the tremendous reënfacement which it received from the idea of a pure womanhood, as embodied in the venerated person and memory of the virgin mother of our Lord.

Mary of Nazareth is a woman unique throughout the ages. The fulfilment in her own person of the first and most momentous prophecy given to mankind, the ransom, in her own flesh, of womanhood from the reproach of inequality and subserviency, the point of touch between heaven and earth in the sublimest transaction known to man, she became, in the hands of the energetic, devoted, and unfaltering propagandists of the Christian faith, the rallying-point of all the purest, tenderest, and most chivalric sentiment of the Church, and a treasury of spiritual power whose wealth is far beyond computation.

It was not alone the glory, it was the strength as well, of the early Church, that, side by side with a manhood chaste, sincere, unswayed by any or all of those profoundly worldly and material influences which wrought upon the nation of his time with a power that has scarcely ever been felt before or since, divinely heroic also in its majesty of self-sacrifice, it held up to the world's view and offered for its emulation a womanhood pure, exquisite, exalted, and brightened round about with a halo of supernal tenderness and love. Never before in the history of the world had men been so appealed to on the womanward side of their nature. They were thrilled through and through with a passion which scorned the flesh,—thus reacting with some severity upon the women,

both Jewish and Pagan, of their time, — and raised them upon celestial wings into newly discovered realms of spirit. They were fascinated by the experience; and penances, fastings, mortifications, were courted and welcomed, if so they might be purified of their fleshly lusts, and made worthy to behold the queen of saints and angels in all her beauty.

I believe it to be the secret in great measure, of the hold which the Catholic church keeps upon the men of her communion to-day, that side by side with the Father's watchful care she offers to them a tender, pure, and comforting mother-love. Whatever the historic provocation may have been, Protestantism discarded a grand and God-given element of power, and lowered by many degrees its appreciation of the pure and spiritual qualities of womanhood, and their benign and blessed influence over the ruder natures of men, when it divested itself of that reverence for the virgin mother of our Lord which the early Church certainly inculcated.

Humanly and philosophically speaking, it is impossible to account for the exquisite ideals of womanhood which are presented in the New Testament, without allowing for the influence of Mary of Nazareth and the wonderful experiences of her life, upon the minds and imaginations of the early Christians. Search the classics through, and you will find no types or descriptions of womanhood so pure, so noble, so spiritual, yet so wholly human and lovable, as those which are portrayed in the Gospels and Epistles. What was the marvellous power which brought this new phase of womanhood so suddenly into the foreground of human life, if it was not the enthusiasm which sprang from the belief that the Christ, Immanuel, the long-looked-for Messiah, had been born of a woman, and by that fact all womanhood was

exalted to new spiritual heights, crowned with new glories of love and self-abnegation? Those men and women who had looked into the very heart of Christ, had felt his actual presence thrilling their souls into new life, saw plainly a truth which the men and women of this age are losing sight of; namely, that physical and material prowess and achievement are only the outer shell of power, the inner and priceless kernel of which is spiritual, unselfish, and lays hold upon the eternal verities. In power like this, the women of the New Testament stand forth full-panoplied against all the dispersions of the ages.

And for ideals of marriage, human literature does not contain the equal of St. Paul's simple, sincere, and impartial setting forth of the duties of husbands to their wives and of wives to their husbands, tinged though they may be, here and there, with the coloring of his time. What can be more tender or more just than his injunction to husbands to love their wives as Christ loved the Church and gave Himself for it? To rule over them, indeed, but in all gentleness and courtesy and tender consideration. Nor did he hesitate to prescribe for wives a tender ministry of love, obedience, humility, well knowing, from the grand example offered in the life of his divine Master, that, whether for the life that now is, or for that which is to come, there are no powers more enduring or more certain of ultimate triumph than these. With those spiritual weapons which sufficed her Lord in His momentous conflict with the powers of evil must woman prevail, if she prevail at all; and with these her victory is secure.

If all the husbands in Christendom were like St. Paul's ideal husband, there would be little outcry against marriage on the part of women; and if all wives were like his ideal

wife, few men, I sadly fear, would care to exchange the solid comforts of a human home for the somewhat more shadowy delights of a spiritual heaven.

Christian love has never had a sweeter exposition than at the hand of this maligned apostle. I think of him with tears, wandering, persecuted, forlorn; his poor eyes half blinded by the glory of that light which fell upon him upon the way to Damascus; beaten with stripes, in perils often, his thin and aged form shivering in the cold of jails and dungeons; yet through it all pouring out of his tender, throbbing heart, which no stress of calamity could ever crush or embitter, to those perverse Corinthians, whom he yet so yearned over, that purest, noblest lyric of love which human language ever compassed, and which in song or deed has not its equal outside the life of Christ—the thirteenth chapter of first Corinthians.<sup>1</sup> I cannot transcribe it all, and it can no more be broken than a crown jewel; but the words deserve to be written in letters of gold and hung in the marriage chamber of every husband and wife in Christendom.

Nor is it possible to do full justice to New Testament teaching without a word concerning St. John, the beloved disciple, the apostle of love. It was to his care that our dying Lord bequeathed His blessed mother. For fifteen years, tradition says, she abode in his home and was the object of his tenderest care; and during that time how silent was his silver voice! But when he came forth from that long seclusion, spent in intimate and endearing companionship with the woman who had carried the infinite Son in her bosom, how was his soul surcharged with love and his voice attuned to its noblest and purest melodies!

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<sup>1</sup> See Revised Version. The word "charity" in the version of King James is a mistranslation.

"Little children, love one another," was ever the burden of his exhortations; and tradition adds that when he was so old and feeble that he could no longer walk, but was carried to the church in the arms of the faithful, he would lift up his voice with the burden of these words, and these alone. At last, one day, the brethren expostulated with him. He had seen the Christ — had reposed on His bosom; he had been tenderly beloved of the mother of the Lord; had he not some word to add to this often-rehearsed message, for a generation which had grown up since these beloved ones had passed away, and knew them not as he had done?

But the aged saint lifted his eyes to heaven and murmured, "It is enough. Little children, love one another." And he came to the temple no more, for death took him from their sight.

It is a love like this, Christ-like to the core, tender with self-sacrifice and chaste with the touch of sacramental chrism, which is the essential element, the heart and soul, of the ideal Christian marriage. Nor does it exist as an ideal only, for it has its human realization in thousands of happy homes all over Christendom.

## XIV

## MARRIAGE, CHRISTIAN AND SECULAR

## II

SUCH is the ideal of marriage which originated with Christianity, and which was embodied in the legislation of the early Church, and with varying degrees of perfection in the laws of those countries where Christianity prevailed. At the least, the inviolability and sacramental character of the vows was always impartially maintained. A man, no more than a woman, might repudiate the marital relation, or sin against it without penance; and while in matters of property and authority over children the rights of the father were still paramount, this was only such a concession to physical force, as the crude civilization of the times made necessary; while the moral equality of woman before the ecclesiastical law was such a boon as had never been conferred upon her in human history before. It raised her to a rank which she had never before attained, and the effect of this enhancement of her position and dignity, this new doctrine of the equal worth of a woman's soul, was to give her by slow degrees a safe and honored place both in the Church and in society. The dawn of a new day brightened over this despised creature, who until now had been held to be the dependent and slave of man, her body under ban, and the very doubtful possessor of a soul at all.

For fifteen hundred years there was no dissent in Chris-

tendom from this idea of marriage ; but curiously enough the Protestant Reformation both in England and in Germany operated directly and from the start to destroy the popular reverence for marriage, and change its character and authority. The quarrel of Henry VIII. was not with the Church at all, which had already bestowed upon him the much-prized title of Defender of the Faith, except as the Church opposed him in the matter of divorce. The doctrine of sacramental and inviolable marriage crossed his fickle and sensual inclinations in a way that infuriated him, and while the Church might have condoned secret or even open immorality, a public and flagrant profanation of her sacraments it was impossible that she should brook. A considerable portion of the English nation was Protestant upon principle ; another large part was bought by the grant of the lands and revenues of the religious orders to stand by Henry in his defiance of Rome, and the consequence was an open rupture between the two, the prime object of which on Henry's part was the overthrow of Christian marriage in England. He succeeded only too well. In the settlement of ecclesiastical matters which followed, an arrangement, partly ecclesiastical, partly secular, was patched up, in which the equality of husband and wife before the law was utterly abrogated. Divorce, which heretofore had not been contemplated at all save in rare and exceptional cases, became possible to the husband, but not to the wife. The husband might violate his marriage vows with impunity, but for an unfaithful wife all the terrors of the law were invoked ; and in various other ways the marriage law of England was made to bear the sacrilegious marks of Henry Tudor's arrogance and tyranny.

In Germany, also, Luther, who by his own confession found

that in leaving the ranks of a celibate clergy, he had left behind him the grace which had made celibacy possible to him, by his marriage with Katharina von Bora, a recusant nun, dealt a heavy blow to the sacramental character of marriage; and in their theology the Reformers reduced it to a mere civil contract, to which it was indeed graceful and decent that spiritual sanction should be given. But with Christian authority withdrawn from it, Christian equality and impartiality soon disappeared. Throughout Protestant Europe, marriage, robbed of its distinctively Christian character and sanction, has fallen far below the early and noble ideal of it, and has become simply a secular institution, about which, however, a certain degree of Christian sentiment still lingers.

Between Christian and secular marriage the difference is world-wide. Christian marriage as set forth in the New Testament is the union for life of one man and one woman, by mutual and impartial vows of love and fidelity. It grants no marital privilege to one which is withheld from the other, and it visits equal penalties upon both for infractions of duty. The love, moreover, upon which such a marriage is founded, is not whim, nor fancy, nor passion merely, but a sentiment sincere, profound, subject to such discipline as all the other graces of the soul must receive in order to reach their highest estate; and it is held subservient, with unfaltering will, to duty, to law, and to God. Least of all, can such a marriage be contracted from motives of selfishness or sensuality. It is to be regarded as the fountain of divine life, opened for the preservation and regeneration of the race, and so to be kept pure from all physical and moral contamination. It exists for the purpose of renewing the race through parentage, and the children born of it are to

be held as hostages of the Divine love, and to be trained in all noble and Christ-like service and duty; nor is its mission ended until they are given to the world thoroughly fitted and prepared for the duties of citizenship and the service of mankind. The pleasures of such a marriage are to be enjoyed freely, yet chastely, and are to be regarded not as an end in themselves, but as a bounty bestowed by Divine love, for the self-sacrificing fulfilment of this the most serious and most arduous duty of human life.

This is Christian marriage. Secular marriage is a very different matter. It is a wild vine, compared with this cultivated and nurtured stock. Deprived of that sacredness and authority with which Christianity invests it, marriage becomes, in reality, merely a civic contract between two persons of opposite sexes, for the gratification of desire and incidentally for the maintenance of a common abiding-place, and the rearing of such children as a good or evil fortune may bestow upon them. Such a basis as this accepted, a thousand questions arise at once.

The love implied in such a marriage is a very fleshly impulse, and carries the seeds of its own dissolution with it. Must marriage, then, be for life, or when love dies, should the relation be dissolved? Various reasons for an affirmative answer to this latter question are urged, but they may all be comprehended in this consideration: the marriage was commenced from natural inclination only, and when this ends, — as in most cases it will end, unless through careful nurture it is developed into a spiritual and reverential love, — all ends, says our radical friend, or should end.

But there arises at once the question, What is to become of the children so orphaned? The whole attitude of secular marriage towards children is deserving of study.

All Christian teaching and legislation lay great stress upon the importance of child-bearing and rearing. "Children are God's heritage," said the Hebrew Psalmist; "the fruit of the womb is His reward. Blessed is the man who hath his quiver full of them." Christ himself in more than one instance evinces the greatest interest in and tenderness for children; and the Epistles are strenuous in their exhortations to carefulness in parental duties and obligations. If we turn to science for corroborative testimony concerning the importance of the child element in the problem of human progression, we find ample support for this Christian teaching. Indeed, among the most advanced students of this phase of science, the truth is beginning to be fully realized, not only that reproduction is the source of progress, but that the prolonged care of infancy, is not only a distinguishing mark of advanced species, but is in itself the means by which still further progress is attained. Thus the significance of the Psalmist's declaration, that "the fruit of the womb is God's reward," becomes plain. It is the assurance of success in the Divine plan of evolving, by the union of His own spirit with the crude elements of matter, a species of advanced beings, whose past we may trace, but whose future heights no man can measure or comprehend.

From the charming and deeply interesting volume which is collaborated by Prof. Patrick Geddes and J. Arthur Thompson, entitled "The Evolution of Sex," I quote a few paragraphs:

"As we have just seen, Weismann finds in the intermingling of two germ-plasmas, which is the essence of fertilization, the sole origin of variations of any account in the evolution of species. Whether this be consistent with Weismann's theory of fertilization or not, is matter for debate; but there

is no doubt but his emphasis on the evolutionary value of sexual reproduction is a most important contribution to the general theory."

"Worthy of reiteration is the suggestion of Robert Chambers, . . . that environmental influences acted with special power upon the generative system, and that the prolongation of gestation was a maternal sacrifice which brought its own reward in the higher evolution of the offspring. Miss Buckley, along a similar line of thought, has well pointed out how the increase of parental love was a factor in, as well as a result of, the general ascent; how the success of birds and mammals especially must in part be interpreted in reference to the noteworthy deepening of parental affection, and strengthening of the organic and emotional links between mother and offspring. In emphasizing the progressive value of prolonged infancy, especially in the evolution of the emotions, Fiske has also recognized the importance of the reproductive factor."

Thus there is the warrant of science for saying that as, through the course of the evolution of lower animals, it has been demonstrated that the production of new varieties is always closely related to varying incidents of the reproductive process, so in the higher development of man it is still the fresh accession of love, through the fact of its peculiar function being carried on under fortunate circumstances, which increases the intellectual and spiritual forces of the race, and gives them predominance over the lower instincts. In this view the parental function comes to be of the utmost importance to the welfare of the race, the study of it of the deepest possible interest, and the care bestowed upon it a matter about which not only individuals, but the State itself, is in duty bound to feel the most studious and intelligent concern.

But when marriage is regarded as a civil contract merely, to be continued for life, indeed, if agreeable to the parties thereto, but otherwise to be repudiated at will, child-bearing becomes in the first place an incident to be avoided, as complicating the original terms of the contract; and if children are fortuitously born, then the obligation to care for them, instead of being welcomed as the real end and aim for which marriage exists, is lightly held, if not repudiated altogether.

To the Christian ideal of marriage children are welcome and all-important; from the secular point of view they are undesirable, because calculated to stand in the way of selfish gratification and the freedom to dissolve one union and form another at will. Thus the advocates of secular marriage are in perpetual trouble about the disposition to be made of children; and at the last outcome they propose that the State shall care for the child, leaving the parent free from all parental obligations. But the trouble with communal rearing is, that it leaves out the element of parental love altogether; and love, as we have seen, is the all-important factor, the element which above all others, is necessary to the progress and well-being of the child.

In the bird kingdom there are—as if for companions by contrast to the beautiful examples of constancy in mating, and tender, self-sacrificing parental love, exhibited by many of the happy feathered families—certain species which seem perversely wanting in fidelity of conjugal and parental love. They are everywhere recognized as the tramps and outlaws of the bird world. The cuckoos are the best representatives of the type. Greedy, self-seeking, unfaithful, leaving their progeny to chance or thrusting them upon the care of those who are in no way responsible for them, their natures are too little developed to be the seat of the nobler affections.

In "The Evolution of Sex" above quoted, it is graphically said, "There is too much hunger and gluttony for the higher development of love."

Now it is a distinct reversion to the cuckoo type which crops out, and is ministered to, in secular marriage. The instinct which seeks the gratification of desire, but abjures fidelity, and repudiates parental love; which despises the simple and self-sacrificing pleasure of the home, and sends its votaries in droves to the luxurious tables of hotels and club-houses, where the senses are pampered and selfish indulgence is made the paramount object of life,—this spirit, and this only, it is which at the present day calls for the abrogation of Christian marriage, that an institution more in keeping with its undisciplined craving may be established in the place of it.

That a certain type of men who have not yet recognized in themselves anything higher than the sensuous animal nature should be the advocates of such a form of marriage, is not strange; but that any intelligent woman should uphold it, is indeed a marvel. Either women must bear children and nurture them during their infantile years, or the race must perish. There is simply no other alternative; and to fulfil the office as nature intended, requires all of even that exceptional strength, and grace, and patience which nature has bestowed upon woman for this very purpose. That she should be compelled at the same time to labor for the material support of her children is unnatural and ruinous. In the perfect division of labor between the sexes which nature has instituted, this is the portion which falls to man. Now if men are to be absolved by free marriage from the maintenance of a home in which women shall be supported during their maternal labors, and cherished and comforted

in their later years, it requires, it would seem, a less modicum of intelligence than is usually allowed even to women, to see that the arrangement is one in which woman gets decidedly the worse end of the bargain. It involves a lower form of slavery than that from which the equal and impartial provisions of Christian marriage rescued the sex in the first place, because even in polygamous times the father was held responsible for the support of his children. The marvel is that there are men and women of intelligence who imagine that they see in such a form of marriage as this, the emancipation of womanhood.

One startling result of the lowering of tone in the popular conception of marriage, since the secular power has assumed control of it, is the very frequent shifting of labor responsibilities from the shoulders of men to those of women.

Nothing is more clearly indicated by nature than that the out-door work of the world — that which lies outside the home and of those interests which are tributary to the affectional and spiritual realm — should be done by men. What are their large bones, their brawny muscles, their heavy brains, for, if not for this? It is their mission, and when they are in their right and true relation with women they glory in it, as they have a right to do; for it is a grand and noble destiny. But just so soon as the Christian ideal is lowered and the bonds of permanence in marriage are relaxed, men begin to lose their reverence for the finer qualities of womanhood, to give themselves over to a base and selfish commercial spirit, which sees no value in anything but that which can be measured by dollars and cents, to throw off their responsibility for the material support of women; and women are obliged to resort to the marketplace for the sale of their virtue or their labor. This, too,

we are told, is a step in the emancipation of women ; but it is, in fact, a step toward the resumption of the old chains ; toward that state of civilization in which the squaw tills the field while the brave lounges in the sun ; and it results in the loss of purely feminine charms of character, and the depletion of that spiritual and refining influence which can come to the world through no other channel than that of woman's peculiar office. Every woman taken from the sphere of womanly labor and put into the ranks of money-getters, is a unit subtracted from the world's regenerative forces ; for although it is true to a certain extent, and for a limited time, that she carries a portion of her regenerative force with her into the new field, this influence is soon lost, because woman divorced from love is shorn of her spiritual strength, and speedily relapses into an epicene condition, in which, indeed, she may be still useful, but in which, unless it be in the case of a religious call to celibacy, her services can never be of the highest value.

For this reason, however some temporary results may seem to justify the change, the final outcome of the practice cannot fail to be disastrous.

And the evil, like most others which result from wrong social conditions, falls most heavily upon the home of the poor man, — the man who, because he has so few other comforts, can least afford to spare that strengthening and uplifting which come from the refining influence of woman as wife and daughter. The evil genius of selfish commercialism, which has sprung out of the decay of Christian chivalry, has no more grievous wrong to answer for, among the host that it has spawned, — a loathsome progeny, — than this, that it has forced woman into the labor market, to the exclusion of men, the lowering of wage rates, and the

despoiling of the homes of the poor of their truest comforts, and the natural consolation of their most human need. That the strange revenges of time may work out some higher solution of the labor problem through these means, does not in the least mitigate the crime. "It must needs be that offences come, but woe unto him by whom the offence cometh."

The last infraction of social order which we shall lay to the charge of secularism in marriage, is that it stimulates throughout communities that spirit of individualism which is totally opposed to the true conception of the structure and destiny of the race. Men and women living alone, unless their lives are devoted to some high moral, or religious purpose, are abortive, unsanitary, and dangerous to the general welfare. It requires more than the ordinary amount of supernatural grace to render celibacy harmless; and a spirit of individualism, being in direct antagonism to the natural tendency of humanity toward the union of its dis-severed portions, is not conducive to growth in grace of any sort, either natural or supernatural. Celibate lives there must and will be, both because of vocations, and because of the imperfection of our social arrangements; but the teaching which encourages wilful celibacy, and holds out to men and women rewards of selfish ambition and worldly ease as motives for abstaining from marriage, is baleful and vicious. It fills club-houses<sup>1</sup> with unmarried men, and hotels and boarding-houses with selfish and scheming women; and no person who has not shocked his soul by looking below the surface of society, at the depth of impurity there concealed,

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<sup>1</sup>The writer is not to be understood as denouncing clubs in toto. They may be made to serve some noble and useful purposes. But that they have their flagrant abuses, few intelligent persons will deny.

can be aware of the moral menace and the actual fulfilment of crime, involved in this state of things. It lowers the popular reverence for marriage and the home, it blights the sweetest and purest affections of life, and hardens and materializes the human soul as almost no other influence is capable of doing.

One can hardly contrast the teachings of early Christianity in regard to marriage with the looser discipline of the present to-day, without feeling that the difference is not on the side of high spiritual ideals or sound moral character. "Whatsoever a man soweth, that shall he also reap." The Protestant movement of the sixteenth century achieved an intellectual enfranchisement which was wholly necessary to the progress of the race in freedom, and that strength which results from the untrammelled exercise of the human will and faculties; and this emancipation has greatly enlarged the scope of woman's destiny; but it may be a question whether, as part of the price paid therefor, the impartial historian will not reckon that growing laxity of morals which has resulted from the replacing of the Christian by the secular view of marriage.

## XV

## THE CONSIDERATION OF CERTAIN PLEAS FOR DIVORCE

THAT in the present state of civilization many difficult practical problems are presented to the legislator does not in the least weaken the force of the foregoing conclusions. Philosophy concerns itself only with underlying principles and laws, leaving details of application to those whose province it is to deal with them; but a few practical considerations may be offered as bearing upon such cases.

Setting aside for the moment every authority save that of reason, the problem would appear to be: How is such a union between the sexes to be consummated and enforced — for this is the purpose of legislation — as shall conduce to the highest good of individuals, the best condition of child-bearing, and the general welfare of society? I have not said the *happiness* of the individual, because what is generally called happiness may be a very low conception of individual good, but have chosen to include, as I think it philosophical to do, a consideration of that higher happiness which may be called blessedness; which arises not from the simple gratification of the lower desires or propensities, but from the use of these faculties under a disciplinary law which evolves their spiritual possibilities. It would seem to be the omission of this factor from the problem which gives rise to

much of the confusion and contradiction in which it is involved.

For this is an end which Nature never loses sight of. From the amœba to the ape, from the ape to the cave-dweller, from the cave-dweller to the modern man, she has been patiently and ceaselessly at work through unnumbered æons, improving the type. Nor has she yet reached the goal of her ambition. From the natural to the spiritual the pathway which she has marked out for herself tends, from the coarse adaptations of matter and sense, to the finer and higher uses of mind and soul; and she is ever burning her bridges behind her, in token that her indomitable spirit scorns the idea of retreat. If there is individual loss in the conflagration, that is no concern of hers; the loser should not have placed permanent value upon those lower and perishable things. "Move on, go up higher," is the perpetual injunction, which, if you would save yourself and your possessions, from that blight with which she visits those ideas and institutions which no longer express her latest thought, her highest ideal, it is never safe to disobey. She abhors rubbish, like the good housewife that she is, and sweeps away with unsparing besom whatever is, or ought to be, outgrown or outworn.

But with all her relentless cruelty toward non-essentials, the great Mother never forgets to care for the essential type. Infinite is her tenderness towards the living germ which from age to age, and epoch to epoch, she has guarded and nurtured so jealously; and it is for this very reason that she subjects the individual good to the higher end of the progress and welfare of the type. She will give you no peace if you live for yourself alone, and fail to throw your best life forward into the life of the next generation. She cares nothing

whatever for your plans or your enterprises, your joys or your sorrows, except as they relate to the progress of her prince of darlings, Man, and serve to set him forward upon his journey to those heights celestial to which she is bent upon bringing him. If you will cheerfully and loyally coöperate with her in this plan and purpose, she will give you to taste the sweetness of those living waters which will make you divinely immortal; but if you sit down in the gardens of pleasure and give yourself up to selfish, sensuous sloth, or even to self-seeking ambition only, you will find in the great Mother a raging beldame.

For these reasons, we may be very sure that in directing legislation in regard to marriage, we shall secure the open hostility of nature, if we do not give the first consideration to the effect of the proposed arrangement upon the reproduction and continued progress of the race, with a less regard for the amount of personal inconvenience entailed; certain however that in the end the highest individual happiness will be attained through the sacrifices necessary to compass nature's end.

Another principle which ought by no means to be lost sight of, in the adjustment of an institution which is to be of world-wide operation, is, that legislation must proceed upon the theory of the greatest good to the greatest number; that is, that it must be in accord with the highest ideal which can be made to fit the majority of cases, leaving, with a relentlessness which is copied from nature, the crude and accidental exceptions to shift for themselves. If this is cruelty, it is only the cruelty incidental to all progress, the cruelty of logic, the cruelty of discipline; and the experience of the race proves that in the end it is tender mercy, compared to that laxity of practice which would

break up the orderly march of humanity by conforming its paces to that of its scattered minority of weaklings and laggards.

Christian love is indeed full of tender compassion for these unfortunates, and offers balm and oil for their wounds and tonics of excellent virtue for their hurts and incapacities; but it must unite with a rational jurisprudence in asserting that, by all its great love for the higher interests of the race, it cannot turn the whole camp into a hospital, nor suit the paces of the grand army to a procession of cripples.

By the light of these two principles we may proceed to try the array of objections to monogamic and permanent marriage, which has sprung up in modern times and under the influence of a complex civilization, and which, it is very true, had not an equal weight or importance in the times when monogamic marriage became the established custom of civilized nations; pausing only to observe that when any institution has become firmly established, as the best adaptation to its wants which human nature, after a long course of experience, has been able to find, it is the objections to it which are on trial, and not the institution itself.

When the plea for greater latitude in divorce rises above the plane of weak and selfish complaints against vaguely classified personal inconveniences or disgusts, it grounds itself upon causes which may be broadly grouped under three heads:

The injury which an unhappy marriage inflicts upon the physical health and comfort of the parties to it; its detrimental effects upon the moral nature; and upon the offspring born from these inharmonious conditions.

That the love element of human nature in its various

relations to domestic and social life, exercises a profound influence upon the health of both mind and body, is a truism in medical science. In the case of women especially, whose nervous sensibility, as we have seen, is by virtue of their feminine constitution far in excess of that of men, it is scarcely an exaggeration to say that the greater half of their physical ailments and an indefinite but large proportion of their mental distresses, arise from the abnormal development or want of development of their instincts, or to some lack of a well-balanced reciprocity in their relations with the opposite sex; while men, who too often make this physical necessity the cloak for license, suffer quite as severely from excess, and from other consequences of the ignorant and ill-governed indulgences of passion.

For all this tangled and obscure mass of ill, marriage from the secular standpoint is the convenient and ready-made nostrum. A clear intelligence concerning the nature of the evils complained of, is not at all encouraged: it is even proscribed. The discipline of the bodily powers in accordance with well-known laws of hygiene, exercise, outdoor air, pleasant companionship, are almost altogether overlooked; while the spiritual remedies bearing upon the case, — and they are many and of vital importance, — as a sympathetic interest in those less fortunate than ourselves, prayer, aspiration, are almost wholly unknown except to a small class of pietists, and by them are frequently employed in a manner that is not wholly rational or sane. Marriage is, in the secular world, the panacea universally prescribed. Get married, and find in the unbridled gratification of desire within the legitimate pale, the cure of all your ills.

Nothing could be more degrading to marriage or more

ruinous to individual happiness than advice given and followed in such a spirit as this; while its hygienic worthlessness and worse, is demonstrated by the physical conditions to which its victims are almost universally reduced. What these conditions really are, is known to few outside the medical profession, whose members spend a large proportion of their time and strength in hopelessly trying to administer a relief which must always be inadequate, or to conceal them from the public view.

That marriages so contracted are *unhappy* goes without saying. That the liberation of these two victims, to form another union upon a similar basis, would remedy this unhappiness is a question at least seriously debatable. The true remedy in the vast majority of cases is not freedom, but enlightenment; is not a relaxing of the discipline of life, but the proper and intelligent enforcing of it; is not liberty for a larger measure of self-indulgence, but that high moral conception of the true nature of love which shall lead to rational self-restraint upon the lower planes of life, in order that the higher powers of mind and soul may have free scope for growth.

Nature, with far-seeing wisdom, has endowed the *offices* of love with wonderful healing and recuperative power, which if intelligently exercised will bridge over many a chasm of unfitness or incompatibility. The cases are comparatively few wherein the simple conditions of self-surrender and fidelity which are involved in all marriage vows, if conscientiously and intelligently observed, would not work out, in the long run and in great measure, those peaceable fruits of love, contentment, and upward progress of life and soul, for which marriage was ordained. In cases where every rational method fails to bring peace, if such cases there are,

would it not be a higher destiny for the unfortunates involved, that they should agree to bear their unhappy lot with such patience and resignation as they can command, rather than set an unworthy example of rending the bonds which nature and the common weal require to be perpetual, sure that a martyrdom so endured for the public good would, sooner or later, bring its own reward of spiritual growth and gain? And if they do not so surrender themselves to larger views, but insist upon making selfish pleasure the paramount consideration, has not the State a right to say that these two may indeed separate, since no good can come of their living together if they are determined not to agree; but that their experiment shall be considered final — they shall run no risks of a second marriage based upon these selfish considerations which so evidently rule their lives?

There are doubtless many cases, as of intemperance, crime, and desertion, which fall scarcely within, and scarcely without, this reasoning, and which offer trying puzzles to legislators. That of irreproachable mothers left with the care of little children, through the unworthiness of him who should be the head and support of the family, is no doubt one which appeals most to the public sympathy; yet for this a legal separation, with such sympathetic and pecuniary assistance as the case may demand, would seem to be quite as satisfactory a relief as divorce. The argument that the man thus set free from his parental obligations will form some other and less justifiable alliance if refused a second marriage, has a certain weight; but on the whole I believe it will be found that the interests of permanent marriage must in the long run outweigh any merely personal consideration, and that the law of nature will still hold good, that whatever is selfish and unworthy tends by weight of moral gravitation

to its own destruction, and can show no valid reason why it should not be thrust aside, to leave the pathway clear for that which makes for the good of all.

The second plea is, that a marriage which is not founded upon love is immoral and adulterous, and ought to be annulled.

The curious thing about this objection to permanent marriage, is the strangely inopportune time at which it is urged. When the vows of marriage are assumed, — and let us note in passing that even secular marriage never dreams of denying that certain important and vital obligations are involved in marriage at this momentous and critical time, — in how many cases of those who make after-complaint, has there been the slightest respect for moral considerations? The solemn words, “to love, honor, and cherish,” “to keep you only unto him, or her, until death shall you part,” or their equivalents, in a purely secular form of marriage, have been uttered or assented to, very likely, with an entire disregard of their true meaning. Instead of a sincere and open-hearted courtship, the overtures to the marriage may have been a series of deceptions and manoeuvres in which the truth was travestied, and lying was exalted to the sphere of a fine art; instead of love pledged at the altar, there may have been in the heart of each only coldness, indifference, or even aversion; instead of honor, only a calculating sentiment of future gain in wealth, position, or selfish ease, or the flimsy sentiment of a summer-day’s flirtation; instead of sincere loyalty and respect, a tyrannous desire to subject and enslave for the vilest purposes; while the vows of fidelity, how often are they taken in the spirit, and deliberate intent, of perjury!

The whole contract is as flagrantly dishonest and immoral

as any transaction can be ; while it hypocritically takes upon itself the semblance of a religious ordinance, or of a civil contract in which momentous responsibilities to the State are involved. The contracting parties see no immorality in this.

But the inevitable result follows. Having sown the wind, they reap the whirlwind. Having striven to cheat Nature, they find themselves in the grip of her keen revenge. Learning by experience the exceeding loathsomeness of hatred when it masks as love and assumes love's offices, they cry out with a shrillness and insistence which all the world must hear, that their lives are immoral and they must be relieved from this body of death. Their sin has found them out, but are they truly converted from their evil ways? Has a sincere repentance softened their hearts, and inclined their minds to righteous living and to deeds of honesty and truth? If so, they are in an admirable condition to cultivate those graces which adorn a true marriage, to begin henceforth to live a life of reparation for past wrongs, and of sincere endeavor to perform the duties of that condition which, in defiance of God's law and of nature's behest, they have taken upon themselves. Very likely they have sown nettles in their own garden which now must be plucked up with their naked hands : but if they will give themselves sincerely and loyally to the task, bearing the pain as a bitter but wholesome penance, the outraged law of love will turn its tender side to them, and they will find undreamed-of joys and consolations where they had least expected them.

"I did not marry the man I loved," said one of the noblest women I ever knew, when her hair was gray and her eyes dim with age, "but I accepted in good faith the husband whom heaven sent. I kept his home and bore his

children, and tried in all things to live as a Christian should, and I have not been unhappy." Her modest summing up of her life, fell far short of the truth. She had kept a home which had been the centre, and pride, and joy of a large circle of relatives and descendants; she had been all her life the sympathizing friend and helper of all the young, the weak, and the helpless within the extensive circle of her influence; she had won and kept the respect and affection of her husband, and the sincere esteem and tender courtesy of their relation to each other, was beautiful in the eyes of all their friends. She was to the end of her long life, a noble, God-fearing, and consistent woman, and I should like to have seen the man or woman who could have stood in her stately presence and dared so much as intimate that her marriage had been an adulterous one.

But if these complaining ones have not in this sincere and dutiful spirit striven to amend the wrongs committed in their marriage, why should they be given the opportunity to outrage society a second time, by an alliance contracted upon the same plane as that from whose unhappy chains they seek to escape?

There remain to be considered the interests of children born in unhappy wedlock.

The whole subject of heredity is so vast, so intricate, and as yet so imperfectly understood, that many things which it would be interesting to know in detail, can only be stated in very general terms. Scientific investigation, however, makes it quite certain that every child is the direct outgrowth of the character and condition of its ancestry. It will possess those characteristics, and those alone, which belong to one or other of its parents or their ancestors. The only modification possible is that which comes to its ante-natal life in

consequence of its sympathetic relationship with the mother ; but the experience, recorded and unrecorded, of many mothers goes to prove that a wide range of modifying influences may be included within the scope of that fateful period ; and this is one of the most solemn of all those vital considerations which go to make marriage the momentous act it is. It is no doubt true, therefore, that the condition of the maternal mind, the stability and general happiness of her mood, and the reposeful state of her affections, are matters of great importance to her success as a mother. In this view, also, her relations with the father of her child, and all those who share with her the atmosphere of the home, should be, or at least one would say so beforehand, tranquil and sustaining. It cannot be too often or too strongly impressed upon the minds of young people contemplating wedlock, that the best and highest conditions of parentage are those which can be most surely depended upon to produce the highest results in offspring.

But Nature is complex in her methods. She has many ways of reaching her end, which is always progress, and some of them seem very contradictory and crab-like. Who has not known of children of intemperate fathers, for instance, who were so impressed through the mother with disgust and loathing for liquor, that intemperance was forever impossible to them? There are cases on record, also, of children born out of some crisis of trial, or spiritual temptation, who attained heights of spiritual eminence which seems directly related to the mother's experience. Few children, even in the most favored families, can be born out of perfectly harmonious conditions, and such as most nearly approach to this theoretically fortunate condition are not unfrequently found to be lacking in energy, forcefulness,

the strongly marked characteristics which tend to produce the progressive mind, the strong career.

If Nature is thwarted in one direction, you can never predicate that she will not find at least a lower and secondary good that will in some measure outweigh her loss. Least of all, is it wise to cross her general aim for the sake of achieving some particular and personal end.

And the beneficial influence of a permanent home upon the rearing of children is one of Nature's most pronounced expressions. Aside from individual experience, the most practical and assured proof of this statement is found in the experience of those organizations which during recent years have been engaged in systematic charitable work among the poor. With these workers it has passed into an aphorism, that a home must be very poor indeed, if it is not a better place for the rearing of the children which are born into it, than any other refuge which can be found for them. Poverty, intemperance, anything short of actual and flagrant crime, fail to take from it utterly, that sacred adaptation to its purpose which even the semblance of parental love, and the organization, stunted and awry though it be, which that divine principle carries with it, bestows. The beneficence of its character is so deeply ingrained that, through all depths of poverty, ignorance, and dissoluteness, some trace of its heavenly origin survives, and touches the child-life with a power and pathos which can nowhere else be found.

It is the admonition, therefore, of reason as well as of religion, to those who find themselves involved in unhappy marriage-ties, to bear the ills they have, rather than fly to those they know not of; to seek in the consolations of religion or philosophy, or both, the balm for their woes, sure that in these sources there are unailing remedies for

all human ills. Many a woman has been divorced, only to find that the evils of the life of a divorcée, were greater than those of unhappy marriage. Many a man has sought freedom from the marriage bond in the hope of an improved lot, only to learn that his only chance for a happy home and a serene old age had been forever lost : while of those who have contracted second marriages, how many have repudiated these also, and have come through restlessness and dissatisfaction to lead lives as devoid of peace and calm as the souls in the Inferno.

It is the fault of license that it breeds unrest and crime. Through discipline alone comes steadfastness and repose. It is this fact upon which all government is founded ; which gives the State its right to arbitrate the individual destinies of its citizens.

## XVI

## A PRACTICAL VIEW OF MARRIAGE

NATURE in her most poetic moods never loses sight of the practicabilities. Young lovers dream of love as something indissolubly associated with moonlight and flowers and bird-songs; with the crooning of night winds, the magic of mountain lights and shadows, the solemn incantations of the mysterious, inconstant sea. But in fact all these, with the iridescent sentiment which they set in motion, are only the frills and embroidery of love. They are but the beaded foam which rises to the surface of the more subtle and potent wine below, wine — that true though well-worn symbol of human passion — that mingles with the juice of the grape and the sparkle of sunshine, the alchemy of one of nature's strongest forces, mighty indeed in life-giving if rightly used, but if abused, strong beyond all human power of computation in its destructive agency.

It is the part of wisdom, therefore, to listen never to the voice of the charmer, charm he never so subtly, without first taking counsel of the great Mother in her judicial moods. Go to her reverently, trustfully, lay the full homage of your inmost soul at her feet, and she will weigh all the probabilities for you, adjust all your forces to a proper correspondence with her problems, and put in your hand the lever

which is necessary to remove all obstacles out of the road which leads you to the rational and wholesome enjoyment of her best blessing, love.

And the first thing which she will remind you of, is the fact that the instinct in the heart of lovers, which insists that love is all sweetness, and harmony, and divine blessedness of union, is a prophet, and shares the luck of all prophets, that it is hopelessly without comprehension at the present moment. The fulness of its need of appreciation lies in the future only. At present, love is simply an inspired attempt at union on the part of two elements utterly and uncompromisingly opposed to each other. If the union itself is ever actually accomplished, it will be at the cost of infinite surrender and compromise, and patient giving up of self and taking on of new, and in some sense ungenial, attributes on the part of each of the parties to it.

Let us examine in detail, and see how true this is.

The first and most fundamental difference to be overcome is that involved in the mental differentiation of sex.

The man may not be possessed of all the manly qualities, nor the woman of all the womanly attributes. But what is certain is, that there would have been no true attraction between them if somewhere in the natures of the two, these differing elements had not been operative. Normally, though not necessarily, the man will be strong, positive, materialistic, full of plans and purposes concerning the outward or worldly life. He is an atom of that great mass of masculine humanity upon whose shoulder the burden of the world's affairs is laid. And it is often astonishing how strong is his instinctive sense of identification with the masterful element of life, even though he himself be only an infinitesimal and molecular force. He may be but a cobbler or a ditch-digger,

but he is a man ; and it is men who carry forward the great march of human progress, to which women are, to his narrow outlook, related chiefly as impedimenta. Therefore, being a man and not a woman, — well, the conclusion is obvious ; and just because he cannot always impress upon the world at large his own estimate of himself, he may very likely insist upon giving it exaggerated emphasis in his relation to women and children. If he cannot master anything else, he can lord it over them.

This seems at first a most ignoble trait in manhood. It is one against which many women rebel, with one of two results : either they lose at once, their hold upon their husbands, and thereby lay the foundation for continued after-unhappiness, or they reduce them to a condition of vassalage which honors a woman less than even abject slavery on her own part. A wise woman learns very soon the lesson, that she must at least outwardly give way to this domineering masculinity, because not to do it, is to strike a deadly blow at the man's self-respect, and so to lower the whole tone of his moral nature. Her subtle and sure revenge must be to conquer him as the sunshine conquers, by those sweet, and slow, and silent, but immeasurably strong, processes which go to make her an infinite necessity to his life and being. In time he will learn that what may seem clearly an impediment to his material progress, is after all an indispensable necessity to his spiritual well-being. He will be aware that the creature whom he thought so easily to master has mastered him, and he will bless her for the conquest. But this is something which few bridegrooms understand or look forward to. Indeed, most men at the time of marriage are so callow and undeveloped that the idea would be simply inconceivable to them : for nothing is surer than

that the power of woman is one of the subtlest and most refined in the universe. It is like electricity and the other occult forces of nature, which, though they may be recognized and felt during the early stages of the race, cannot be comprehended and measured, until growth and culture shall have developed from the rude instincts and perceptions of mankind, the higher endowments of insight, foresight, and appreciation.

But all along the swift-succeeding years, during which these two unstable forces are seeking a mutual equilibrium, how many jars, little and great, how many misunderstandings and unspoken, if not vocal, recriminations, are liable to mar the ideal happiness of marriage, to cast deep shadows over that fair landscape which on the blissful bridal-morn, stretched away before the young lovers in an airy perspective whose perfectness of charm belongs to nothing earthly but *mirage*.

But there are not only native differences, but differences of education, to be overcome. The man has been brought up to be free of the world, to know good and evil by actual contact, to judge of both as practical realities, although very possibly not from the best or safest standpoint. He has had, and still has, to grapple with the problems of the material life, and learn by actual test his own powers of conquest and resistance. A spade is a spade to him, and he never thinks to euphonize or idealize it. So engrossed is he in the problems of this world — problems upon whose right solution depends not only his own bread and butter, but the welfare of wife and babes — that he has had little time or inclination to study subtler theories of the spiritual existence. Beauty, art, idealism, have for him a lesser value than for her. A certain sort of rough man-to-man honesty and uprightness

he understands and is more or less loyal to, but the spiritual delights of the inner vision, the upward aspiration, he has little time for. Religion, considered as the discipline of the soul, does not very strongly appeal to him. He has an instinctive feeling that it may be a good thing for women, but that men are not adapted to it. He insists upon his wife going to church for two, until at last she is tortured with a very reasonable fear that it may end by her having to go to heaven for two. For woman believes in heaven, and in the necessity of some sort of fitness and preparation for it. To the untutored man one sort of clothes is as good as another so long as it is whole and decent; but a woman has a very clear appreciation from the first, of that scriptural necessity, "a wedding-garment." It is her nature to discriminate, to refine, to classify, and institute degrees, not only in material, but in moral affairs; and it is with surprise that she learns, when brought for the first time into vital and intimate contact with the nature of man, that he not only looks upon life out of eyes very different from her own, but that it is going to be a vastly difficult, if not impossible, task to make him see it from her point of view at all. This difference is discouraging, and naturally leads to much depression, and very possibly to mutual want of appreciation, or angry recrimination.

But upon no other subject are they quite so likely to differ, as upon that of the nature and prerogatives of love itself. From a long and somewhat intimate study of the conditions of married life, I have come to believe that the root of unhappiness in by far the greater number of what are termed unhappy marriages, is just here — there has been no true education or preparation beforehand in the minds of either as to what the nature, end, and aim of marriage is.

I scarcely think there is a more important topic in all

practical sociology than this. It lies at the very bottom of reproduction, of home life, of all that goes to the preservation and progressive possibilities of the race. There is no more deplorable outcome of that license which men have always demanded in affairs of love, or of the subjection in which women have been kept in their relation with men, than the wide gulf in education and experience which usually separates two young people, when they join their lives at the altar and commence the experiences of love together. Between the strong, uneducated, too often undisciplined, nature of the man, seeking that gratification which, ever since his maturity, Nature has been urging upon him as the fulfilment of his destiny, and the shrinking, sensitive nature and undeveloped — often sternly repressed — powers of the woman, to whom marriage is a mysterious reversal of all her previous experiences, and as such, about equally to be desired and dreaded, there is sure to come a tremendous clashing, unless a higher intelligence and a more unselfish spirit rule, than that which too often presides over the experiences of the honeymoon.

Many a man has gone forth from his wedding-chamber feeling that the happiness of his life was wrecked, because his wife was utterly unresponsive to his demands upon her, who would have reached a very different conclusion if his wooing had been gentler and more temperate ; if his patience and consideration had been gauged to that sensitiveness and modesty which had so much to do with making his bride, in the first place, the attractive creature that he found her. He marries a chaste and delicate woman, and treats her as he has been in the habit of treating women of a very different class, and is surprised that she is shocked and repelled.

And many a woman has received a shock in the first twenty-four hours of her married life from which she never

recovered to her dying day. Love was profaned and prostituted, and perished untimely ; and though she might draw a decent veil over his unsightly corpse, and walk uncomplainingly her shadowed way, the glory and the joy of which her maidenly dreams had been prophetic, was lost to her forever. If anecdotes of any sort were suitable to these pages, it would be a pleasure to record the results of counsel administered now and again to young people who, in the perplexity which so often and so naturally besets well-intentioned but ignorant youth, have sought maternal sympathy from some medical or matronly friend. So slight a hint, so gentle an exhortation, may often make all the difference between the happiness or unhappiness of two married lives. But that intimation or that exhortation wanting, how many a bark that set out with bands playing and banners flying, and the joyous congratulations of a host of friends, has drifted upon the rocks and been lost forever ! It is a matter which ought not to be left to so idle a chance.

It is besides a fact that Nature, with what at first view seems a perverse fancy, usually seeks to bring together men and women of opposite types and temperaments. Schopenhauer, in his "Metaphysics of Love," insists upon this tendency with almost absurd reiteration, and finds the cause of it, in the necessity of giving to offspring as wide a range of heredity as possible. There is probably something in this view of the case ; but whatever the cause, it remains true that men and women, as if influenced by some strange electrical affinity, seek most frequently their opposites in marriage. A brilliant mind shields itself from its own too great attractiveness in the dulness of its companion, which becomes a true defence against the world. A strong man patronizes and protects a weak woman. A nervous, susceptible temperament

finds rest and repose in one more deliberate, the dandy marries the dowdy, and the man of finical neatness the slatternly housekeeper. All these differences are likely to bring inevitable occasion for dissonance and fault-finding, a never-ending trial to patience and temper.

The human mind also is seldom satisfied with what it has, but seeks that which it has not ; and it is quite as likely to do this after marriage as before. The necessity, especially to imaginative people, of cherishing an ideal outside the practical life, is one which often involves health as well as happiness. If Charles Dickens had married Mary Hogarth instead of Catherine, her virtues might have palled upon him ; and the qualities in Catherine which attracted him at the time of his marriage with her, might have become the investiture of his ideal. So curious and contradictory is human nature in all this, that only great good-sense and discipline, and a broad interchange of freedom as well as fidelity, can insure the comfortable perpetuity of one's early married love.

There are, besides, questions of various other sorts, of money interests and expenditures, of children and their education, of social pleasures and obligations, upon all of which there may be differences of opinion. If a chastened and self-denying spirit prevail, all will be well ; but if selfishness and a jealous consideration of *meum* and *tuum* are let to work their will, how much of unseemly squabbling and contention will ensue !

Looking the matter over in all its lights, one is led to reflect that life is at best, a militant condition. In an old New England burying-ground, stands a single stone erected to commemorate the lives and virtues of a good Puritan deacon and his wife. The dates of birth and death are recorded,

and after them this brief inscription, "Their warfare is accomplished." One hardly knows which to enjoy most, the simple pathos of it, or the unconscious irony.

Truly marriage is an estate wherein the joys, though many and surpassing, do not perfect themselves spontaneously out of the conditions, but like any other choice fruitage are dependent upon culture and pruning; and he who expects that a complaisant fate will drop them into his open mouth, without effort on his own part, is likely to meet with grievous disappointment. But he who loyally girdeth himself for the labor, taking the heaven-born hope of his youth as his talisman, shall find that it will bring him at last into an Elysium of joys such as his imagination never foreshadowed, up shining heights of conquest of which his fancy never dreamed.

## XVII

## THE SIN AGAINST MARRIAGE

IN attempting to discover the relation of the master passion of the human heart to individual duty and social need, it would be most unwise to refrain from searching carefully the teaching of Him who is recognized as the greatest teacher of morals whom the world has ever seen, even by those who do not acknowledge the divinity which He claims, which His adherents claim for Him. If we refer to the nineteenth chapter of Matthew, it is seen at once what Christ's teaching was in regard to the indissoluble nature of the marriage bond, and it is worth while to note that He refers this permanence to a principle higher than, and antecedent to, the Mosaic law. It is not a mere arbitrary legal enactment: it is something ingrained in the nature of mankind, something independent of, and antedating any human institution.

The Jews recognized this as a "hard saying," and He, knowing full well the hardness of their hearts and the difficulty which must be encountered in establishing the equality of woman before the ecclesiastical law, concedes that it can only be received by those who have a deeper than the common insight.

But it is in that wonderful Sermon on the Mount, which, considered as a compendium of the universal principles of ethics, is in scope and intuitive depth a composition unpar-

alleled in the ethical literature of the world, that He announces a truth which is, of all that He uttered concerning the relations of men and women, the most abstruse and difficult of acceptance in a literal and practical sense:

“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.”

Our Lord is not now speaking of the human institution of marriage. He is simply expounding the innermost principles of the law, and pointing out the discrepancies between it and that higher code which He has come to announce. Just previously He has said that murder has its root in malice, and that it is the root which must be torn out, before the sin can be expurged. So the heart and core of the sin against marriage is not in the overt act — it lies in the unholy desire which precedes the act; and although He makes no claim that this is a practicable legal distinction, He shows clearly that the higher ethical code of the kingdom of God must take cognizance of it. At the bar of the Giver of all law, the condemnation will be against the motive as preceding and including the act.

Now, as of old, there are not a few who regard this as “a hard saying.” In reality it is the patent of love’s immortal birthright, the charter of its eternal liberties.

Let us follow the discerning eye of Christ in its inquiries concerning the real character of that principle of love which forms the attractive binding-force between the natures of man and woman.

There are two elements in its composition. The one is of time and sense; it is selfish, sensuous, appropriative.

The other is divine and heavenly; it is refined, self-sacrificing, and has no desire but to dispense blessings to the beloved one. These two warring principles are found in all our hearts. Now it seems to me that an enlightened, impartial judgment will not condemn either of them as wholly evil. Both have their uses in the temporal, human order of things. But it is easy to see that while one of them must be subject to law, the other is above all law.

The earthly form, the bodily powers, of love must be subject to restraint; but there is ever an element in this divine passion which is as free as the sunshine, as beneficent as the Divine Spirit from which it emanates.

Now I believe it is the meaning of Christ that, ethically considered, adultery, wherever you find it, springs from this selfish desire for appropriation; while against that pure love which is pure beneficence—the simple flowering of the heart in blessing and bounty—the charge of adultery can not possibly lie, either in inmost motive or outermost act. The love which seeks return as the price of its favors, is of the flesh; but that love which is of the spirit alone, and, subduing the powers of sense, offers itself a pure and heavenly gift to the object of its love, stands without rebuke even in the Divine Presence. I believe that Christ in His human nature knew that love; and if He had not put its fleshly counterpart under His feet, how could it have been said of Him that He was “tempted in all points like as we are, yet without sin”?

It is in the light of this truth, that some questions of therapeutics, which we propose to consider later, must be placed before they can be fairly answered. At present I wish to make another application of it.

How much of the love sanctioned by legal forms, is as

fouly adulterous as any which haunts the brothel or otherwise defies the law, simply because it is greedy and self-seeking; sensuous, jealous, vindictive! I care not what measure of outward fidelity it may give, if it cherish these characteristics I believe that it is, in the full intent and meaning of Christ's declaration, an adulterous love. Many a man looks upon his *wife* to lust after her, and lays himself fully open to the divine rebuke, in the hour when he fancies that he loves her most, because his desire is the desire for *his own* gratification, and takes no thought of her comfort or convenience; and many a woman, in her narrow and captious view of the requirements of love, misses the larger and finer sense of that generous blessedness which comes from giving, more than from receiving.

It is out of this rank self-seeking, this niggardly measuring of love, that scandal springs, and bitter, malevolent gossip, and suspicion, and tittle-tattle, and all the evil brood of vipers which infest our social life; and they will never become extinct until the lower and earthy qualities of love are brought under fine and true control, and its higher elements set free to do their purifying and uplifting work.

If one wishes an example of what a pure and elevated married love may be, let him read the letters of Nathaniel Hawthorne to his wife. Letters simple, tender, humorous, yet purged how utterly free from this sensual, adulterous element. There are thousands of such marriages, and I name this one only because circumstances have placed the conditions of it full in our view. It is quite conceivable also, that there may be a tie between two who are not wedded, and could not be by any human law, against which no adulterous imputation could lie. A love gentle, pure, unselfish, seeking and praying only

for the good of the beloved one, and never by word or deed or inmost thought reaching out after personal appropriation. Such a love is a pure pearl of great price. Its cost no heart can know but the heart that possesses it, but the soul that has once tasted such a love, pure, joy-giving, full of life and inspiration as a fountain of living waters, will feel little appetite thereafter for the unsavory messes which the lower instincts crave. In these latter days, the charge is often brought against the domestic institutions of Christendom, that they are selfish in their nature and drift, that they breed clannishness and exclusiveness, and tend to concentrate the vital elements of life into narrow, self-seeking activities. But this is only true when they are based upon that low, self-seeking type of love which was condemned by Christ. True Christian marriage contains by right no element of selfishness. In the union of two persons, male and female, for the purpose of reproducing the divine image as nearly as may be, in the third person of the trinity of life, personal pleasure, though by no means ignored as a means to the true end, is held strictly subservient to the main purpose of the union. Life is then no longer self-seeking. It is a going forward into the new life, and the distinct aim of it, is the progress of the race through the development of children who shall be an improvement upon the parent stock, and the motive of all its painful and arduous duties, is the glory of God and the good of mankind. Nothing can be more truly unselfish than a motive like this, more keenly alive and consecrated to all the interests of progress, more fundamental in its very nature to the well-being of mankind. Certainly no institution can be found the world over, or in any stage of historic progress, so adapted to the development and uplifting of the race as this.

He is blind indeed who sees in the process of evolution a past without a future. And the next step in human progress must be the outgrowing of the old selfish, adulterous type of love, the upreaching of the soul into its finer, spiritual atmospheres.

## XVIII

## THE SOVEREIGNTY OF LOVE

A HUNGRY sperm-cell, literally starving for its proper nutriment, keen, adventurous, pushing, unable to rest until it shall have found and appropriated the complement of itself, and from the resulting union shall have gained both food and rest,—that is what science would have us believe is the character and condition of the ultimate, microscopic, male element of humanity.

Through all the phases of its later development, from the sperm-cell to the man, how little are its essential characteristics changed!

Restlessness, hunger, desire,—these are the predominant traits of man in all ages. United they form the lever which has moved the world, the power which has subdued Nature, scaling her heights and plunging into her depths with never-ceasing energy of exploration and conquest. It is this same power which has discovered new continents, led armies, founded empires, and administered their laws. It has even assailed heaven and brought down the sacred fire therefrom. Its achievements are beyond the power of song or story to celebrate, or the mind of any human being fully to comprehend: yet the striking thing about it is, that it has always reached its end by virtue of that which it had not, quite as much as by that which it had. A lack, a want, an unfulfilled desire, has been the moving power of human progress.

The female element, on the other hand, is large, full-fed, full-orbed, quiescent, with a serenity of manner well calculated to conceal the innate impatience, which yet at times is ill-concealed, with which it awaits the coming of its mate. On the one hand, restless hunger and need, on the other offered nourishment, satisfaction, repose; linking the two, a vital, mysterious attraction, strong as life itself and inexorable as death, forever coercing them to union and evoking from that union new lives, new dramas and histories of being.

What better epitomized description than this which science suggests, can the wisest philosopher give of the elements and offices of a human home?

The first thing, then, which a man seeks in his home, which it is his nature to seek and his right to find, is repose and the satisfaction of his hunger and desire. This is a truth old as the history of mankind, yet it is one from which the modern woman is revolting. It needs therefore to be restated, not as the ultimatum of truth concerning the offices of woman in the home, but as its starting-point. So understood, the statement stands to-day, as it has stood through all preceding time, essentially true.

And it is for the interest of woman as much as man, that this truth should be understood, because as these peculiarities are the lever by which man moves the world, so in the order of nature, they become in turn the instrument by means of which he is himself moved. The woman who can satisfy his needs in this respect, though he may call her his slave, is in reality, if she chooses, his sovereign. Oftentimes his blunt senses fail to see the connection between the two facts, oftener still perhaps the woman has only the rudest and most instinctive notion of the source of her power; but if she

knows how to wield this sceptre, which Nature puts into her hand, with tact and deep interior wisdom, she will rule her home with no divided sway, and that to the best and highest ends.

For, that woman should hold and use her rightful influence over man, is not a matter of personal interest and convenience only, — though I have yet to see the woman who feels that she finds her truest earthly happiness outside a happy and well-ordered home, — it is an affair of the greatest possible moment to the world at large. Ill-adjusted elemental powers in the physical world, breed lightnings, and tempests, and volcanoes, and cyclones; but these bear little comparison with the forces of evil let loose in the moral world, when the power of woman over man is neglected or used to wrongful purposes. If women could rightly understand the dynamic force of their own influence in the world of morals, they would realize at once that no reform which they can accomplish, no streams of beneficence which they can set in motion in the world at large, equal for an instant in purifying force, the steady outcome of blessing which naturally flows from a nation of well-ordered homes.

I do not say that woman's work should necessarily be circumscribed by the four walls of her home. What I do say is, that the work within these four walls is that duty nearest to her, which she can never safely neglect, and which, if left undone, no possible good which she can do in the outer world will counterbalance. Moreover, observation would seem plainly to teach that home training is necessary to the best use of woman's powers outside the home. It is the women who are successful wives and mothers, who have the truest knowledge of the capacities and needs of men in general, and of the principles by means of which the best ends of

reform may be accomplished. One may have the highest respect for celibates who are celibates for conscience' sake, and may freely admit, as Christ admitted, the world's need of them and their work; while for those sweet natures to whom loss and disappointment have come, but who still toil bravely on, with loyal spirit and true, in the outer courts of love, no meed of praise can be too great; but it still remains true, that the modern world is full of stir and ferment and ill-considered activity, set on foot by women who have either failed in their matrimonial ventures, or for lack of respect for, and appreciation of marriage have never known the training which life-long catering to the physical and spiritual needs of a household implies. It is not home-loving or home-keeping women as a class, who fly to the ranks of anarchy and sedition, seeking the redress of real or fancied wrongs, the bestowal of so-called rights which neither nature nor revelation sanction, but those restless and fragmentary women who for one reason or another have failed to learn the deepest lessons of nature concerning the relations between men and women, or having some instinctive perception of the truth, have yet perversely flouted and despised it. At the same time, the fact that there should be so numerous a class of women who so flagrantly contravene the instincts and traditions of womanhood, and especially the fact that the so-called woman-movement in its best estate has won so much of genuine sympathy and accomplished so much of real good as it has done, along with much that cannot be so euphonistically characterized, is an indication that there are deep-seated evils in the body politic which possibly something more speedy than the ordinary laws of growth and evolution are necessary to cure; and the part of a pure philosophy is to search out the evil, and apply the remedy of truth and sound reason.

If man must find in his home rest, nourishment, satisfaction, woman has her no less imperative needs. Her mission in the home is of vast import, and little understood in its widest scope, its spiritual powers and bearings.

Force ruled by love is an epitome of the dynamics of the universe. That formula gives the exact relation of elements and true order of precedence in the home. The outcome of this relation is peace and order; but if for one moment you substitute the condition of force ruling force, you have introduced a chaotic principle, and strife and disagreement ensue; and if, still worse, love is subjugated by force, the consequences become most pitiable and disastrous. Nor does this statement, paradoxical as it may seem, in any way interfere with the true headship of man in the home, since the rule of force is upon one plane and the rule of love upon quite another. To be ruled by love is man's highest destiny, and the woman who undertakes to rule him in any other way will not only find a very disagreeable task upon her hands, — she will lower his standard of morals and her own, by just the difference in spiritual altitude between these two.

To rule by love! How is it to be done? Whatever woman can answer that question has solved the riddle of her destiny, and has the keys of ultimate conquest in her hands. When the typical woman thus enters into her sovereignty, the golden days of universal order and harmony will be near at hand. It is towards this epoch that all Nature strives, and it is the groanings of her labor which fill our ears with sounds of discord and distress.

If we cannot compass a full solution of this question, we may at least search out some of its elements, and place them in suggestive relation with each other.

It seems obvious, to begin with, that what is most neces-

sary to woman's sovereignty in the home, is a profound and philosophical understanding of the real nature and intent of love, of her own commanding position in regard to its high purpose, and a true and adequate respect for its offices and functions, as ordained of God, and therefore righteous and holy after His own nature. She must herself see, and must steadfastly maintain in her conduct and bearing, that this potential element of life, used not for personal gratification alone, but reverently as the source of soul nourishment and progressive change in the race, is its best earthly blessing, beside which fame, and fortune, and power, and prestige are all of minor importance. She must have a deep and pervading sense that to preserve this love in her home, and make that home the outward and visible expression of its wide-reaching and beneficent scope, is her very highest and most indispensable mission in life; that if, having once undertaken such an obligation, she fails in the achievement of it, her life is a failure, not only so far as the judgment of God and the world are concerned, but in regard to her own simple, selfish happiness, since an unhappy marriage, like a worm at the root of a plant, brings death to every fibre of the being; while to succeed in her mission of ruling her home by love, places her at once not only upon an equality with man, but upon that spiritual pinnacle above him which, in his moments of clearest insight, he has always conceded to her. Accord him only his right to be ruler in material things, and he will never dispute the woman's spiritual queenship. It is when the woman neglects her own prerogative, and lays violent hands upon his, that trouble begins; and even then, poor soul, if she only persists long enough, he will meekly yield to her demands and turn the world upside down for her sake. At least, so it seems in this last decade of the nineteenth century.

Women have had an instinctive and growing knowledge of these principles throughout the ages, and by slow degrees, as the spiritual powers of the race were developed, have been laying the foundations of future empire. What is needed to-day is, that they should have an intelligent setting forth and a wider acceptance; for it is upon this foundation that all noble and adequate self-respect in woman must be built up. So fortified, she is prepared to take her stand upon her hearthstone and maintain the dignity of her spiritual prerogative against all comers. Without such reënforcement, she is likely to be a reed shaken by the wind, a helpless creature at the mercy of that native greed and rapacity which have ever characterized the crude, undeveloped masculine element of life.

A woman inspired with such a reverence for love as this, will see in her husband her own divinely ordained counterpart in the offices of life, and will respect *his prerogative* even more than she respects the man himself; remembering always that his faults, whatever they may be, have their origin in the conditions of his birth, and striving always by noble living and wise management to prevent their reproduction in the children who may come to them. A loyal people render homage and obedience to a poor ruler, even when personal respect is impossible; and this must be so if order and law are to be preserved in the world. So in the little world of the home, when instinctive love and personal reverence fail, there is yet left the reverential possibility which belongs to the titles and offices of the husband. This may seem a hard saying to many, no doubt; but if noble things were easy, they would cease to be noble and become commonplace. If a woman would prove the strength of womanly character, the equality of her nature with that

of man, — nay, more, its regal powers and capacities, — here is the opportunity. To live a perfect life with a perfect companion, is a dream which only heaven can realize: to live a patient, loving, aspiring life with an imperfect companion, is the average lot which the world offers to man or woman. But there is this to be said in favor of it: it offers opportunities for the cultivation of sweet and noble traits of character, of pure and heavenly flowerings of virtue, which a less rugged discipline would utterly fail to develop.

It is not love and reverence only, it is true diplomacy as well, which allows every man to be the hero of his own hearthstone. The world abhors a henpecked husband, and the world is right. There is no surer way of depressing a man in the scale of being, of lowering his self-respect and making him a morally epicene and wholly untrustworthy character, than to take away from him that forceful prerogative, that beautiful imperiousness, which Nature bestows upon him, when she adorns him with a beard and deepens the tension of his vocal chords. The woman who wishes to rule her own household, should cherish this feeling in her spouse by all proper and constitutional means. If she truly understands her own power and privilege, the spectacle of his autocratic humors, his varying whims and preposterous and sometimes swaggering airs of supremacy, becomes one of the most curious and amusing by-plays of life, while the inconveniences thus entailed are temporary, and only sufficiently trying to be bracing mental gymnastics. It is to be remembered, also, that he is only a grown-up, mischievous boy, and will still occasionally break out into pranks and foolishness, which the wise matron will sometimes chide and sometimes ignore, keeping a good watch, however, for the season of shamefaced repentance which is pretty sure to

come, and making use of it, not for personal advantage, but to push some needed measure of household reform. A wise woman will condone many faults for a wholesome consideration.

To sum up all, he must be well housed, well fed, his personal comfort thoroughly attended to, always, of course, after the measure for which he himself has made provision; he must be allowed the well-earned rest and repose of his own fireside, and the willing companionship and sympathy of his wife; his spiritual advancement must be carefully watched over and stimulated, much after the fashion of the teamster who incites his donkey by a bunch of turnips rather than a whip; and last and most important of all, he must be loved as much and as freely as is good for him. Some constitutions will bear more than others, of that sweetness and light which is the essential quality of woman's ministry, and of this every woman must be her own judge; but let him at least feel that the supply is exhaustless if only he has the tact and wisdom to turn on the stream, and he will pretty soon become an adept in this kind of engineering.

There are, doubtless, exceptional cases, to whom no rules are applicable, because the race is yet in a very rudimentary condition, and the offices of womanhood in the past have been very imperfectly recognized and fulfilled; and these entail martyrdom which no law can avenge, no human wisdom, but only the unfailing Divine Love, can counsel or comfort. But under a treatment such as has been broadly outlined, the majority of men will fall docilely into the place assigned them by Nature, and become what the great Mother intended them to be, the cornerstone of the home, its four walls, its sheltering roof, everything but the inner heart and inspiration of it, which only woman can be.

For notwithstanding all his little drawbacks and limitations, it is still true that man is the creature made by God to be the one earthly stay and support and helper of woman; her guide and director in mazes that are too rough and thorny for her tender feet; her tower of strength and refuge in life's rudest battles; her rest, her recompense, her truest ally and friend. The secret of her power over him no mind but the mind of God can comprehend, and so intimate an attribute of being is it, that "perchance even He knows not."

Why it is that the glance of her eye will arm him with the courage of desperation, and draw him to her side or send him on her errands the wide world round; why for one hour's delight in her charms he will toss away fame, power, reputation, as though they were baubles, and count them all well lost; why a single tear will melt his heart to wax; the whisperings of her voice soothe the raging tumults of his stormy soul to peace; her smile transport him from all worldly trouble and anxiety to the only heaven he knows or cares for, and her prayers succor and help him when he has cast off all other spiritual ministry, — no woman knows. It is enough if she know the fact and make a wise and worthy use of it. It is the sweet and heavenly prerogative of love, older and stronger than any human enactment, and if used aright it inducts a woman into a sovereignty which is all her own, and in which she can have no rival.

Homes constituted upon this model, by the permanent union of manly strength and womanly sweetness and spirituality, form the impregnable bulwark of any nation. They are the source and fountainhead of those great ideas of constitutional liberty which have made the Teutonic nations of the world foremost in the march of civilization and

progress ; and no greater evil could cloud the horoscope of human destiny, than that the false and disintegrating ideas of individual action upon the part of men and women, should be embodied in the constitution of civil States. It is union between the two elements of life, a coalescence vital and permanent, which all nature seeks to promote in the interests of the race ; and whatever tends to thwart this purpose hinders the upward progress of humanity, and threatens a reversion to lower types of development.

Science<sup>1</sup> itself, which has so long busied itself with what was going on in the lower forms of animal life, begins at last to see in sexual variations on those low planes the distinct prophecy of what was to be further evolved in the human species, and aptly demonstrates that "what [of sexual differentiation] was settled among the prehistoric protozoa, cannot be annulled by act of parliament."

Let us go a little farther. As the first differentiation from egoism in an altruistic direction is found in mother-love, and the first indication of spiritual attributes in man, is the faith which is inspired in him by the mother of his child, so the first offshoot from forceful rule, the rule of the stronger over the weaker, toward that higher sovereignty which is indicated

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<sup>1</sup> From the admirable nineteenth chapter of "The Evolution of Sex," I cannot forbear quoting the following paragraph:

"The reader need not be reminded . . . of the attitude of the ordinary politician who supposes that the matter [of the relative position of woman] is one essentially to be settled by the giving or withholding of the franchise. The exclusively political view of the problem has in turn been to a large extent subordinated to that of economic *laissez faire*, from which, of course, it consistently appeared that all things would be settled as soon as women were sufficiently plunged into the competitive industrial struggle for their own daily bread. While as the complexly ruinous results of this intersexual competition for existence, upon both sexes and upon family life, have begun to become manifest, the more recent economic panacea of the redistribution of wealth has naturally been invoked, and we have merely somehow to raise women's wages."

by the sway of a beneficent intention over brute force, and which is ideally the highest conception of government of which the universe gives us any example, is found in the affectional and spiritual dominion of woman over man. If the race is ever to reach that ideal goal, a government by love, its pathway must lie along the line traced out by the loving supremacy of woman in the home; at least, such is the *à priori* reasoning deduced from scientific observation of the starting-point which nature makes, and a philosophic study of the facts of history offers strong confirmation of it.

The rule of love begins in the home, the ideal conception of it is wrought into the fibre and the training of the infant man, the realization of it grows upon him through advancing years and from generation to generation, slowly dominating all the brute forces of his nature, until at last it shall so pervade his entire being that, conquered by love, he shall add to his own kingly prerogative of strength, the sweetness and self-sacrifice of the woman-soul, and so shall evolve a rule for all humanity which shall be a reflection on earth of the order which reigns in heaven, through the sway of the omnipotent, the eternal Love.

May God speed the process through the true enlightenment of women's minds as to the greatness of their destiny!

## BOOK III

### LOVE IN ITS WORLD-WIDE RELATIONS

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#### XIX

##### THE SOCIAL RELATIONS OF MEN AND WOMEN

IF one forms one's opinion of the condition of social morals from the scandals revealed or only half suppressed in the public prints, from such knowledge as comes to physicians in their daily walk and practice, and to nurses in hospitals, from labor in charitable and reformatory fields, especially among women of the lower grades, or upon the revelations made by actual investigation among that class who make their living by pandering to social vice, it will no doubt be darkly pessimistic. If one has the fortitude through long and patient years to accumulate facts from all these sources and many more, and compute from them what must be the actual condition of the social world from its topmost level to its lowest depths, the result is simply appalling. It defies expression in human speech.

But if we will humbly lay this unspeakable burden, which revolts the imagination and crushes the soul, at the feet of infinite Love, and patiently wait for an explanation, there

will come at last some rays of light upon what seems beforehand the darkest, the most hopelessly insoluble problem of human fate.

And first let us consider that sexual attraction is the fundamental and life-preserving principle of the universe, and, as revealed to us in the Scriptures, of that spiritual power upon which the universe depends. It is, therefore, the vital and dominant principle of every human soul; but in the temporary and undeveloped conditions of a race not yet grown to its full proportions or a perfect and normal balance of its powers, a race journeying through a wilderness of sensual appetites and longings towards a heritage of harmonious spiritual development, it is a power misunderstood and subject in a great degree to the malign influences of ignorance and selfishness.

Nothing is clearer to the advanced student of human philosophy than that the greed of pleasure which characterizes the lower forms of vice, and which is the outcome of purely natural desires given unbridled license, is self-destructive, the antecedent of innumerable pains and penalties. It reacts with avenging energy upon every department of being. It brings disease to the body, enervation to the mind, and utter blight and ruin to the soul of man. It robs marriage of every joy, makes pure parentage impossible, and leads to an old age devoid of every emotional and spiritual grace. Yet so spiritually blind has been the race of man hitherto, so bound up in its own temporal and fleshly needs, that it has required age after age, generation after generation, of experience to demonstrate this palpable truth so as to bring it within the intellectual grasp of the majority of mankind.

On the other hand, the higher needs and prerogatives of the love nature have never been fully recognized. It cannot

be doubted that as we grow towards the light of the spirit we shall grow into purer and more satisfying expressions of love. If in your window-gardening you have ever noticed how a plant will reach out with every fibre of its being towards the sunshine, twisting its flower-stems out of all normal attitudes to bring the blossom's heart within reach of the life-giving ray, — if you have seen, as I have, a little straight, trim plant, which had no natural proclivity for running, growing up in a dry and shaly desert, yet within sound of a tiny rill which trickled down from the mountain side, put forth a slender feeler, prone on the ground, with only a half-developed leaf here and there at the longest possible intervals, so to reach the life-giving stream, you may get some faint idea of how a human being will twist and distort itself, all unconscious perhaps that it is doing a phenomenal thing, to reach the warmth and life-giving which inhere in love. It is nature which thus cries out for sustenance. The human soul has no other need so deep, so urgent, so insatiable, as the need of love. It is a necessity to life, to growth, to achievement, to all the sweet and beneficent ends of being. In poverty or riches, in sickness or in health, in solitude or in society, the soul's need is the same. Whatever other gift the heavens deny, if God send us love we are blest indeed.

And the rule of monogamic marriage is not an easy one for strong natures to live by. It entails, as it was meant to entail, self-sacrifice, high living for noble and humane ends, a resolute subduing of the flesh, that the powers of the spirit may be evolved and strengthened, and the progeny of the race born into a constantly increasing heritage of spiritual capacities and aspirations. The conditions also of marriage are imperfect, and the failures which attend it exasperating. Men in general have little esteem for constancy as a manly

virtue. The mental and physical training of women is such that they often fail to meet the natural demands of even a reasonable and considerate husband ; and many facts indicate that a very large percentage of husbands are not of this description. Emergencies arise in which the physical and intellectual powers must have the support of love or else fail utterly in the work assigned to them. How many men under the burdens of great enterprises have rushed to unlawful indulgences for the stimulus which should carry them triumphantly through a crisis, only to find in that same indulgence their later ruin ! It is like the case of a man who takes whiskey for consumption, and, though cured of his lung trouble, dies of the whiskey at last. There is no more tremendous stimulant than love, and none which needs to be dealt with more cautiously, if one would not at last be the victim of its deadly reaction. All these and a thousand other false conditions of life arise to confuse the moral perception of even those who desire to lead a moral life, and make the worse appear the better reason.

Another curse of marriage which leads to untold misery and criminality is the dread of child-bearing. This is a den which only a moral Hercules dare assail, but it is one which the purified and morally emancipated woman will one day enter, and in the light of her holy presence nameless wrongs and horrors will flee to the Hades from which they came.

The only honorable intent of marriage is child-bearing. The presence which sanctifies the home, which lifts it from the plane of selfish and sensual indulgences to that of the high and holy purposes of progress and civilization, is the presence of little children. But the ideas and practices which prevail to-day in that underworld where the life of the race has its genesis, are worse by far than the simple naturalism

of the dark ages ; and not until woman herself arises in her might, and science joins hands with her in a spirit far above the quackery which now exploits itself in an attempt to minister to the just demands of suffering womanhood, can the foul wrongs which blight the home and debase civilization be remedied.

These are strong words, and the only justification for them is, that they are imperatively needed. There can never be a race of well-born men and women, human beings amenable to the laws of nature and of God in their highest and truest meaning, capable of putting the considerations of soul above those of sense, and living for the higher end of human progress, until the laws of generation are thoroughly understood and applied to the daily living of parents. When this is brought to pass, as it only can be through the earnest efforts of enlightened women aided by the pure illumination of science, the cloud which now rests on Christian marriage will be dissipated, and it will become what it was designed to be, the corrector of man's unbridled passions, the comfort and solace of human labor and longing, the begetter of the generations of men in constantly ascending types.

To this end both nature and Providence are urging on. It is for this reason, because the days of fleshly domination are numbered and the æons of spiritual supremacy about to dawn, that the afflictive consequences of vice are everywhere scourging men back into the ranks of virtue. Men refrain from sinning because the penalty is coming to be too certain and too sharp ; and, thus thwarted of the lower indulgences, they begin to ask if there be not some higher expression of sexual attraction, if there may not be sweeter joys in the companionship of women than those to be found in the underworld of sense and passion.

It is just at this point that the true remedy for social disorders presents itself. In view of the principles developed in the preceding chapters, it becomes evident that it is not the part of true reform to suppress the love nature of mankind. It is rather to give it wise and philosophical direction. It is not less love that the world needs, but more and better, an attraction more subtle and spiritual, a sympathy more refined and permeating; and this can only be evolved when the lower nature is held in check by that reverent regard for natural law which distinguishes true liberty of action from license. The world in general has yet to learn the beauty and the value of simple good-comradeship between men and women, that loyalty of each to the other which is the basis of all true, disinterested friendship. When through discipline it can be attained, it will be found to be the panacea for many, if not most, of our social ills. The inspiring glance, the sympathetic smile, the reassuring hand clasp, convey from soul to soul without just rebuke, the tender message which comforts and soothes and strengthens. And there is nothing, was never meant to be anything, in the marriage bond, which forbids such interchange of fraternal sentiment.

The spirit of jealousy, suspicion, tittle-tattle, which pervades society, and sees in every token of sympathetic accord between men and women the sign of an evil intent, is born of undeveloped conditions, nourished in a low spiritual atmosphere. It is in itself the fruitful parent of crime, since souls in deep distress who might have found the balm for all their ills in a pure sympathy and helpfulness, threatened, as they believe unjustly, with social ostracism, grow desperate and justify themselves for breaking all bonds, because the world would understand neither their need nor the pure intent with which they sought relief.

The pietist does indeed direct such sufferers to heaven for succor through prayer and aspiration, and it is very true that that way lies the fountain of unending resource, and that it is only by means of prayer and aspiration that the soul can be securely guarded against danger in accepting any substitute. But on the other hand, it is also true, that the only way to discipline the souls of men and women in purity and strength is along the path of experimental helpfulness to each other. It is the destiny of the world to grow better, to act from purer motives, to love with higher intents and aims; and even at the cost of some mistakes and failures, the work must go on, however the rigidly good or the prudently evil may point the finger of scorn.

Nor is history wanting in instances of pure, unalterable friendship between men and women — friendships which, beginning in the heyday of youth and amid the splendor of life's fullest pageant, have only grown the stronger and purer with the advent of old age, and have lighted the dim portals of the tomb with supernal radiance. In these souls passion has been subdued, and its fleeting joys have given place to the sweet and enduring charms of a sympathetic attachment which owes no fealty to the flesh, but expands itself in the pure light of a celestial freedom.

So Dante's chaste soul received the inspiration of Beatrice's love, and was borne by it into the regions of the Paradiso; so Michael Angelo wrought the stern sublimity of his Prophets and Sibyls and scenes of the Last Judgment, sustained, under the discipline which Christian art exacted of its devotees, by the pure sympathy of Vittoria Colonna; so many a less exalted soul has strained the pure drop of a celestial sweetness from the turbid pollen which the senses gather, and fed thereon to growths and destinies

which transcend this mortal life and lay hold on heavenly things.

“What is the secret of the Récamier's power?” asked one French wit of another, in the prime of that wonderful woman's career. “Sympathy,” was the simple but sufficient reply. Of the ardors of passion she knew little, but in the strength of a pure, exalted friendship she stood unrivalled, and her power over men was supreme. When old, blind, and no longer beautiful, she was summoned to the bedside of the dying Chateaubriand. She went without a misgiving, to comfort the last moments of the devoted friend of many years, and when remonstrated with by those around her on the score of propriety, she bravely answered, “Old age is my chaperon.”

And who shall doubt but in the tenderness of that parting was hidden a sweetness of love such as younger and less disciplined lovers can never know; a hint, attained on earth through tears and self-sacrifice, of that culminating joy of the soul which in its fulness is known only to the purified above?

The dawning brightens towards the day. The standard of morals among men in the most elevated and thoughtful circles of society is far higher than it was even in the last generation; while public men are called to an accounting in this respect in a way which fifty years ago would have been deemed incredible. Women, as they are educated to a higher sense of womanly endowments and to a nobler strength of character, grow more discriminating concerning the men who are to become the partners of the most intimate, the most momentous experiences of their lives. Homes are purer, society in its best development has reached a level never before attained; while the growing eagerness for the

fruits of scientific investigation, that pure truth of nature which, when perfectly known, must become the criterion and exegesis of all other truth, is sure to lead to the cleansing and refining of all our ideas of the relations between men and women.

Much work remains to be done, and not the least important of it, is that which can be accomplished by no other agency under heaven but the mother in the home. Into her lap the plastic infant-soul is laid; for years her touch is supreme to shape its destiny, and long before it has reached the plane of independent thought and action, it is possible for her to have graven the lines of purity and aspiration so deeply into its being that no after-experience can possibly efface them. Humanly speaking, when the mother learns to form aright the natures of the babes committed to her charge in the home, that outside and most disheartening work which we call *reform* will have no further need to be.

## XX

## WOMAN IN THE TWENTIETH CENTURY

THERE is nothing more remarkable about the great epoch-making events of history than the fitness of the times in which they have occurred, unless it be the fact that their true significance and ultimate spiritual purpose have been at the time so generally misapprehended.

Thus the Crusades failed utterly to restore the Holy Land to Christian possession; but they did break down feudalism and the barriers which it had raised against the brotherhood of nations, and lay deep the foundations for the rise of the middle class and the spread of the blessings of a fraternal civilization over the countries of Europe, — a purpose infinitely greater and more beneficent than that for which they were instituted.

The great maritime enterprises of the later fifteenth and earlier sixteenth centuries, whose immediate aim was to find a nearer way to India and Cathay, forgot that aim entirely in the grandeur of a discovery which came to them, not as the result of forethought or design, but incidentally as a surprise that was of the nature of a revelation.

Even the mission of Christ upon the earth, regarded by His early followers as local and temporary only, having in view the restoration of the Jewish nation to something more than its earlier power and glory, proved in the end to have

been, all unknown to man, God's plan for the establishment of a great spiritual kingdom, world-wide, eternal, and the culmination of the Divine purpose in regard to mankind.

Thus when any strong popular movement arises and carries away the public judgment upon the wings of its enthusiasm, it is the part of the philosopher to keep a cool and careful watch upon it, to see if the deep spiritual meaning of it corresponds with its early and outward pretension. Is this new movement tending straight onward to its prefigured end, or is there in it a power deeper and stronger than even its adherents suspect, which is drifting it, like an unseen current, far away from the course laid out upon the chart of its navigators, and toward a port beyond their ken?

Such questioning as this is pertinent, concerning the great popular uprising of the last quarter of a century, which is known as the woman movement.

The year 1848 will long be remembered as the year of revolutions — of the great socialistic uprising in Europe which made itself felt with ominous force in almost every country on the Continent, and to a less degree in Great Britain. Europe was then separated from this country by far greater barriers of time and space than at present. No telegraph kept us in constant daily, and even hourly, communication with her centres of thought and action, and the passage of steamers across the Atlantic was infrequent and slow, compared to the marvels of transition in our own times. An idea or a doctrine wafted from that shore to this was not so thoroughly scanned, nor so quickly assigned to its own place in the correlation of ideas which were putting forth their claims to rule the world, as now. Moreover, the agitation of thought attending the abolition movement, and that ferment of ideas known as New England transcendentalism, were acting upon

the public mind at the North in a way to make it comparatively open and hospitable to any proposition which claimed to represent that spirit of liberty which was in the air.

Under these circumstances, when a returning traveller, deeply impressed while abroad with the idea then, as now, being proclaimed in the revolutionary circles of Europe, that women equally with men are entitled to the right of citizenship, called a little circle of her neighbors and friends together, to commence the propagation of it, — though much scorn and ridicule were awakened, which had their origin in the instinctive feeling that the difference in the duties and privileges of the sexes was something more than a mere tradition, was indeed founded upon fundamental facts and laws inherent in the race and necessary to its very existence, — nobody could at that moment, trace the heresy to its source and classify and label it. It chimed in well enough with the spirit of the hour; it fitted especially the views of a certain clique of women whom the aforesaid anti-slavery agitation had brought to the fore; and so it grew like some chance-blown seed, which, taking root in the crevice of a ledge, begins presently, by the growth of its tenacious fibre, to rend the very rocks themselves.

But the woman movement is older than this. Early in the century had arisen a very general if not strikingly aggressive desire for better educational facilities for women. In the smaller country towns of New England, one of the earliest questions raised was, whether it would be a misuse of the public funds to teach girls in the common schools "the latter part of the arithmetic," meaning the sections which lie beyond the "rule of three and fractions," which had hitherto been the educational limit of girls; and one good citizen of whom I wot, valiantly maintained that it was just as important

to the public welfare, that his daughters should learn grammar as his sons, since they would have to teach the use of the English language to the next generation ; and fortunately for the present writer, who was of that next generation, he had his way, in spite of no little opposition. At that very time Mary Lyon appeared in Massachusetts, full of a burning zeal for the education of women, and ready to impart to them the strong and shining virtues of her own pure character. As Mary Lyon died in 1849, it may well be doubted if she had ever given a serious thought to woman suffrage ; but her educational methods made strong women, good wives, mothers, and educators, nevertheless. Her work was carried forward in Massachusetts by Horace Mann, who made the country ring with his appeals for the higher education of women, and even aroused the educational circles of Great Britain to an interest in the subject which they had never felt before.

Contemporary with him was Emma Willard, of Troy, N. Y., whose efforts in behalf of an education for girls, which should be equal to that bestowed upon boys, made her name famous in two worlds. She was a woman not only of great strength of character, but of equal refinement and elegance of mind and manner. Not satisfied with her labors in the school-room, she spent much time and effort in bringing her ideas concerning the education of girls before the leading public men of the country, and so won for them and the cause of the higher education of women, a wider appreciation than they could otherwise have attained.

At the present time it is curious to read how strenuously Mrs. Willard disclaimed any intent to intrench upon the traditional prerogatives of men. Her sole aim was to make better wives and mothers, and more intelligent and useful members of society, of the girls committed to her charge.

In Albany and afterwards in Brooklyn, Alonzo Crittenden was gallantly maintaining that the education of girls was of *more* importance than that of boys, since the girls were to mother the boys of a future generation, and to give them that first start in life upon which, more than anything else, their future would depend. Rutgers Female College, in New York, had already, by its very name, flung defiance to old prejudices against a liberal education for girls, and various "female seminaries" all over the country were carrying on the good work in a less conspicuous way.

In the Church, also, Harriet Newell and the wives of Adoniram Judson, by their consecrated lives, had laid the foundation of that great missionary work which has in these later years given scope to advancing ideas of the usefulness of women in the churches. Everywhere there was a quickening of life and intelligence among the foremost spirits of the time, a deep prophetic feeling that the dawning of a better day for women was at hand.

"Not yet, indeed, broad day, but day's white birth,  
Which promiseth."

It is thus evident that the woman movement had sprung up and was working along the lines of educational and spiritual progress, long before the great moral upheaval which resulted in the Civil War brought certain women of strong fibre into the field of politics, and introduced to the American people, the then novel spectacle of women appearing upon the public platform and demanding to be heard in behalf of a down-trodden race.

The educators and religionists found it slow work to combat immemorial prejudice. Their weapons were of too fine a temper, and too quickly lost their edge when brought to

bear upon the triple armor of custom and tradition. But the women who had battled for the rights of the negro, and felt with some justice that their sledge-hammer blows had not been without effect in producing the general beneficent result, took up the new crusade in behalf of women's political rights in a different spirit; and it is undeniably true that their robust courage and indiscriminate warfare set forward by many decades the cause of woman's advancement. So masterful were these agitators, so ubiquitous upon every field where there were blows to give or take, so determined to gather all the loot of every scrimmage into their own bag, that at times it has seemed that they were the only reformers in the field.

But as, of old, the Lord was not in the whirlwind or the fire, but in the still, small voice, so the true strength of the woman movement has always lain in the growing appreciation of the age for the finer and higher qualities of womanhood, and not in any desire to see it adopt masculine standards of thought or action. The advocates of the political rights of women have been the axe-men and road-builders of the movement, but they have never really been, as they have always claimed to be, the movement itself.

All true progress advances along the lines of natural development, and science incontrovertibly teaches that the processes of evolution have, from the beginning, deepened and emphasized the differences of sex, instead of tending to obliterate them. Any new departure of woman toward a higher stage of development, a finer expression of womanliness, must therefore be in the direction of affectional and spiritual enhancement, and not toward power on the lower or material planes of life; which would, indeed, be for her a retroversion, a lowering of her typical standard.

Curious illustrations of the truth of this principle are found all along the track of the woman movement during the last quarter of a century. By that peculiar development of sexual differences upon which the family is founded, and which, as we have seen, had its beginning far below the human plane of development and is well accentuated in the higher orders of animal existence, the kind and degree of labor and function assigned to each sex are well established. So vital and intimate is this distinction that it is, in fact, expressed by the very structure and organism of the sexes. The work of man is outward, phenomenal, the work of bone and muscle and brain, egoistic in its aims, iconoclastic in its restless desire for progress. On the other hand, the work of woman is of the inner life, the finer sentiments and emotions, altruistic, and tending toward repose and steadfastness.

But always a new departure in development is signaled by a partial disintegration of old conditions. The growing germ bursts some cerements, decomposes some tissue, and new spiritual movements are always attended by reactionary symptoms well calculated to disturb the judgment and alarm the moral sense. What is necessary is, to distinguish between the real growth and the reactionary tendency. Thus when the work of the intellectual and spiritual emancipation of woman from certain old and outgrown shackles of tradition and custom was well under way, the disintegrating process began by which the barriers to her onward progress were to be removed. The cry went forth that marriage was slavery, the home a prison-house, and that woman must become like man, a citizen of the world, before she could accomplish her real destiny.

Nature heard the cry and laughed in her sleeve. Let it

go on, she said. Some of my products never did know how to get forward, except by going backward. But when they have reversed the conditions of life sufficiently to give a clear space for my new spectacular drama, I will show them what the true development of woman means.

So for thirty years the work has gone on, not unrebuked, however, of deprecating home duties for women and directing their energies into outward and masculine channels of activity. The plea has been that to be nobler women they must be more like men; they must work as men work; they must meet in convention, storm the public rostrum, capture the ballot-box, aspire to political office, and transform themselves into political intriguers and wire-pullers.

The result has been that it has been openly proved before the world, that everywhere upon the plane of purely masculine activity woman is only smaller, weaker, less to be depended upon, even morally, than men. She will trade and barter high moral principles as men trade in the prosecution of their selfish plans and schemes; and the result is as much more demoralizing, as the stake is greater.

As a wage-earner she takes a step backward from the independent position of the ideal home, towards the industrial slavery of the earlier ages of the race. That exceptional women succeed in many new and unaccustomed fields of labor is true; but when the success of the minority is matched against the condition of the thousands of underpaid and unprotected women in the lower ranks of labor, helpless victims of the rapacity and sensuality of employers, deprived of every home privilege, every possibility of womanly development and culture, shorn of all womanly charms, lost utterly to the world as agencies in the great moral and spiritual work of uplifting assigned to woman, it

would seem that the most superficial thinker might see which way the balance lies.

And the remedy proposed for these evils by the parties who have had the work of creating, or at least of stimulating them in charge, is still worse than the disease, for it tends to conditions still more disintegrating and demoralizing, — a total obliteration of the lines of sexhood so far as nature will permit, a reduction of the entire race to an epicene condition which even the brutes would despise. For nothing is truer than that when women cease to be womanly, men deteriorate rapidly in all that goes to make the distinctive grace and glory of manhood. It can never be otherwise, because along the lines of the finer spiritual development, man is ever attracted and guided by woman, and when this force fails to act upon him he gravitates speedily to the lower materialistic planes; and this by no fault of his own — it is the simple ordering of nature.

The coming woman, then, if science may be trusted to cast her horoscope, will not be shorn of her noblest crown, her sweetest charm, — true womanliness. Let us see if, with the imperfect lenses at our command, we may yet be able to throw some faint adumbration of her supreme celestial loveliness, upon the white canvas of the expectant future.

In the next fifty years, physical culture and the study of the science of health will have done much toward perfecting the physical nature of woman. These agencies, together with a knowledge of the canons of art, will have taught her wherein true beauty consists, and with her intense love and longing for all the means of enhancing her own personal influence, she will inevitably endue herself with many exterior charms now almost wholly wanting. Her garments, fashioned upon classic models, will clothe the freedom of nature

in the elegance of Grecian art, with the result that a rounded figure, well-moulded limbs, a free and graceful carriage, and a complexion fed by unobstructed life-currents, will bestow upon her the combined attractions of a Venus and a Diana. All that Grecian goddesses were for beauty and grace, the women of the future will be, with many added charms of mind and heart besides.

For a knowledge of the laws and uses of her physical being and functions, will give her a profound reverence for her own womanhood. It is inevitable that when women fully realize the vastness of their power as women, the scope of their destiny as ministrants at the altar of the divine and universal love, they will reverence their own gifts, and inspire in men an equal reverence for and devotion to them. In that swift-coming epoch much of the physical weakness and disability of women will be removed by a thorough compliance with the laws of health, and what remains will be only the needed appeal to the physical courage and gallantry of man. Women, from their very constitution, will always, thank Heaven! need the tender ministry and protection of men. The very fact that, by the immutable canons of love, man is the aggressor, woman the patient if not the willing victim, — a canon irreversible in the physical constitution of each, — lays upon woman for her own self-preservation the necessity of inspiring in man that tender reverence for her unprotected state which is his crowning grace and virtue. No man reaches his full estate of power and glory until he becomes the protector of woman. Thus is the divine necessity of union between the two, constantly asserting itself, and all the powers of progress and evolution combine to urge the union on. It is so that the virile strength and courage of man, are chastened and refined and made subservient to the higher uses of civilization.

The intellectual advancement of woman must also be conducted along lines subservient to the great end of her womanhood. I know of no book in which this subject is better treated than in a little pamphlet composed of lectures on "L'Education Intellectuelle de la Femme Chrétien," by the Abbé Dadolle, of Lyons, France, 1888. It is impossible to make such quotations from it here, as would do justice to its argument, but its spirit is intensely human and Christian.

Ought women to receive the highest intellectual education, even penetrating into, and being made free of, the realms of science and philosophy? asks the abbé; and his answer is a triumphant demonstration of the affirmative of the question. But to the further query, Is intellectual development the highest end and aim of the Christian woman? his reply is an equally well-fortified negative.

For man, intellectual development may be an end in and of itself; for woman, it is but the means to a higher end, namely, the reënforcing of her soul for the great purpose of her existence as woman,—to be the inspirer of men, the source of high Christian life and development to her babes, the spring of pure and elevating influences in the social world.

<sup>1</sup> "One speaks of women *incomprises*," (uncomprehended) says the abbé. "I pity them, but I am not now discussing them. But men *incomprises*, deprived of the *adjutorium*

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<sup>1</sup> I make this quotation with all the more pleasure, although it is only a very imperfect rendition of the abbé's terse and epigrammatical French which I can offer, because it is a signal intimation of how widespread is the influence which is demanding a better culture and a nobler aim in life for woman, and how little dependent upon any of those local cliques and coteries which claim to be her champion in any especial field, or in any narrow and individual sense. This Roman Catholic abbé cannot be supposed to be a woman suffragist, but he is a very energetic promoter of the cause of the advancement of woman nevertheless.

*simile sibi*, these I have known and these I commiserate, when in the midst of their labors, in their hours of discouragement, of gloom and of struggle, and also of brightness and enthusiasm, they find themselves without sympathy at their own fireside, meeting there only the incurable lightness of a frivolous woman, or the irremediable commonplaceness (*terre-a-terre*) of a woman incapable of elevating herself to them.

“Must it then be said that, in order to comprehend her husband, a woman ought to initiate herself in the special form of his intellectual or professional life; that the wife of an engineer, of a physician, or of a magistrate, ought to understand mathematics, anatomy, the law!

“Not at all. We have said heretofore, that it is in the region of the soul that equality between man and woman exists; it is there that the union between them is formed. It is from this eminence that a light proceeds which enables woman to comprehend the highest possibilities of her husband's career, and hold him to the level of their accomplishment. So she defends him against the peril of becoming absorbed by the material details of that career, of being reduced insensibly to be the slave of it.”

I know not where words can be found which express more admirably, the high spiritual function of the wife, as it stands related to the every-day affairs of married life.

The abbé also distinctly recognizes the fact, grounded in science, that it is through the spiritual discipline consequent upon a true marriage that the progress of the race is achieved. He says:

“The physique of the woman, weaker than that of the man, gives to him a superiority which he can easily abuse. But in the heights of the soul woman regains her equality. It

is the law of her creation. It is her providential vocation to become his helper, through this same power which God has put into her hands, the power of the soul. In helping him also to elevate and perfect the spiritual element of their lives, they together transmit the light to other souls [according to the command], 'Increase and multiply.'

"The dignity of the woman, her grandeur, the source of her rights as wife and mother, is then in her soul, which implies her divine destiny. If she is not the daughter of God, created by Him and before all else for Him, she is the exclusive property of man [by virtue of her weakness and his aggressive force], and man speedily makes of her his slave or his toy."

In the light of these vital and heavenly truths, how futile and even unholy, seem the current endeavors to turn women away from marriage as their highest destiny, and teach them to be content with a merely practical and intellectual pre-eminence, however distinguished.

"A practical woman!" says our abbé. "That is the catchword of the day. But if I do not deceive myself, to be practical is to employ our faculties in pursuits which correspond to these, their powers, their purposes. Now either one must deny to woman a soul and remand her to paganism, or one must recognize that the purpose of her being is not only to order her own material life and that of others, *but upon that essential basis to erect also the edifice of the moral and intellectual life.* To be practical is to unite these two lives, which, far from excluding, reinforce and assist each other. The households best conducted, the educations best directed, are those of women in whom intellectual discipline is added to native strength of character. These are the strong women of Scripture, and, I may add, the practical women of our own time."

It seems thus almost self-evident that the woman of the future must find her highest field of duty and pleasure in the promotion of those spiritual interests of mankind, which sprang originally out of the constitution of the home, and have ever found therein their best nourishment and support. Reënforced by physical and intellectual culture, she will, by virtue of the fineness of her nature and endowments, naturally assume that spiritual leadership for which she was designed from the moment when, in consequence of the increased burden of child-bearing, she was relegated from the active, out-door pursuits of life to the inner sanctuary of the home, there to lay the foundation, and nurture the development, of a new spiritual departure in evolution.

With science as her handmaid, she will become mistress of the laws of life and growth, she will control the moral forces of the race in their inception and development as surely and as beneficently as the sun in mid-heavens controls the physical forces of the earth. She will justly hold herself responsible for the moral character of those who are bound to her by domestic ties, and for social progress along all spiritual lines of advancement, and men will grow in purity and strength, not through the operation of human laws so much as by the development of those divine energies of which God has placed the germs in human souls, and given the culture of them into the hands of woman.

What a fountain of life and health and joy to all the world will such a womanhood become, and with what grand beneficence will it sway the destinies of mankind, not through the agency of man-made laws, imperfect, shifting as the sands of the sea beneath the ebb and flow of the inconstant currents of human passions, but "according to those divine laws which have the heavens for their birthplace and God for their

author, which the dissolutions of mortal nature cannot change nor time bury in oblivion ; for the divinity is mighty within them and waxeth not old."

Above all, the woman of the future will have an intimate apprehension of the true intent and meaning of love, and will joyfully set it forth in her life. She will value her college breeding, her freedom of thought and action, and the homage which she will gently exact from men, as so many new opportunities for this service, so many added offerings to be laid upon the shrine of this worship.

The women of to-day know so little of the real divinity, the infinite scope, of that great principle to which their lives are, after all, one constant sacrifice ! Men, with all their materialism, their egoistic craving, have a far truer sense of the deep things of nature as revealed in love, which is due to the greater freedom of their lives. There is a sense in which it is true, that the license of men has kept alive in the earth the real knowledge of love, during the period of woman's long pupilage in that discipline which is necessary to purity.

But Science comes in at the opportune moment, with her reward in her hands. The gift which man has taken from the hand of nature, tarnished with the grossness of earth, woman will win through the largess of science, clean and pure as holy truth itself.

To her clairvoyant vision there will be in all the universe but one definition of love, and that is the divine principle which unites the male and female elements of being for the production of the new life. From this fountain preëxistent in the eternal Godhead, all love, all beneficence, all pure and renovating sentiment, flow forth. Herein is the source of all ascension, nay, even of being itself, with the upward

trend which being implies. It will be the joy and crown of her life, to own herself the highest earthly exponent of the divine love, the source to men of all those blessings which flow therefrom. It will be her supreme honor, that she is mistress of the tides of their being, holds in her hand the secret of their ebb and flow, as the moon sways the mighty refluent of the sea. And in this absorbing passion, wielded for the highest and noblest ends, she will find the apotheosis of the ministry of her life.

Such to the eye of the seer is the woman of the future. Already the brightness of her coming tints the Orient with hues of rose and pearl, and the gladness of the advent stirs responsive thrills in the bosom of humanity.

Are men quite ready, do they yet walk in white because they are worthy, or are there some purifying processes to be observed, before they feel themselves suitably attired to kneel before this goddess of their dreams?

## XXI

## THE HYGIENIC RELATIONS OF LOVE

THE subject of the relation of love to the physical and spiritual health of the race, is one of great mystery and great delicacy. No human intelligence has ever yet clearly traced the connection between this vital affinity and the varying phenomena, physical, psychical, and psycho-physical, of human life. Yet that there is such a connection, and that it is governed by its own occult and mysterious laws, is clear to any thoughtful observer, and especially to the veriest tyro in medicine.

The medical aspects of the case it is not our purpose to discuss at length. The various obscure and puzzling forms of disease and morbidity which arise sympathetically from repressed or disappointed emotions are known to every physician of extended practice. The love-life thwarted in its course is like a stream obstructed by a sand-bar. It overflows the contiguous territory, and if the nature be not compounded of firm material, it produces a spongy and marshy condition which may speedily breed malaria.

The victim of such a condition, most frequently although not always a woman, is not to be scorned. She is suffering the penalty of a broken law of her nature, just as much as though her malady were a neuralgia or an indigestion, and

because the law is a primal and vastly important one, her sufferings are correspondingly severe. The lowest craving of love is but a broken and misunderstood expression of the highest aspiration of our nature, and ought never to be rudely repressed, but gently led into pure and noble channels. For all these ills, activity, aspiration, the employment of the sympathetic nature in loving ministry to those less fortunate than ourselves, are better than drugs, unspeakably better than that unlawful indulgence which is so often prescribed, and which leads, in nine cases out of ten, to evils, even physical evils, far greater than those it seeks to cure, at the same time that it robs the soul of its purity, and decimates its power of moral resistance.

Many a life crossed by circumstance and saddened by disappointment has garnered its love-forces into a reservoir of strength which has afforded streams of bounty and refreshing to all within its reach, and so has won for itself in the end those high and pure joys of universal beneficence which are most like our conceptions of the bliss of heaven.

Nor is married life always exempt from these evils. From a French medical author<sup>1</sup> I translate these lines :

"The proportion of hysteria is less without doubt in marriage, as Ambrose Paré has already remarked in saying that these cases happen less frequently among married women having the companionship of their husbands. 'But,' adds Dr. Landouzy, 'it is not a meaningless expression, *having the companionship of their husbands*, but the result of an observation which physicians make every day, and which ought to be made perhaps by philosophers and legislators.' 'How many women,' says this author, 'really have not the

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<sup>1</sup> Morel. "Maladies Mentales." See "The Influence of the Sympathetic [Nervous System] on Disease." Dr. Ed. Long Fox, Bristol, Eng., p. 435.

company of their husbands, because they are too old? How many because they are too young? How many by absence of sympathy? How many by sickness, expected motherhood, or because of illegitimate relations? One takes for granted a marriage legitimately contracted, without asking if there be an intimate union, if one of its most important functions is actually exercised, — in a word, if the needs of body and soul are really satisfied.' ”

That such considerations as these have a very grave bearing upon the question of marriages contracted from any other motive than an intimate personal and spiritual sympathy cannot be doubted; and their relation to the moral conduct of parties who have already contracted such marriages ought not to be overlooked. In the light of them, the cultivation of sympathetic relations between the parties to the marriage contract, the conservation and culture of love, becomes a duty of the first importance, as not only contributing to the pleasure of each, but also the physical health, and as the natural means of removing one of the subtlest and strongest temptations to unfaithfulness.

This is a question for both husbands and wives seriously to consider, and the more it is studied the more evident it becomes that the apostle Paul spoke in the light of divine truth, when he enjoined connubial reciprocity upon the parties to Christian marriage. So subtle is the connection between the physical and the spiritual nature, that a wrong inflicted upon the one, necessarily reacts upon the other; and a moral sin may be, not unfrequently, the result of a disregarded physical law.

But beyond these specific aspects of the subject lie certain wider and more general considerations which may not be out of place in a treatise like this.

And first let us note that connubial love, although it has its foundation in the functions of the body, is not of the senses alone. There must be a spiritual as well as a corporeal union, if the true intent and purpose of marriage is consummated. And nature has from the beginning ordained that as man is the aggressor upon the plane of the senses, so woman is the leader upon the plane of the soul. "It is in the region of the soul that woman regains her equality," and may, without fear of contradiction, assert her queenly prerogative. And this prerogative — what is it but the right to keep ever before the eyes of man the motive of a higher life than the life of the senses, and to win him, by all the graces and fascinations of her being, to its observance. It is by this sympathy, this attractiveness, this persuasion of love, that she lures him to companionship along the upward way, and assures to him that spiritual enhancement which is the necessary concomitant of all true health and growth, and without which life becomes a burden and fails utterly to reach its noblest end.

It may seem paradoxical, but the first element of health which this high spiritual ministry of woman must offer to the striving, burdened man, who is her other self, must be the element of repose. In the very spirit of the Master, she must be able to say, "Come unto me, you who are weary and heavy laden, and I will give you rest. Take my rule upon you and learn of me, and you shall find rest for your soul." The true wife is ever to her husband his rest and recreation, the joy and delight of his soul.

It is by the power of love and sympathy that Christ draws all men unto Him and gives them rest, and woman is His plenipotentiary to man. Neither is His title of the "Great Physician" a mere figure of speech. By this same power of

sympathy and rest-giving, as well as by His domination over the spiritual powers of the human being, He heals both the souls and bodies of men, and that is what women are ordained to do, both in the home and out of it. It was a wise physician who said, "As between drugs and sympathy for the healing of the sick, I would, in a great majority of the cases which are brought to the attention of the physician, choose sympathy." Drugs bring warring and disorder to the life-forces: sympathy satisfies, heals, strengthens, and restores the normal balance of the natural powers, while more helpful than all, is that strong spiritual influence which commands and inspires healthfulness and healing.

This phase of the subject assumes a grave importance in view of the rapid increase of nervous and mental maladies at the present time. How much of the madness, murder, and suicide exploited in the columns of our newspapers may be traced to a want of fidelity to the most intimate and urgent relations of married life? is a question deserving of serious study. Especially the student of his times is led to ask, May not the restlessness, the aggressiveness, the feverish intellectual and social ambition of the women of to-day, with their concomitants of overstrained nervous energies and exhausted vital force, and the strongly stimulative influence which they exert over men, have much to do with those phenomena which result in suicide and the madhouse? Probably the most thoughtful and intelligent observers have little doubt of this.

The spiritual relations of men and women to each other are understood, as yet, only in the vaguest way; nor can they be intelligently comprehended until sense and soul are properly balanced in the individual experience and the public apprehension. There is a strength which comes through

license, but there is a nobler and better strength which comes through purity; and when men and women have equally attained to this later and higher development, the fine essences of male and female life will meet and mingle with a healthful, revivifying joy that will be a foretaste of heaven itself. And this beneficence of pure, exalted sympathy will have no need to be limited by laws of man's devising, laws which have no other end than to curb the selfish and sensual nature. It will be a law unto itself, for its purpose will be not so much to receive, as to give, enjoyment; it will seek not its own so much as another's good.

Nor are such friendships between men and women impossible to-day. If it be not too much a personal intrusion, I would like just here to draw a golden circle around my page and inscribe within it my gratitude to the dear, kind friends — chief among whom stands that most loving and loyal friend of all, at my own fireside — who in truest comradeship have, from time to time in my life, stood by me shoulder to shoulder, and borne with me and for me, some burdens of work for my kind which else must have been too heavy for my woman's strength. I have found them loyal, true, and good — men whose hearts were minted from the finest gold in God's great treasury; and with the memory of all that they have been to me in days of darkness and peril, fresh in my heart, I can never permit my lips to utter, nor my pen to write, one word derogatory to the honor, the friendliness, the reverent sense of virtue, to be found in men.

But the woman who seeks such friendship must be herself true. She must herself honor the divinely appointed vocation of woman, and lift her prerogative clean out of reach of all the clamorings of flesh and sense. When she attains this height, she will not find herself alone; for all along the

pathway of history are set the shining names of women who have been the life-givers, health-givers, joy-givers, to the generations of men among whom they walked, on whose fair fame the stain of calumny has never for a moment rested. But these are few, beside the women who in the quiet walks of life, hidden away from the public gaze, have thus ministered to the deep needs of humanity. There have been many Mary Unwins to many Cowpers, of whom history has taken no note; many Récamiers to many Chateaubriands, of whom our ears have never heard; tender, loyal, devoted friends, who in dark hours of exhaustion and threatened calamity have lifted up the drooping spirits of men, and with the sweet shining of a pure and womanly sympathy have scattered the gathering clouds of doom, and breathed new life and health and strength into the fainting soul.

Or if death impended, they have soothed the weary, earth-worn, and doubtless earth-stained soul, with such promises of that better life to come as faith alone can offer, and pierced the gloom of the present, and the utter darkness of the world beyond, with that human pity and tenderness which carries with it, its own sweet assurance of a diviner love and mercy in the infinite bosom of God.

There are women to-day who are craving a nobler destiny than this, who seek to find it in the crowded avocations of labor, in academic halls, on public platforms; or they are turning the sacred precincts of the home into a theatre for vulgar ostentation, burying all its sweet and sacred simplicity under the gilded trappings of luxury, and sacrificing its tender and holy ministries to a sordid emulation for display.

One would fain not lose the spirit of the Master in contemplating these things; but if even the meek and lowly Christ found use for the scourge of small cords when He beheld

the desecration of His Father's house, surely the women of to-day who are striving to keep alive the traditions of their elders, and carry forward the work of ministering in home and social life, that spirit of peace, and rest, and holy calm which is in itself the opportunity as well as the inspiration to the higher life, even the heavenly, may, in view of these things, be pardoned some strong words of caution and rebuke.

But, on the other hand, the materialism of men is answerable for many of the low, wasting forms of neurasthenia among women. Their insane pursuit of wealth, the habits by which they keep themselves stimulated to the pitch of overwork and anxiety which their ambition necessitates, their want of time for rational recreation, their greed of that sensual stimulus which women alone can supply, their personal want of faith, and their disrespect for the faith and sentiment of women, all go to form a great gulf across which the tender bonds of sympathy and affection are strained in passing; and the result is, that their wives pine and languish, and become the despair of the honest physician and the prey of quacks.

Nor are these evils confined to the idle and luxurious among women. The ranks of laboring women, and the wives of laboring men, are by no means exempt from them. It is one of the crying wrongs of the laboring classes, that the system of long days and hard work entailed by the present system of wage-earning, reduces the tender, refining, and health-giving influence of the home to the minimum, and corrupts the race at the sources of its power by starving it of its most essential life-forces. "Man shall not live by bread alone," said the Master; and when the bread is little, and the opportunities for the tender ministries of love are less, the strength of the race, both physical and moral, is being sapped and devitalized to the verge of ruin.

The secret of health lies in the equilibrium of the brain and the sympathetic system, the intellectual and emotional natures. It is therefore a matter of good housing, good feeding, and suitable labor not only, but of healthful repose and recreation, a conscience at peace with all the world, and a whole nature satisfied, from either earthly or heavenly sources, with the ministrations of sympathy and love. And of all these requirements the last is not the least essential. "Better a dinner of herbs where love is, than a stalled ox and hatred therewith," said the wise man three thousand years ago; and the saying is the epitome of hearts' wisdom to-day. Our very food must be sanctified by love, if we would get from it all that it is capable of giving. The inspiration, the divine joyousness of love, are the source of all true health of mind or body. The want of these, the interruption of the inflow upon the soul of that sympathetic strength which binds all human and divine life in the strong cords of one great family relationship, is in the last analysis, the source of "all the ills that flesh is heir to."

And the reconciliation of the souls and bodies of humanity to this divine law of love must be, under Christ, who is the great Physician, the work of woman in the home.

## XXII

## LOVE AS A FACTOR IN CIVIL GOVERNMENT

## I

CIVILIZATION may be differentiated from barbarism as a state in which the sensuous or animal nature of man, is subjected in a greater or less degree to the control of reason, the moral law, and the religious sense.

Everywhere as the human race emerges from savagery, it is seen to form itself, for the march of progress, along the lines of three great disciplinary ideas: social control, civil or communal control, and religious authority. Upon these ideas are founded the Home, the State, the Church; and the progress of civilization in all ages and countries may be measured with tolerable accuracy by the development which these institutions have reached, and the power, in kind and in degree, which they have exerted upon any community.

Of these the Home is primal; but, for reasons which it is worth while to consider, it is not that in which the evolutionary forces are at first most active. The State is the arena of those outward-working, external forces which in the make-up of human life are essentially masculine; the Home represents the deeper in-working forces which are feminine; while the Church should properly supplement both the masculine and the feminine development, should organize that subtle combination of religion or faith with force and love, which alone

can lift both out of the rut of materialism, and combine them in the perfect type of complete, well-rounded civilization.

But Nature always lays her rudest materials at the bottom of her structure. So in evolving the perfect man from the untutored savage she builds most carefully, or with more observation, at first in the department of civil or communal life, thus setting the man to clear the way for the finer work of woman which is to come later. From patriarchal to tribal rule she leads her neophyte, from tribal to kingly. She reaches absolutism at a bound, only to temper it, upon reflection with some form of popular restraint. She suggests a democracy to her pupil long before he is able fully to grasp the idea, or to handle it successfully in practice. He essays it tentatively, lapses back into monarchy, gropes on again for some centuries under a more or less absolute form of government, but still remembering the glories of the republic, and dreaming of the time when all men shall be capable of self-government.

Meantime, somewhere along the track of this toilsome path of progress, a flower has bloomed of yet a finer and a rarer type — a snowy blossom looking out from sunny nooks along the flinty highway, its pure and waxen petals and its sad, sweet breath of fragrance hinting of sunnier skies and warmer atmospheres and a finer mingling of vital elements than the world has ever seen. It flashes out in strange places — this unequalled lily of man's hope. Isaiah saw it in his inspired vision. It grew in divine but still prophetic beauty beside the cradle at Bethlehem. Its white radiance gleamed blood-stained and terrible amid the horrors of the French Revolution, and the cry of "Liberty, equality, fraternity," had in those days another sound from that of the song which the shepherds heard by night of "Peace on earth, good-will

towards men." But seen, heard, where'er you will, it is still the star of man's immortal hope, the pæan of his eternal destiny — this great truth, "Behold, God is your Father and all ye are brethren."

To-day this truth appeals to us, as it never has before to any of the generations of men. Many causes have conduced to this end. Fundamentally it is the result of growth, development. Incidentally science, with its vast widening of horizons and intensifying of experiences, has been a notable factor. The conditions of all men are known to all men as never before. Observations are broader, sympathies deeper and more far-reaching, than ever before. Scientists, philosophers, the men who deal with natural laws, seldom belong to the extremes of society. They are as a class, neither of the very poor nor the very rich. They stand in the middle walks of life, and look with clear eyes both above and below them. On the one hand is the spectacle of human life being constantly wasted through poverty, and the ignorance, misery, and debauchery which spring out of want of a reasonable modicum of this world's wealth. On the other hand, life is also being equally wasted through the indolence, luxury, and self-indulgence which are induced by plethoric accumulations. With the sober and relentless convictions of science, these men say, "Conditions like these are wrong, unjust; they need to be equalized; they stand in the way of human progress. The eternal destiny of the race abhors them, and will sooner or later outgrow, destroy, break up both root and branch of them."

The Christian philosopher, the man in whose heart the love of Christ is a living potency, goes a step farther. "Behind the cry of the poor," he says, "are God's father-heart, His everlasting arms. 'Woe unto you, scribes, pharisees,

hypocrites, who devour widows' houses' and are in your relations to the poor like ravening wolves! This is the voice of the Divine One to the unpitying rich, while of the poor, the outcast, the miserable, the degraded, it is the pathetic testimony of Scripture that 'These are they for whom Christ died.'

Both science and religion, therefore, clasp their strong hands in compact against those extreme conditions of life, and the causes which produce them, which breed on the one hand ignorance, pauperism, crime, and on the other laziness, debauchery, and remorseless greed.

The philosophers who only see this problem, are slow to bring forward their remedy. The poor who have felt it for ages, and who in the universal enlightenment of the times are beginning to have their eyes anointed as well, have no patience to wait their tardy methods, and cry out with all the impatience of a hungry, suffering, too often famishing, horde for energetic measures and speedy results. They demand relief from crushing labor, food wholesome and plentiful if not delicate, and habitations where light and warmth and cleanliness, shall be the possible conditions of their home-living and child-rearing.

Tradition, prescription, the right of what is, to be, on the other hand, use their utmost endeavors to stifle these cries, beat down, trample under foot, this impertinent and dangerous mob, which dares to say that all men should work a little in order that no man should be crushed with labor; that temperance, frugality, and just dealing are virtues as binding upon the rich as upon the poor, and that if the rich practised them there would be no poor, at least no abjectly poor.

Another consideration which must have a commanding influence upon the solution of these civic problems, is

one which is comparatively new to the humanitarian and the political economist. Hitherto, charity has been relied upon as the divinely appointed means for solving the social equation. The rich must give of his abundance to the poor. Almsgiving has been one of the cardinal virtues enjoined by all religions, and by none with more insistence, or as much of breadth and comprehension, as by the Christian religion. Christ did indeed say that it was more blessed to give than to receive, but perhaps none of His dogmatic utterances has been accepted with less of faith than this one. But now comes modern science, with its habit of keen observation and investigation, and proves that this neglected utterance of the Nazarene is the epitome of wisdom concerning the giving of alms. It is those who give who are blest in the giving, not those who receive. Any member of our boards of organized charities, any officer of our State institutions which have to do with the care of the poor, will tell you that almsgiving is the fruitful mother of pauperism, beggary, and crime. "He that giveth to the poor lendeth to the Lord" is just as true as it ever was; but in the course of human progress the time has arrived when the giving must be of something better than money. It is such a change in our social and civil institutions which the poor need, as shall enable them to place themselves above the need of alms.

It is now a hundred years since American freemen, direct spiritual descendants, through a long line of brave and warring ancestors, of the barons who at Runnymede wrung Magna Charta from King John, established by revolution the right of a free and intelligent people to determine its own form of government. During the struggle which preceded that victory, France, being the natural, or at least the immortal foe of England, was easily persuaded that she ought

to be for that reason the ally of the rebellious colonies — so curious are the ways of Providence in dealing with men and nations. Of all the governments of Europe, there was no other at that time which had so much to fear from the chance-blown seed of freedom, as France. Feudal tyranny and a debauched, unprincipled, reckless court had debased a brave and powerful people to a state in which the only life they knew was life in death, the only hope which was possible to them was born of despair, the only freedom of which they could conceive was the freedom of anarchy. It was into this overcharged magazine of all destructive and death-dealing forces that the electric spark of American popular victory was projected.

The colonial struggle had done no more for America than to set free a great people that they might constitute for themselves an orderly system of government, monarchical in form, but free in spirit. It had simply qualified monarchy by making it depend upon the free-will of the people. From the day which witnessed the storming of the Bastille, France was ignorantly, insolently, bent upon blowing it to atoms. What she really accomplished was to scatter broadcast her political dynamite over every country in Europe. She incited a warfare not against civil government alone, but against every form of institutionalism. The State was no more devoted to doom than the Home and the Church. Each one of these orderly and progressive methods which had hitherto embodied the processes of civilization, was made the object of a demoniacal assault. Loyalty, fealty, the right of the superior, the duty of the inferior, had been the watch-words of the old feudal tyranny. Henceforth there should be neither superior nor inferior, duties should be abrogated *in toto*, and all rights should be held in common. Classes

should cease to exist, and government should concern itself only with the individual.

Hitherto both the Church and the State had recognized in the man and the woman constituent parts of the *genus homo*, neither a full representative of the race without the other, albeit the woman, as the smaller and weaker of the two, was held to be inferior in power and dignity to the man. Here was a difference of station which was, to the destructionist of that era, what the red rag is to the lord of the bovine herd; and with lowered front he charged upon it. No matter what her capacity or her inclination for freedom might be, woman should be no longer a slave, or even an inferior, since the spirit of the Revolution had declared that the tyranny of the strong over the weak should perish from off the face of the earth.

Thus the doctrine of the political rights of woman had its first inception. *Citoyen, Citoyenne*, — in that grammatical inflection you have the fountain-head of woman suffrage.

The lurid flames of the Revolution burned themselves out, till to the outer vision only blackened ruins and smouldering ashes were left. The dynasty of the Bourbons was forever doomed. In the graphic figure of Carlyle, having rejected the light, it was blasted by the lightning. A more or less orderly government was restored to France, in which for the first time the people had a share; but the stamp of the Reign of Terror was left upon all the liberalism of Europe in this distinction; the demand of the agitators for human rights was no longer for a modification of existing institutions, but for individualism outright. No more Home, no more Church, no more State, but only Man.

The Revolution at its advent was hailed with a burst of

enthusiasm by the young democracy of Great Britain. It was of this time that Wordsworth wrote at a later day :

“ Bliss was it in that dawn to be alive,  
But to be young was very heaven. O times  
In which the meagre, stale, forbidding ways  
Of custom, law, and statute, took at once  
The attraction of a country in romance ! ”

This state of exaltation was short-lived ; but before its echoes had died away, a woman caught them up and blew a shrill, responsive blast which set all England astir. Mary Wollstonecraft's "Vindication of the Rights of Woman" reads to-day like a prophecy, and one can scarcely believe that the condition of things which she describes existed but a hundred years ago. Cleanliness, moral sense, education, and reverence for the worth of womanhood have made great strides in a hundred years.

But Mary Wollstonecraft's own life and the lives of those with whom she was intimately associated were neither clean nor pure in outcome, however sincere they may have been in mistaken motive. The difficulty lay in the false premises from which they reasoned. A true equality there may and must be between man and woman, but when one attempts to prescribe for them identical rights and privileges, the very foundations of morality are undermined, and elective affinity or free love, and all the bastard brood of so-called reforms of sexual relations, spring up at once.

For a hundred years the ideas of that lurid epoch have been permeating the underlying masses of European society. In different countries they have taken different shape and expression, and reached different degrees of development. During the last quarter of a century the agencies of steam

and electricity have brought all nations nearer together, and done much to fuse the ideas and convictions of all into one common mass. Earnest students of social problems, like Karl Marx, Engels, and Rodbertus in Germany, have joined hands with the more sentimental agitators of France. Following in the wake of Cottrell, Sadler, and the Owens, Hyndman and his school keep up the struggle in England, while in Russia the rule of an absolute and almost savage despotism has reacted to form that great seething, quaking hot-bed of agitation, deeper, darker, and more dangerous than all other forms of social upheaval, known as nihilism or anarchism.

The hordes of emigration flocking in upon our shores have brought with them this phase of human thought and emotion. The keen-eyed and large-brained agitators of Europe, have not been slow to note two facts which mark America as the battle-field upon which the great struggle of the people against their masters, of the many against the few, is to be fought out. The first of these is, that while in Europe inheritance, prescription, capitalization, are so strongly entrenched, and in ramparts so immemorial, that nothing short of an earthquake shock can dislodge them, in America the battle is already half won, by the favorable conditions offered by the free ballot placed in the hand of every man. The second is, that it is evident to these sharp-sighted men, far more evident to them than to any but the deepest thinkers upon social subjects among us, that the same or kindred causes which have operated in the past, to rivet the chains of the working people in Europe, are already doing their fatal work in America, and that with a rapidity and force born of the times, and for which the past offers no precedent whatever. In the building up of great and irre-

sponsible trusts and corporations, in the concentration of all legislative power in the hands of the rich and its shameless using for the promotion of private schemes, in the absorption of public lands by great capitalists, and in general by the adoption of the most dangerous of capitalistic methods in the conduct of all public and private enterprises, any thoughtful mind may see elements of the gravest peril to the rights of the artisan, the workingman, and the unfed, unhoused poor.

Before going farther, it may be well to state, for the benefit of the general reader and in as few words as may be, exactly what is meant by that *capitalization* against which all modern political reformers so earnestly inveigh.

In the early history of any people is a period of simple habits and individual enterprises, wherein each community produces, either from the soil or by manufacture, whatever is necessary to its wants. The farmer interchanges his product with that of the weaver, the tanner, the shoemaker, the carpenter, and no one produces more than he can find a ready market for at his own door. In such a community there are no rich people, and no very poor. The necessaries and rude comforts of life are insured to all, and the means of education and intellectual advancement, to a certain degree, may be within the reach of all.

But by and by some outside demand arises for the product of the country, for wheat, or for wool, or for cotton cloth, we will say, and it becomes evident that to own a large tract of land or a manufactory, and employ many hands in the production of the staple, will enable the operator to make a profit upon the sale of it. Such a man comes into the community, buys his land or sets up his mill, as the case may be, and hires the necessary number of workmen to carry on his enterprise.

Now, on the labor of each of these hands he must make a profit, and whether his dividends shall be great or small, will depend largely upon the amount of that profit upon each individual. It is thus manifestly for his selfish interest, to keep down the rate of wages to the very lowest sum upon which the laborer may subsist and be maintained physically in working order.

At first all seems going on well for the laborer. He has, perhaps, steady work at a fair rate of wages; but in time, the accumulation of profit makes the employer rich. He buys more land, he adds more machinery to his mill if times are good and stops it if times are bad; he hires the cheapest labor he can find, even pressing into his service the women and children who have hitherto been exempt from wage-earning, making good their want of strength and mechanical skill by the use of machinery, thus throwing the male worker into a state of absolute dependency; all of which tends to add to the wealth and power of the owner, and to place the well-being of the laborer more and more absolutely in his hands. It is by this process that, in the phrase of the times, the rich grow richer and the poor poorer.

In short, the workman becomes in time the slave of the owner. That this slavery is not a mere figure of speech, any reader who is familiar with the history of English manufacturing enterprises in the first half of this century, is well aware. It would be easy to give quotations from English blue-books, official records, which prove conclusively that the condition of cotton operatives in Lancashire was for many decades, in all the essentials of injustice and robbery, quite as dark and damnable as anything that ever existed in our Southern States. Slavery like this, which swept off nine generations of English workingmen during

the lifetime of three generations of English manufacturers and nobility, which deprived them during their brief breathing-space, of every chance for health, for comfort, for decency, for chastity, and reduced them below the level of the brutes, is the cornerstone upon which was built England's commercial greatness.

This in briefest outline is capitalization; the concentration of money, machinery, credit, in the hands of a few, in order that they may employ the many at the cheapest possible rates, and make the greatest possible profit upon the labor of each hand. "Not forty per cent., not fifty per cent., made the fortunes of Lancashire," said a great mill-owner, "but one thousand per cent." And this wrung out of England's women, and babes from five to ten years old, working from fourteen to sixteen hours a day!<sup>1</sup>

To those people in our own country, who are working hard to push women into competition with men for the wage-earning labor of the world, I commend certain sections of the English blue-books, with their pictures of homes destroyed, of nursing babes turned out to "grass-luck" while their mothers stand at the loom, of boys and girls of tender age, herded together with no more mental or moral training than the beasts that roam wild in wood or field, but on the other hand with the spectacle of human

<sup>1</sup> See Hyndman's "Historical Basis of Socialism in England," page 159.

Of the further operations of capitalistic methods, by means of which profit is made to beget profit, to the continued spoliation of the laborer (see Vol. I. of "Das Kapital," by Karl Marx), it does not seem necessary to speak in detail. How utterly opposed the process is, not only to the spirit, but to the literal law of Christianity, is evident from the fact that the early Church forbade the taking of usury, which term then signified, any interest whatever, the definition *excessive* interest, being modern. This canon exists unrepealed in the Catholic Church, although it has long been a dead letter. *How excessive* is the interest which is sometimes extorted by capitalists the above paragraph shows. Incredible as the statement of Mr. Hyndman seems, the official records of England go far to sustain it.

misery, crime, and debauchery spread continually before their eyes, as instructive reading.

The vice, debauchery, and debasing greed, the crushing out of the noble sentiments of honor, generosity, and humanity, and the exchange of a wholesome simplicity for unhealthy emulation and pride of living, wrought in the lives of the rich by this sudden and unrighteous accumulation of wealth, cannot now be dwelt upon ; but it is doubtful if investigation would not prove that the results in this direction were almost, if not quite, as disastrous to the cause of human progress, as those which we have more fully noted.

The capitalization of land, when managed upon the same principles of unstinted greed, has its less evident and sensational, but not less real, wrongs ; and it is because such operations are becoming widely prevalent in this country that European agitators are striving by all means in their power, to transfer to America the battle-field of human rights, before capitalists shall have succeeded in occupying the entire territory, and so shutting the laborer up to the hard conditions which already prevail in European countries.

The civil reforms proposed by socialism are thus far, crude and impracticable. The nationalization of land — that is, the owning of all land by the government — and its occupation by the people upon just and equal principles of distribution, State regulation of industry and direction of all production and exchange, and communal in opposition to family living, are the best-defined of these proposed changes. The socialist refers all things to the State, much as the primitive religionist refers everything which he cannot otherwise account for, to God ; forgetful that the State must be managed by men, and that these men must be of like passions with the rest of the race, and can no more be insured against

private scheming and rapacity than any other body of men ; that humanity can never lift itself by arbitrary methods, but must achieve its growth along the lines of natural laws and principles ; and that when men become just and wise and unselfish, capitalization may be as good a principle as any other by which to manage their affairs.

Amidst all the conflicting and incoherent demands of socialism, two propositions stand forth clear and unmistakable : community of wealth, and, following this and growing necessarily out of it, community of women. These are the fundamental propositions that, however they may be muddled in controversy, underlie all socialistic teachings. It is the latter proposition which is of interest to us at this moment. Socialism is, professedly, an attempt to overcome the selfish principle in man's nature by better and swifter methods than those which have been in operation for ages, and especially those by which Christianity is impelled. It seeks to improve the race not by an inward and radical reform, which is indeed a slow and tedious process, but by an outward and superficial one ; not by renewing the heart, but by compelling the life. With this end in view, it casts aside as outworn, the world-old and truly scientific method of progress by successive improvements through sexual reproduction, — a process which starts with the germ and pays strict heed to condition and culture from the outset, — and replaces it by methods arbitrary and unnatural, which professedly concern themselves far more with the material than with the spiritual interests of the race, and which for that very reason contain in themselves the conditions of ultimate failure. The spirit of true progress never proposes material growth as an ultimate end. Its forecast always includes the spiritual consummation to be attained.

To the short-sighted materialist, it seems patent that no-

where has the selfish nature of man more thoroughly entrenched itself, than in the institution of the family. A man who would hardly fight for himself often becomes a hero in defence of his wife and babes. It is the love of his home and the desire to leave an inheritance to his children which, more frequently than any other motive, makes a man avaricious. Hence, say socialists of all grades, family life must either be thoroughly modified to meet the demands of the new State, or it must be abolished altogether; inheritance must be forever prohibited, and children, the outcome of unfettered impulse, must be brought up by the State. This position logically involves the substitution for family unity, of an individualism founded upon not the equal, but the identical, rights of men and women, the investiture of woman with political rights, and her emancipation from all the restraints, legal and social, which surround her person and honor.

In fact, in view of the history of communism in practice, no other view is tenable. For the communistic idea is by no means without a history. The earliest examples of societies formed upon this principle were no doubt religious in their origin. The Buddhist monasteries of the East are of earlier date probably, than any others upon record. Yet religious societies founded upon the communistic principle existed among the Jews before the time of Christ, and are mentioned in the writings of Philo the Jew and Josephus. Early Christianity essayed for a time, and to a greater or less degree, the communistic theory and practice, but was soon compelled to abandon it for family living. The monasteries and convents of the Catholic Church, embodying the principle of celibacy, are the sole survival of the time when the disciples had all things in common. It is not

until a period which may be called modern, that non-religious societies of this sort have sprung up, and usually these have had some pseudo-philanthropic ideas at their base. The history of these societies has been full of interest, as outlining the adaptability of the idea to human experience. As agencies for carrying on business operations they have been eminently successful. Quite contrary to their own theories concerning the distribution of wealth, they have in many instances become large accumulators. But the main fact which concerns us at present is, that it has been uniformly found, in the history of communistic societies, that the one obstacle to their success which must be overcome at any cost is the home or family instinct. There can be, according to their experience, no practical community of wealth without either a perfect celibacy, like that of the monastic orders, or a complete community of parental relations. Communism, then, requires that the bearing of children shall no longer be restricted to pairs joined in wedlock, but shall be left free to all, and their rearing becomes not the life-long labor of parents, but an affair of the State, to whose revenues men and women alike contribute their labor. Women are thus deprived of the loving support and protection of the home during their maternal period and those later years of disability when old age renders them incapable of self-support, love is degraded to the level of instinct, and the spiritual discipline incident to marriage and necessary to the spiritual development of the race is abrogated altogether.

It is only necessary to be slightly familiar with the published writings of the leaders among socialists, such men as Karl Marx, Engels, the Owens, Hyndman, and many others, to be aware that these are the doctrines held by socialists to-day.<sup>1</sup>

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<sup>1</sup> See Appendix.

That the theory of community of women is not so openly promulgated as that of community of wealth is owing to its unpopularity. These men reason, Let us obtain an equable sharing of property first: the abrogation of the family will follow as a logical necessity. Hyndman outlines the changes which they anticipate very fairly, when he says: <sup>1</sup>

“Thus breaking down and building up go slowly on together, and new forms arise to displace the old. It is the same with the family: that in the German-Christian sense of marriage for life and responsibility of the parents for children born in wedlock, is almost at an end even now. Divorce and the habitual use of prostitution among the upper and middle classes are but symptoms of the complete change in all family relations which is going on among the masses of the people. It has been absolutely necessary, as recounted, that the State should step in between parents and children to protect them from overwork, and to take care that the next generation does not grow up wholly ignorant; meanwhile the connection between the two sexes is, as the official records show us, quite free from any sense of responsibility or permanence, among a large proportion of the population. Manifestly when such modifications are taking place, society is undergoing a great and crucial revolution within, which may show itself openly five, ten, or fifty years hence, but which cannot in the nature of things be delayed beyond a calculable period. The socialistic tendencies are clearly developing themselves, and the next stage in the history of the human race must be a widely extended communism.”

It is perhaps unnecessary to point out the fallacy of the reasoning which takes it for granted that the morals of society are steadily deteriorating, when the burden of proof really

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<sup>1</sup> “The Historical Basis of Socialism in England,” page 451.

goes to show that the standard of family life, and of chastity among men, is much higher than it was even a century ago ; but we cannot resist the temptation to note the complacency with which Mr. Hyndman assures us that "the connection between the two sexes is quite free from any sense of responsibility or permanence among a large proportion of the population," as if that were a wholly elevating and desirable tendency. The best-developed species among the brutes have a higher sense of morals than that. It calls forcibly to mind the spectacle of that eminent social reformer, Jean Jacques Rousseau, carrying his five new-born babes one after another in melancholy procession, to the turnstile of a foundling hospital and committing them to its care, in spite of the tearful entreaties of his half-imbecile but not unmaternal wife. Those males who *eat* their new-born offspring, at least relieve the public of the burden of their support !

Mr. Herbert Spencer, in the introduction to the volume entitled "A Plea for Liberty," speaking of "proposed systems of social reorganization so far as they have been tried," says, "Save when celibacy has been insisted upon, their history has been everywhere one of disastrous failure."

To this socialists reply that the reason is that the pressure of civil law and religious sentiment outside the communities, has been too great for new enterprises to withstand ; that when all the world is organized upon these principles this difficulty will disappear. A more logical explanation, however, is that the entire system is founded upon principles antagonistic to human nature, and would necessarily fall of its own weight, under whatever circumstances it was tried. Human nature is triune and progressive, and its innate vitality is too great to permit of its being reduced to an individualized and necessarily retrogressive condition, such as socialism proposes.

## XXIII

## LOVE AS A FACTOR IN CIVIL GOVERNMENT

## II

BUT if the claims of socialism are not tenable, it remains only to go back to the established order of things, and inquire by what means such an improvement may be made in its methods, as shall more adequately meet the demands of the spirit of beneficent progress which is the true genius of the race.

In the Christian autonomy the State has for its allies the Church and the Home. It is, in fact, the expression of public sentiment as formulated by these two agencies, and by the social conditions which grow out of them. A free and well-conducted State is, indeed, the quite accurate measure of the kind and degree of influences which prevail at the fire-side and in the religious connections of men. It is the real test as to whether the Home and the Church are doing their proper work of discriminating between all the varying voices and influences of the time, and deciding justly as to which are for, and which against, the public weal. Human laws have no binding power in themselves. They must be supported by the sentiment of the people, or they stand as dead letters on the statute books; and the legitimate duty of a representative government is simply to find out what measures the people have decided are required for the common good, and put them into legal form. It is, then, to these two

underlying sources — the Home and the Church — that we must carry our investigations, if we would arrive at the last analysis of the forces which control the State.

Let us here investigate the ecclesiastical bulwark of the State. The Church is a repository of a mighty power. To speak first of its purely human endowments, it numbers in its ranks millions of the best and purest men and women in the country, banded together in a common league against the wrong and in favor of the right. It has in its possession thousands of millions of dollars' worth of property, all of which is exempt from taxation because it is supposed to be devoted, not by tithes, but wholly, to the common good. It controls schools, colleges, and universities, it wields a newspaper press of great ability and influence. In short, it lacks none of the enginery of power and prestige. But the Church claims a prerogative more august and authoritative than all these. It claims to represent, to act, to speak, for the Christ idea, the Christ life. The divine mysteries of the incarnation, the atonement, the resurrection and ascension, are the hiding-places of its real power. It is the mouthpiece of God with us. It is His kingdom begun on earth, to be carried on to perfection here below, and to find the culmination of its destiny in the heaven of heavens.

This is what the Church is, and of right claims to be — the continuance on earth of that Divine Life which made itself manifest two thousand years ago on the hills and plains of Judea. And what was the motive, the mission, of that life? Was it not to get near the sinful and imperfect soul of humanity, in order to redeem and save it, to seek and to save that which was lost? It is, then, to Christ and His Church, as a self-proclaimed Saviour, that the State has a right to present this great socialistic problem for solution.

That in its early inception the Church possessed a power corresponding to this demand, no student of its early history can deny. The life of Christ was a great factor in the world, to the salvation not only, or chiefly, of the well-behaved and well-to-do; it reached down to the lowest depths. It joined itself even unto "publicans and sinners," "eating and drinking with them," that so men and women might be plucked therefrom to salvation. "The common people heard Him gladly." The early Church, full of the spirit of its great Founder, swept through the world like a mighty inspiration, and everywhere the poor and oppressed by thousands, slave as well as master, bond as well as free, flocked to its standard.

Why has the Church of to-day, and especially the Protestant Church, the church of freedom, lost so much of its power over the great masses of men?

"Still thy love, O Christ arisen,  
Yearns to reach these souls in prison;  
Down the chasm of sin and loss  
Drops the plummet of thy cross;  
Never yet abyss was found  
Deeper than that love could sound."

One goes into the churches and listens to weary platitudes and coldly intellectual disquisitions, and longs for that spirit as wide as the world, as pure and all-embracing as the blue heavens above, which breathes through the Sermon on the Mount, or for the yearning of passionate entreaty which confronted the Athenian philosophers on Mars Hill, and wove out of their own superstitions and blind conjectures, the form of that omnipresent and ever-loving God in whom alone we live, and move, and have our being.

One looks at the empty benches, and longs to write over the pulpit: "Go out into the lanes, and by-ways, and hedges, and compel them to come in," the love of Christ constraining you. One looks away from the well-dressed and self-complacent congregations, to those dark scenes in the garden of Gethsemane and at the cross of Calvary, and wonders if this is the true outcome of that sublime sacrifice, or whether it has also a purpose concerning those poor, blind, incompetent, vicious victims of blighted and irregular conditions, that fill our by-streets, our tenement-houses, too often our jails and poorhouses, our hospitals and insane asylums. Christ lived and died not only for, but with, these people. His purpose toward them is not different to-day from what it was in the supreme hour of His passion. It is the eternal purpose which must and will be accomplished, even at the cost of the overthrow of all the barterers and the money-changers who desecrate His temple.

What was the attractive power of the living Christ which drew, and is still drawing, all nations unto Him? It was the divine, eternal attraction of love. Less of dogma, less of exhortation, an end forever of wrangling and disputation over creeds as though they were the heart and not the husk of truth, is what the Church needs to-day, and more of the tender, holy sentiments and sacraments, more of the divine inbreathing, more and ever more of the ceaseless, perpetual outgoing from human hearts of the divine love.

Such an influence as this proceeding from the Universal Church would soon be manifest through all departments of the State, and legislation would deeply feel the obligation to do justice, love mercy, and walk humbly before God.

But an iron limitation hedges the Church about; we may call it the spirit of the time. "The world is so materialis-

tic, so sceptical," say the preachers. "Men's intellects are bewildered by the thick-coming discoveries and the swift and not always just deductions of science; their hearts are hardened by the love of gain which new inventions and devices of trade continually stimulate, and by the luxury and self-indulgence of rapidly accumulating wealth. Gold is so nearly omnipotent, fame lies no nearly within the reach of every hand! Faith, love, spirituality, seem dying out of the world. Before ever we have the opportunity of appeal to the hearts of men and women, a demoralizing influence which is throned upon the very hearthstone and is most difficult to gainsay, has already preoccupied them. We preach not to hearts of flesh and blood, but literally to hearts made stony by too early assumption of the indifference, the greed, the earthiness, of the time. Where in this rushing, eager, iconoclastic world is the tender faith, the wise and simple restfulness of the home, so calm that it can mirror heaven like any mountain lake; the gentle, all-embracing love, which in some earlier times have been the refuge of God's saints, their hiding-place, their strong tower of strength and safety against the assaults of evil? Are they fled out of the world forever?"

To which the answer is, O prophets who have ceased to prophesy; that for the last three hundred years, the intellect of man has been busy enthroning itself upon the high places of ecclesiastical power, to the exclusion of that Divine Presence whose right it is to reign there. Human reason has been usurping the place of the Divine Love, and as a direct consequence materialism has overshadowed the tender growths of spirituality, and subjected faith and love to its blind and barren tyranny. From the Church, the blight has spread to the home; women have gone mad for the learning

of the schools, and the very children on our hearthstones are "wiser in their own conceit than seven men who can render a reason;" and before they can become intellectually convinced that they have souls, are filled with a shallow contempt for the Church's method of saving them.

The true query is: Whence shall the Prophet arise, who shall shout in our ears, deafened by the world's clamor, that not by might nor by power, but by my Spirit saith the Lord; not by intellectual culture, though it should reach to the stars; not by the higher criticism, though it should melt the ages in its crucible in its materialistic search for truth; not by the scientific method, even though it should reduce the life of the universe to a quivering mass of protoplasm; but by the Divine Love, made quick and powerful in the hearts of men and women and little children, must the soul of humanity be saved from its self-seeking, its blind slavery to the earthy and sensual; born anew from the abasement of the flesh into spiritual life and power.

Let us be patient with our time. It has its own work to do — the work of breaking down barriers, of enlarging spaces, of laying broad and deep foundations for a new up-building. This is never a gracious nor a graceful task, and the means and appliances which it brings into view are repugnant to the æsthetic soul, unless it can see, by a strong and vital faith, the dream of living beauty which shall fitly crown the work at last.

Perhaps the most trying incident of the times, so far as our view of it is concerned, is that the modern woman, with her zeal for intellectual advancement and industrial opportunity, her decrying of the old tasks and lauding of the new, her frantic calling on the universe to witness her equality with man and her determination to outdo him at his own tasks,

betrays so little insight as to the meaning and end of this sudden access of power, this new departure of the woman-soul along the shining paths of evolution.

Within the last generation women have indeed become workers in many unaccustomed fields, have shown a hitherto unsuspected fitness for many callings which before that time were supposed to belong exclusively to men. But does this fact alone constitute real progress? It tends indeed to individualize the woman, to make her financially independent of man; it has already developed a class of "girl bachelors," such as the world has never seen before. But is the world the better or the happier for knowing them? Does this class lessen by a single unit the great sorrowful army of women whose womanhood is laid a bleeding sacrifice upon the altar of uneducated impulse and false conditions of life? Is it not rather recruited in the main from those who should be, if right conditions prevailed, the pure divinities of happy homes?

But, the reformer tells you, there are not men enough to furnish husbands for all these women. Widely gathered statistics contradict this statement.<sup>1</sup> The truth is that men do not seek marriage, largely because industrial conditions do not offer young men the means to support a home early in life, and also because the education of women is such, that the expenses of married life are far greater, and its promise of real happiness far less, than they ought to be. And these are conditions which the employment of women in wage-earning labor are directly calculated to enhance.

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<sup>1</sup> The loss of men in the Civil War, for a time gave color to this statement, but Nature is righting herself. The Report of the United States Census for 1880 gave: Males, 25,075,619; Females, 24,295,721. The report for 1890 is not yet completed, but from such bulletins as are already issued, the indications are that the preponderance upon the masculine side will be still greater.

When the woman who from her sixteenth to her twentieth or twenty-fifth year, has been employed as a book-keeper, a journalist, a clerk, or saleswoman, or even a sewing-woman in a great manufactory, comes to be married, what knowledge has she to fit her for the manifold and vitally important duties of her home? What does she know of cooking, of housekeeping, of the management of servants, of the preservation of her own health in the new conditions of wifehood and maternity, or of the care of little children? And her ignorance of all these essential conditions of married life affects not only the happiness of herself and her husband, which indeed it too often wrecks even when there is an elastic exchequer, but if the means are limited it produces absolute financial catastrophe.

Bad cooking and housekeeping are extremely costly; they induce besides ill-health, and ill-health is still more expensive. A woman who knows something of the hygiene of maternity, and the proper care of little children, may bear and rear her family with comparatively little outlay; but a woman who is totally ignorant of all these matters must necessarily be at the expense of doctors' bills and nurses' wages, and a thousand incidentals whose sum total actually swallows up all that a man can bring into the house. So that the ultimate purpose of a home, the bearing and rearing of children, becomes a luxury unattainable by the man of small income.

Young men know this only too well; and with full intent and purpose they avoid marriage, and satisfy their natural impulses in a way that involves no after responsibility. It is thus that the demand for prostitution increases, so that if by chance a few women are saved from this doom by the opening of industrial careers to women, it is more than doubtful

if the advantage be not overbalanced at the other end of the line.

Nor is this the whole story. The woman who takes upon herself the burden of wage-earning, reverses the condition of her being to the extent that while the rhythmical habit of her physical constitution may easily be adapted to the labor and the seclusion of the home, if she work side by side with men, she must be able to work every day in the year as men do. For a few years she may do this, but few women can sustain such a course of labor for even the half of a lifetime, without undue exhaustion and consequent ill-health. Then comes the tendency to have recourse to stimulants, and the most potent restorative of all to a woman, is masculine sympathy; so that the dangers to her moral welfare are so greatly enhanced, that already women are astir to care for the moral welfare of working-girls. If they are not mothered at home they must be mothered abroad, or perish; and so again the philanthropy exacted of society by this false condition of life, is perhaps quite equal to all the real good which women gain from industrial independence.

Again, the influx of women upon the labor markets of the world can have no other result under the present capitalistic system than the lowering of wages, or, what is practically the same thing, the lessening of the demand for labor. Nor have socialists as yet been able to make clear any method by which society may be so improved in its original constituents, as to make practicable a radical change in the relations between the money power and labor. The imperative condition for such a change is that better men, men of broader and less selfish views, more humane and sympathetic hearts, and a moral nature generally in the ascendant, shall hold all places of trust and power. But where are such men to be found?

How are they to be brought to the fore? Reformers in general, talk as though men and women were rained down out of the skies; as though they were the product of fate, or chance, or some occult agency, more or less malign or beneficent as the case might happen to be; ignoring utterly the plain facts which science sets before us, that they are the result of certain precedent circumstances of heredity, plus certain influences of environment, and that of this environment the material conditions and the moral and spiritual atmosphere of the home are the most potent elements.<sup>1</sup> It is true that you cannot make men and women to order, precisely as you can grow a field of corn or wheat, or manufacture engines or dynamos; but it is also true that given the human germ in its nascent state, the circumstances must be phenomenally unfortunate in which you cannot by careful training and cultivation — a cultivation no more painstaking than that which the florist bestows upon his plants, or the nurseryman upon his trees — produce a corresponding advance of the human type upon antecedent conditions.

Let us suppose, for instance, that in any given community all the boys were seriously and scientifically taught the laws of health, the immense and cumulative power of habit whether for good or evil, the danger of self-indulgence, the ruin of excess; and all the girls were, with equal painstaking, educated to meet the physical and moral crises which naturally come to women. Let them learn Greek and Latin and the higher mathematics by all means, if they choose, but let

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<sup>1</sup> I have often wondered if this curious inconsequence in the minds of adults might not be traced to the influence of the early myths of the nursery concerning the "new baby." It comes from nowhere, its bringing is a mystery, and it stands utterly unrelated in the child's mind to any previous being or condition known to him. Is it not true that many adults, while acquiring the physical facts, do not correct this sense of disjointed relation and utter inconsequence concerning the moral nature of the men and women about them?

them also be taught in a thorough and scientific manner the chemistry of foods, hygienic cookery, the laws of drainage and ventilation, the proper means of lighting and heating homes, trained nursing, kindergartening, and all that vast and varied knowledge which pertains to the ordering of a home and the rearing of a family.

Who does not believe that happy marriages would be more frequent in such a community, the average of health and morals raised, the limit of life prolonged, and, above all, the standard of race culture raised infinitely above that which prevails as a consequence of the haphazard arrangement of our homes to-day?

Such a reform as this would strike at the very roots of what is theologically denominated the original depravity of human nature. It would sow the seeds of temperance, chastity, charity, thrift, in virgin soil, with every prospect of a healthy and luxuriant growth; and that natural instinct in mankind which seeks the betterment of its own condition, would be enlisted upon the side of good morals, and sweet and wholesome and beneficent conduct.

Nor is it the least advantage of such a reform, that all the elements of its successful achievement lie close at hand. It needs no constitutional amendment, no new and arbitrary scheme of government, no legislation whatever, that the men of any Anglo-Saxon community would not freely and promptly accord at the request of the women in their homes.

In a recently published address, originally delivered before one of the largest and most representative bodies of cultivated women in this country, I read these lines: <sup>1</sup>

“I believe if the respectable women of this city should

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<sup>1</sup> Annual address before the Chicago Woman's Club, by the president, Mrs. J. M. Flower, March 4, 1891.

resolve that the politics of this city must be purified, and should set themselves resolutely to accomplish it, they could do it simply by the moral influence which they could bring to bear upon the men with whom they are personally connected. If they will not do this, which they could so easily do if they would, what reason have we to suppose that they would do any better or any more, if they had the suffrage?"

There is no abler, more experienced, or more successful woman in Chicago, in all fields of charitable and philanthropic labor, than the writer of these lines. She has often represented charitable and philanthropic interests before legislative bodies, and is familiar with all the tactics of political chiefs and wire-pullers, and she knows whereof she speaks; and if this testimony of hers be true, as I believe it is, concerning the political interests of the country, how much more true is it concerning those social and domestic interests which all men recognize as constituting the proper sphere of woman!

How great a change such a reform as that above indicated would effect in the character of womanhood, the most casual observer of modern society can see at a glance. A leader of fashion, in the most fashionable city in this country, is reported to have said recently, "All the education that a society girl needs, is to read and write English, and speak French." The gentleman to whom the remark was made quietly commented, "That explains why our young married women are so quickly pushed to the wall by their younger sisters, who come forward to offer in their turn those superficial fascinations which attract men's sensual natures, and leave the mind and heart wholly unprovided for. Society in any true sense of the word, is impossible on such terms as

that." Might he not have added with equal justice, It explains also much of domestic unfaithfulness, married misery, scandal, and divorce?

With the women who reign in fashionable society given over to a delusion like this, and a large class of educated women decrying marriage and the propagation of the race as a merely animal function, and the duties imposed thereby as beneath the dignity, and unworthy the capabilities of independent womanhood, the outlook for an improvement in race culture is indeed discouraging.

But let us not despair. It is a mistake to suppose that reformers produce reform. The converse is more nearly true. It is the silent, irresistible growth of humanity chafing against the bonds and restrictions of its outgrown past, which finally voices itself in that impalpable but mighty agency which we call the spirit of the age, and which in time forces from all men and women, though in varying degrees, a recognition of its claims.

Such an impulse as this, healthful and strong, manifested itself when, as a part of the outcome of our American Revolution, a demand went forth, not, as in France, for the political recognition of woman, but for her higher and deeper culture in all those branches of knowledge which bear upon her distinctive duties. In this demand both the popular and the ecclesiastical sentiment united. Enlarged facilities were given to girls in the public schools; seminaries sprang up all over the East, devoted to the higher education of women; and emigrants from New England to the West, in the early decades of the century, brought with them the same enthusiasm, and side by side with the earliest churches and colleges they planted the "female seminary," or engrafted it upon the college itself.

This movement was well upon its feet before the feeling voiced itself, which it did at last with great distinctness, that woman had claims upon the State, or the State had claims upon her, which had never been fully recognized. The most obvious thing to do, and the one suggested by the ravings of radicals abroad, was to give her the same position in regard to civil government which man already enjoyed. But more than a generation of persistent and aggressive advocacy of this theory, has awakened very little of intelligent or enthusiastic response from the class which it was intended to benefit. The women who are bearing the real burdens of womanhood, cannot be made to feel that the ballot is what they need, that it would not be a hindrance rather than a help to them in their work.

But with the enhancement of woman's position as an educated and responsible member of society, the question has constantly become more pressing and important, *What is the true relation of a ripened and cultivated womanhood to the Commonwealth?* She is obviously no longer, even from the public point of view, a nonentity, a minor, nor is she to be numbered with the totally dependent classes. As she receives a constantly increasing measure of opportunity and recognition, how is she to make an adequate return for these new honors and emoluments? Evidently something more is to be expected from her, than in her former, half-developed condition. If not the exercise of civil rights, what?

The question can only be truly answered by a thorough examination of the foundation upon which the State rests, and the quality of the service to it, which nature itself imposes upon woman.

## XXIV

## THE IMPORTANCE OF RACE CULTURE

THAT the home is the primary institution of the race ;

That it is the theatre of woman's most effective activity, the hiding-place of her power ;

That it is the foundation upon which the State rests, and without which no government has ever achieved a permanent existence, — are statements which may stand as axioms at the head of this chapter.

Not that they are wholly beyond the pale of proof, but because they are so thoroughly established by the universal experience of the race as to have effectually passed into the realm of self-evident truths. They are statements which may at least be safely taken for granted, so far as the history of all past ages is concerned, with a strong presumption that they will be found true for all time.

It is not difficult to imagine domestic and social relations so perfectly adjusted through the influences which might be made to issue from well-ordered homes, that the functions of the State, so far as they involve merely moral relations and exclusive of foreign affairs, might become superfluous ; but to imagine a State in which these primary functions of development and culture are omitted, is to imagine chaos come again. Good citizens are not made by arbitrary process of legislation : they come from healthy human germs,

well nurtured and disciplined ; and it is precisely for this work that nature organizes, through principles innate in humanity and inseparable from it, the human home. The more perfectly this elementary work is performed, the more will the functions of the State be circumscribed, because the more men and women are taught to govern themselves according to the physical and moral laws of the universe, the less will they need the restraint which proceeds from human legislation. A thoroughly good man, a good citizen, might, often does, live for years in a country without so much as knowing what its laws are. He never comes in contact with them, because he has been taught to govern himself by those moral laws which are, or should be, the foundation of all human legislation. If he lapses from virtue and becomes a criminal, he soon finds out what laws the State has made for his punishment ; but so long as he remains virtuous, these laws are personally of no account to him.

The important thing, therefore, is not that the human individual should be rightly governed by the State, for that is an arbitrary and so to speak supplemental process ; but that he should be trained in his early years rightly to govern himself according to those laws, physical and moral, which are inherent in his own nature, and upon the fulfilment of which his individual development and happiness, and his usefulness to society depend.

The great problem of the race is to grow, wisely and well. To this problem of human evolution, all things else in the world of matter and of spirit are subservient. For this end both revelation and science attest, the universe exists, and for the carrying forward of this vast enterprise of the inception, the birth, the discipline of the race, nature has ordained the home ; and the larger and immensely more im-

portant share of the labor involved, she has committed to the hand of the mother.

A later and less intimate share of the work does indeed devolve upon society ; but that the really determining work is, after all, done in those years when the individual is properly subject to the restraint and discipline of the home, and to no other than that, — for the State does not hold itself responsible for the minor, — it requires but slight observation and reflection to see.

Ask of reformatory institutions what percentage of criminals are ever reformed within their walls. Ask of penal institutions what benefit to the criminal or to society, in the permanent transformation of character, is wrought by means of the vast labor and expense entailed by their work, and they will reply with facts so disheartening, with reflections so pessimistic, that the pen hesitates to record them. If good citizens are to be made at all, the work must be done during the first decade and a half of their lives, say emphatically the best publicists and reformers.

It is precisely during this time that the child is almost exclusively under the care and training of its mother. I say "the mother" advisedly, for although the father has doubtless his share in the work through influence and example, his necessary absorption in the labor of supporting the home, and his want of fine adaptability to the delicate, infantile nature and the active, questioning mind of the growing child, reduce his share of responsibility for the result to a minimum. It is the mother's gentle hand which ministers to the needs, both physical and mental, of the babe and the youngling ; the mother's quick perception and ready gift of expression which comprehend and solve the problems which present themselves to the growing soul. Before the

father has fairly impressed himself upon the child's consciousness, the mother may have taught it her personality and the habit of obedience to her will. The foundation of all the grand moral principles which should guide its life, ought to be laid in the child's mind before its fifth year; and what has it been to its father all that time, but a plaything, a recreation? He has not by nature the tact, the delicacy, the refinement of motive and action, even if he had the opportunity, which can bring him into rational intercourse with his babe. All this, nature has given to the mother, and if she understand and rightly use her gifts, she will have interpreted her child's nature and set it to the great purposes of its existence, before the father has so much as deciphered the alphabet of its endowments.

It is not the State which makes or can reform heartless, avaricious, or sensual men, or corrupt and time-serving politicians. They are the product of homes where ignorance, carelessness, ambition, lust, are the ruling influences. It is only *indirectly* the fault of the State that men and women are idle, incompetent, vicious. It is the *direct* result of bad conditions of breeding, of want of comprehension and conscience, in the home life. When human beings are started in life on wrong lines of growth and activity, all history goes to prove that the State can only punish, it cannot reform; while such regenerative influences as flow from the Church, are helpful only in exceptional cases and in minor and limited degrees; while a child well born and well bred, born of love and bred under the rule of intelligence and conscience, will need little interference from the State, scarcely more from the Church, to bring it to the full accomplishment of an auspicious destiny. He will give back to both Church and State, far more than they officially have been able to do for him.

Just here we come upon one of the reasons why the modern Church is able to make comparatively so little return for the wealth and privileges lavished upon it, in the care and redemption of the lower classes of society. The apostolic injunctions concerning the duties of family life and the Christian nurture of children were clear and strong. Early Christianity spoke with no uncertain voice upon the subject, and the teachings and traditions of the Catholic Church still reëcho the strain. For good or for evil, the Catholic hierarchy is making immense strides in this country, and nothing can be gained by ignoring the sources of its power. Indeed, if Christian unity is ever to be accomplished it must be by gathering together the sum of Christian truth wherever found, and cleansing it of whatever alloy of human interpretation has become ingrained in it, that the quickening power of the Divine Love may again as of old thoroughly inform and energize it. And one of the most effective agencies of the Catholic Church is, by its own confession, and patent to all the world, the painstaking care which it manifests in regard to the nurture of its infants. Parents are held strictly responsible for the religious instruction of their children, and the priest in confession both stimulates and aids the mother in her arduous duty; so that even among the very poor the perpetuity of religious culture is made certain to a degree utterly unknown among Protestants.

As a matter of fact the Protestant Church lays little stress, in its official capacity, upon the duties of the home as preparatory to the later work of the Church. Parental responsibilities are seldom distinctly urged from its pulpits, and the children of its communion receive comparatively little of that intimate personal care which is all that counts for much with the growing child. The old house-to-house teaching of the

catechism pursued in New England a century ago, was far from being an ideal method of training the young in spirituality, but it was better than the careless and superficial methods which prevail in the present generation, because it made a separate and distinct appeal to every child; and children so taught grew up with a feeling of responsibility for *their* children, which the loose methods of classes and Sunday-schools fail to impart; which, indeed, no agency is so well adapted for, or has so perfect an opportunity for, as the mother.

In consequence of this laxity towards the young in home and Church, children grow up with their religious natures but partially developed, their spiritual intuitions scarcely at all awakened, the high and holy affections of the soul altogether unstimulated, and the result too often is, that, if they are gathered at all into the Church, the majority of them become cold and lifeless members. The whole power of the pulpit and the Church organization is required to keep them in the dead-and-alive state which seems to be the highest level which they are capable of reaching; and there is little vitality to spare in the Church for going out into the lanes and the by-ways, and so infusing the ignorant masses with the knowledge and the love of Christ, as to compel them to come in. When the work of the mother is left undone in the child's early years, leanness and barrenness in its later life, follow just as certainly as a bankrupt autumn follows upon the neglected opportunities of the springtime.

As women are becoming more enlightened and free of the world, these facts press home upon the hearts and consciences of the thoughtful among them, with a constantly growing weight of conviction. The limitations of women

in the domestic and social sphere become increasingly evident to them, and the more they reflect upon the deficiencies which everywhere accentuate their career, and the evils which are inflicted upon society through them, the more the conviction grows that what women need, is to be systematically taught their responsibilities and thoroughly trained for the proper discharge of them.

Hitherto many difficulties have lain in the way of such an education. The ignorance of former ages has nowhere borne more heavily upon human progress, than in just this direction. Women, besides, had first to learn the lesson of purity, which the tyranny of ages existed for the purpose of teaching them. But their novitiate well passed, science, new-born of the spirit of progress, comes opportunely to their aid, and makes possible precisely the education which they need, and the age rises up to demand it. Here, then, we see the legitimate outcome and purpose of that impulse towards the higher education of women which we have traced back to that outburst of the spirit of freedom which marked the birth of the nation and of the century.

From <sup>1</sup> "A Plea for Pure Homes and Sincere Relations between Men and Women," published by the writer several years since, the following paragraphs, as true now as then, are quoted :

"Within the last quarter of a century, a great change has occurred in the industrial world. Formerly unskilled labor had a certain distinctive worth in the market which was predicated upon the supposed capacity of the laborer to acquire the knowledge of his craft by experience. But as intelligence has been quickened and enterprise stimulated, and

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<sup>1</sup> "Letters from a Chimney Corner. A Plea for Pure Homes and Sincere Relations between Men and Women." Chicago, 1886.

as trades-unions have combined to limit the knowledge of their respective crafts to the fewest possible number of apprentices, it has been found that this hand-to-mouth way of acquiring knowledge is extravagant and wasteful; that the world's increasing demands for the best work cannot be met, except by employing skilled labor from the outset. Out of this conviction have arisen the business college, and the manual-training school — institutions of recent establishment, but already recognized as indispensable to the proper training of young men for even the lower positions in the counting-room and the workshop.

“On the other hand, as the learned professions and higher mercantile avocations become crowded, men of intelligence and culture are pushed into the ranks of manual labor, till the mechanic and the artisan, who in former times acquired sufficient education in the shop to fit them for the better-paid places in their respective callings, now find themselves jostled by the college graduate, who has exchanged his academic gown for the workman's cap and blouse, and comes to compete for all the higher positions in engineering and construction. So, on the whole, the skilled laborers crowd each other, and the unskilled delver has little chance.

“Even the political world has caught the infection, and it is no longer enough that a man is a good ward-politician, a faithful adherent of his party, a supple tool in the hands of the political craftsman: he must have beforehand some definite knowledge of the duties he is expected to perform, and some moral adaptability to the sphere he is expected to fill, before he is permitted to accept offices of trust and responsibility. Everywhere intelligence is at a premium, and the man or boy who has no technical skill, no training for

the part which he is expected to perform in life, is quickly thrust to the wall.

“Everywhere except just where such training and intelligence, such moral adaptability, are of more worth and consequence than in all other trades and avocations combined ; and that is, in that wonderful laboratory where the curious mechanism of the human soul is wrought out from the subtle elements of the home life, and put together with those varying degrees of success, which determine the worth of the life here, and the destiny hereafter.

“Every child born into the world is an engine of physical, intellectual, and moral power, capable at its best, of an untold and inconceivable amount of good to the world, and at its worst of an equally incalculable amount of evil, with possibilities all the way between these extremes, which no man nor college of men can compute. Yet to whom is the bearing and rearing of children intrusted? And what training, what special intelligence concerning their work, what sense of moral responsibility for it, do these artisans in flesh and blood, these artificers of the eternal destinies of human souls, bring to their work? Look about you, in the world at large, and see !

“Let us not be pessimistic. Let us gratefully acknowledge at once, that if the homes of the nation, taken altogether, were not the centre and source of an almost infinite strength and purity and truth, society could not be held together for a day. Yet is it not true also, that those to whom is given the grandest, most momentous trust which it is possible for human beings to assume are, on the whole, astoundingly ignorant and indifferent concerning it? So long as women are not taught their duties in marriage, they will never insist upon those conditions which are necessary to their proper

fulfilment ; and it is just at this point that the ignorance and tutelage of woman bears most heavily upon the vital interests of humanity and the progress of the race."

In a recent magazine article entitled "Family Stocks in a Democracy," the president of Harvard University treats the subject of race culture with marked ability ; but below all the valuable suggestions made by him, lies the paramount consideration of the special education of women for those tasks of home culture which no one but women can possibly perform, and, I may add, the need of which no one can so well comprehend and urge as a woman. Intelligent beings do well, only that which they do understandingly and successfully. Many an ignorant and ill-taught mother drudges hopelessly at her tasks, or neglects them altogether, and accepts the ruin of all her parental hopes as a mysterious dispensation of Providence, who if she were properly taught to see the significance and hopeful promise of her work, would joyfully give herself to the labor and sacrifice, and account the sure gains which await the issue of intelligent toil in this, as in every other field of human labor, as the noblest and most satisfying which she could possibly achieve.

"Come, let us live with our children!" cried Froebel to the mothers of Germany ; and the mothers of all the world are trooping to answer the cry. The more familiar we become with the Froebellian system and methods, the more evident it is that they deal with those living principles which underlie all race culture. But for this very reason it is the work, not of a decade, scarcely even of a generation, to grasp them fully, and apply them as Nature and Froebel intended. Least of all ought the work to be given over into the hands of young women, scarcely out of the school-room, fresh from the materializing influences of a purely intellectual

training. Only women of sympathetic natures, with some experience of the phenomena of childhood, and habits of close and loving observation and deduction, are fitted to enter the child garden and wield its instruments of culture.

And this one thing the kindergarten is destined to do, whatever else it may accomplish. It cannot fail to reverse all our ideas of the relative importance of "primary" and "finishing" schools; to make clear to us the great truth that the moral influences which must of necessity be the most potent agencies in shaping the infant mind, are of vastly more importance to true culture and development than any merely intellectual training can be. A child's moral character is fixed for good or evil, long before it can possibly enter into the full career of intellectual training.

Not until children are born and reared under influences like these will the true secret of dealing with those twin evils which afflict the race, intemperance and impurity, ever be reached. Again and again have they been pronounced by reformers insoluble problems, and from the standpoint of the ordinary reformer they are precisely that. "And the man was forty years old!" exclaims the sacred writer, in attesting the miraculous nature of one of our Lord's cures. I do not say that no man who is forty years old can be cured of intemperance or impurity except by miracle, but all the history of reform attests, that when men have reached their full maturity in the unlawful indulgence of their appetites, the chances of their ever regaining self-control are few and small. If the child-soul be not fortified against such indulgence by heritage or by training, his chances for exemption from the fatal power of evil habit will be small indeed.

And the same may be said of the besetting sins of women, falsity and light-mindedness. By falsity I mean the living

for false standards, dressing for false appearances, accepting insincerely false theories of action, and that general putting of "to seem" instead of "to be" which characterizes women far more than men. It begins in babyhood, when the girl is taught that she must not be a "tom-boy," while the boy is encouraged in exhibiting just those rude characteristics which in a girl are regarded as so reprehensible; instead of both being taught that wise and proper use of their physical powers which would lead to real grace and elegance in the girl, and true strength and manliness in the boy. At the very outset, we have therefore too often, a simpering and affected miss, or if the newest theories be carried out, a coarse, mannish, and equally unnatural girl, and a rude and boorish, yet still in some sense a natural, boy.

The process is carried forward into the training of the young woman. She has scarcely passed the girlish age when she is taught that her natural figure is somehow a mistake in creation, that her waist must be made smaller than nature planned it; and the mother does not blush to say, or at least to insinuate, that certain other outlines may be developed beyond the grace which nature has bestowed. The process of making over the proportions of the figure into a shape which is a travesty of both nature and art, deteriorates the finest natural complexion, and makes a faulty one hideous; for which reason unnatural appliances are again called into use, and the resultant of redness and blotches, hidden under a new and false complexion made to order, — which is a still farther lesson to the young mind, concerning the availability and high artistic, if not moral, value of shams.

From all this false training men are absolutely free. Their

dress is simple, truthful, comfortable, and if not very artistic, at least it does not set at defiance all the canons of nature as well as art, as the dress of woman does.

I am not now condemning any innocent device, like the use of hygienic appliances, the cultivating of a true and tender spirit, for the enhancement of woman's charms. These are nature's most urgent dicta to women. It is the false and meretricious heightening, or attempting to heighten natural attractions, which I am trying to set in its true light.

To false personal charms it is quite natural to add the assumption of intellectual disguises, a putting on of mental attitudes, a hiding of mental defects, instead of a resolute cultivation of those real powers of heart and mind which will add to her charms. How much of woman's piety is as unreal as her complexion, how many of her virtues as illogical as her figure, are questions which it might be cruel to ask; but when this vein of falsity enters so largely into the education of girls, and affects so conspicuously the physique, manners, and intellectual attitudes of women, it is not unlikely that a similar insincerity may be found in their morals and their affections.

These are faults which have their origin in that repression of the feminine in favor of the masculine type of character, which has universally characterized the early stages of the race; although it is only fair to the heathen to say, that while Moslem women smother themselves in their veils, and Chinese women deprive themselves of the use of their feet, it is only highly enlightened and Christian women, who offer their entire internal economy upon the altar of ignorance and vanity.

Yet we are not now blaming, we are only setting in order

the facts, and striving to find a way of lifting woman out of this slough of false conditions in which the ages have left her engulfed. For we may be sure that false women cannot be the mothers of true men. There will be inbred in the offspring of such women a weak moral stratum, a tendency to vice, to corruption, to dishonesty and double-dealing, which will be fatal to the highest civic or heroic virtues.

It is with women themselves, therefore, that the new departure in race culture must begin. They must be taught that truth exists for them as well as for men; that its edicts are binding upon them precisely as upon men; its treasure-house open to them upon the same terms as to men; that they, no more than men, can accomplish those tasks which nature sets before them, without a frank and free acceptance of natural law with all its privileges and penalties, and a hearty coöperation with it, in the great work of setting forward the human race upon its progress toward the better life, even the heavenly.

And not only must women be more truthful than they are at present: they must also be more charitable. The narrow and intense lives which they have hitherto led, the rigid rules with which they have bound themselves about, resulting originally, no doubt, from the tyranny exercised over them by the selfish instincts of men, have led to a contraction of their field of vision, a narrowing of their sympathies, which must be effectually outgrown, before they can exercise their full power in moulding that public opinion upon which all public action finally depends. At present woman is her own worst enemy. Any new departure in the way of original thinking, a broader action on the part of women, is met by their own sex with suspicion, scorn, and a narrow and vindictive opposition of which men are incapable. And the

weapons used by them in their warfare with each other are seldom those of sound logic, fair argument, and chivalrous use of rhetoric: they are too often, malicious satire, calumny, and evil interpretation, the stiletto of the assassin, the poisoned rapier of the *intrigante*.

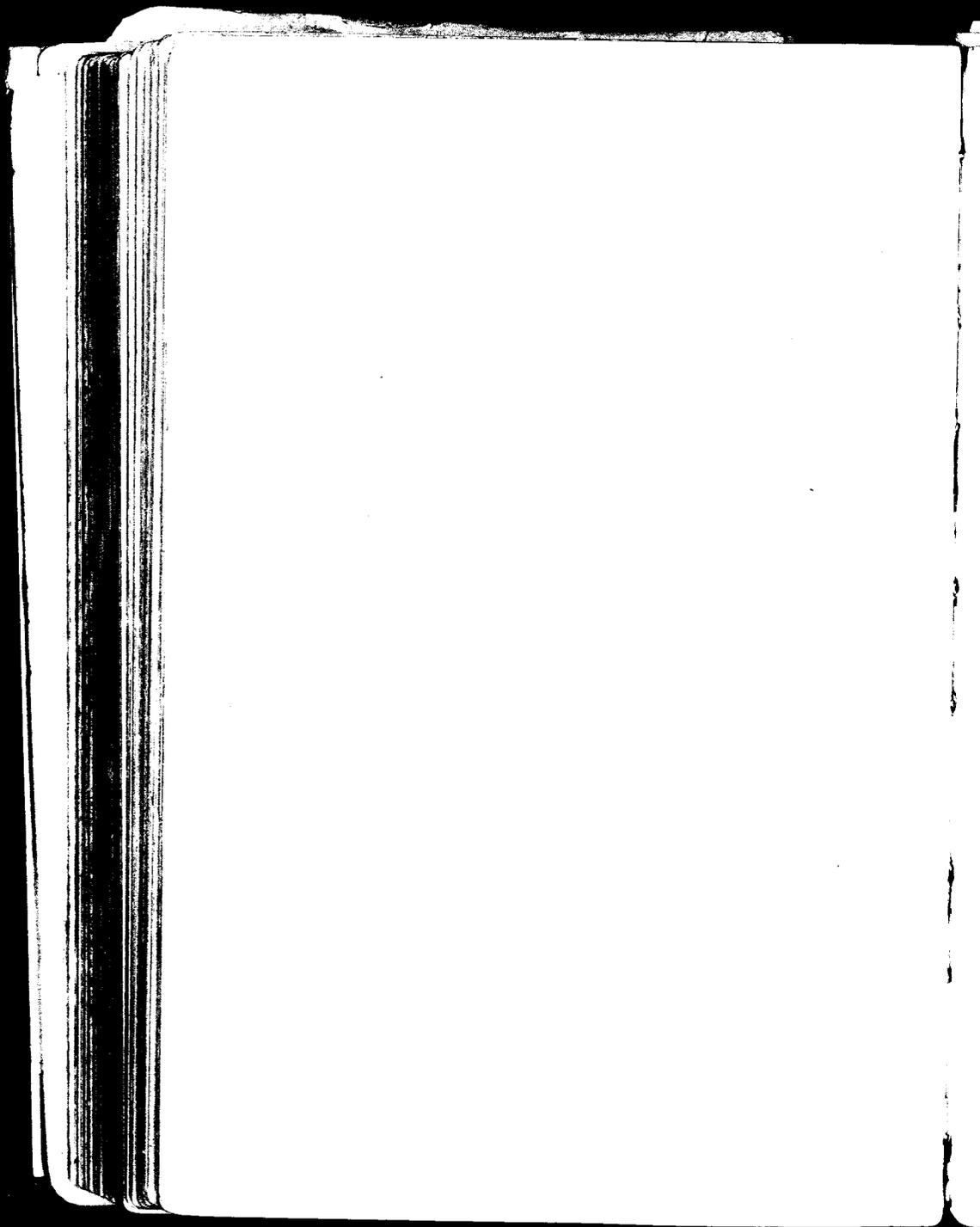
Nor is this the most calamitous result of the narrowness and intensity of women's lives. In spite of all the growth of the last half-century, and devoted as they are in the main to their own homes and their own family interests, they are still sadly lacking in that spirit of universal charity which makes the interest of homes in general, as dear to them as those of their own fireside.

If ever women can throw off the chains of past despotism and enlist themselves upon the side of a pure fraternalism, if they can bring the immense power of their moral and spiritual influence to bear unitedly upon the problem of pure and rationally ordered homes, and an earnest and scientific race culture which shall aim to insure to *every home in the land* the best results in the product of humanity, the best material for good citizens of which that home is capable, not only will the deepest and darkest problems of the social order approach a happy solution, but woman herself will be set forward by immense strides upon the road to that pre-eminence which the ages have prophesied for her.

When woman once accepts her destiny as nature awards it to her, and gives herself whole-heartedly to its accomplishment, what a boundless and brilliant destiny is mapped out before her! Sovereign mistress of the hearts and lives of men, founder of families and races of illustrious offspring, mother of loyal and incorruptible citizens, she shall raise the State by virtue of her own pure and devoted service, to a plane above any to which men could ever exalt it, where love

is the only ruler, a potentate under whose sway truth and justice shall flow like a river through the land, and a heroic righteousness be established forever and ever.

Thus by inward growth, and not by arbitrary outward laws and restrictions, shall be realized at last the world-old and prophetic dream — the brotherhood of man and the sway of universal love.



## APPENDIX

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IN view of the present attitude of political parties in this country in regard to both socialism and woman suffrage, it becomes a matter of some importance that the relation between the two should be clearly understood. I have therefore been at some pains to bring together in this appendix, from various sources, such testimony as is available on the subject, begging leave at the same time to note that much pertinent matter exists only in the writings of European authors, of which it is difficult to obtain translations.

The following pages will, however, I believe make it clear that setting aside for a moment the views of those *dilettante* socialists who with a cheerfulness rare among reformers, rely upon a revolution by enthusiasm, and going back to the original oracles of the party, Karl Marx and the social democrats of Europe, together with their followers in America, among whom most of the labor organizations must be numbered, the truth about their theories, so far as they relate to women, becomes sufficiently evident.

The first evidence which I shall offer is an extract from a document which was addressed to the Senate and House of Representatives of the United States in Congress assembled, dated Chicago, February, 1891:

“Inasmuch as the Judiciary Committee of the House of Representatives has reported in favor of the proposed suffrage amendment to the Constitution of the United States, the women remonstrants of several States unite in respectfully asking your attention to the following statement of facts:

"The doctrine of the political rights of women had its first public expression amid the horrors of the French Revolution, when in their determined effort to break down all the institutions of civilized society, the Revolutionists proclaimed the absolute equality of all men and women, their identical rights to all the functions and privileges of life and civil order, and their equal obligation to labor. This declaration carried with it, in full intent and purpose, the disruption of all family ties, the absolute sexual freedom alike of men and women.

"The direct and legitimate outcome of the madness of the French Revolution was State Socialism, and these doctrines of the equal sexual and political freedom of men and women, are to-day held by the great mass of socialists or communists in Europe and America. In proof of this statement, we beg leave to offer the following evidence:

"Mr. Theodore Woolsey, in his book entitled 'Communism and Socialism,' says:

"'In the year 1872, a new section of "L'Internationale" was founded at Geneva. . . . This union was called the Alliance of Social Democracy. The following programme was adopted:

"'The Alliance declares itself atheistic. It desires the abolition of worship, the substitution of science for faith, of human justice for divine justice, *the abolition of marriage so far as it is a political, religious, judicial, or civil institution.*'"

"Such an abrogation would of course leave the individual woman upon the same footing as the individual man—compelled to work for herself, entitled to vote for herself.

"In the 'German Workingmen's Union,' Hasenclever, now deceased, but for many years before his death a leading socialistic member of the German Reichstag, said:

"'The woman question would be taken by the developed, or, more correctly speaking, the communistic, State under its own control—for in this State, when the community' [composed of individual men and women equally entitled to the privileges of citizenship] 'bears the obligation of maintaining the children and no private capital subsists. . . . the woman need no longer, out of regard for her children, be chained to one man. The bond

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between the sexes will be simply a moral one, and if the characters did not harmonize could be dissolved.'

"Jörissen, a speaker upon the same platform, says: 'The maiden who disposes freely of her love is no longer a prostitute—she is the *free wife* of the future:' while Karl Marx and Engels, acknowledged preëminent leaders among socialists, in their communistic manifesto of 1847 became absolutely brutal in their speech upon the subject. We can only say that the principle affirmed by them is more decently stated by J. H. Noyes, founder of the Oneida Community at Oneida, N.Y., when he says, in his 'History of Communism and Socialism:'

"We affirm that there is no intrinsic difference between property in persons and property in things, and that the same spirit which abolished exclusiveness in regard to money would abolish, if circumstances allowed full scope to it, exclusiveness in women and children.'

"At the head of the 'Social Democrat,' published at Copenhagen, and the organ of the large and powerful Social Democratic Union of Denmark, stand certain mottoes, among which are these: 'All men and women over twenty-two should vote. There should be institutions for the proper bringing up of children.' Which, of course, indicates the disruption of family ties.

"To come nearer home, the 'Chicago Tribune,' of February 2, 1891, says of 'Freedom,' the new Chicago monthly, devoted to revolutionary, communistic, and anarchistic doctrines: 'It declares for the destruction of existing class-rule, the establishment of a free society, and equal rights for all, without distinction of race or sex.'

"We might go on indefinitely and quote from Hyndman, the leader of English socialists; we might instance the late Robert Dale Owen, a pronounced communist and woman suffragist and the author and instigator of that system of divorce which was a reproach to the State of Indiana for many years; we might point you to the historical fact that all the great communistic experiments like that of the Fourierites in France, the Economites and Shakers, and the Oneida Community in our own country, have found it necessary to break up the family relation and put men

and women upon the basis of individual rights, only withholding citizenship from women because that was not in their power to bestow. The experience of all communistic societies goes to prove that equal rights of citizenship imply the disruption of the family relation. When women share with men the burdens of labor and government, communism, with all that it implies, is already begun. Human nature is so constituted that, while family relations endure, the headship of the family must be vested in the man, and upon him must rest the burdens of labor for the support of the home, and of government.

“We regard the question of the property rights of a comparatively few women, as one of minor importance compared with the vastly greater right of women in general to maintenance and protection in the home, while they are engaged in the absorbing offices and duties of womanhood; and this paramount right of woman is threatened with entire destruction by the socialistic doctrines above cited.”

From a speech of the Hon. Jeremiah Simpson, Member of Congress from Kansas, delivered at Sharpshooters Park at a picnic of the Building Trades, I quote the following as reported by the “Chicago Herald” of September 8, 1891:

“With the help of God and the votes of you, good people, we will bring this government back to the people. The French Revolution changed the entire existence of things in France, and created a true brotherhood of men; but the whole monarchical power of Europe fought against and squelched it. However, hope remained; and I hope to live to see the day when we can go down to Washington, and inaugurate for President a toiler, a man who helped to create wealth. I want to speak a word for the women of this country, for woman helps to create wealth. Yet has woman a right to vote? . . . If this new party don't recognize woman, then desert it.”

The course of that model government whose overthrow Mr. Simpson so graphically deplures, in regard to women, is so well known that it need not be dwelt upon here; but his remarks

throw a lurid light upon the motives of any political party which adopts woman suffrage as one of its issues.

Nor is Mr. Simpson alone in his sympathy with the course of the Revolutionists of France in regard to woman.

At the meeting of the Women's Council at Washington, March, 1838, Mrs. Elizabeth Cady Stanton made the startling announcement in her advocacy of woman suffrage that if the rights of women were not obtained by just and fair means, the result would be that the women would appeal to socialists and anarchists for their aid and support. The "Chicago Tribune" of March 30, 1888, says:

"What Mrs. Stanton was speaking of at that point in her opening address was 'the more powerful ammunition' than arguments which women might use if arguments proved ineffectual. Mrs. Stanton's exact words as reported at the time were as follows: 'I have often said to men of the present day that the next generation of women will not stand arguing with you as patiently as we have for half a century. The organizations of labor all over the country are holding out their hands to women. The time is not far distant when, if men do not do justice to women, the women will strike hands with labor, with socialists, with anarchists, and you will have the scenes of the Revolution of France acted over again in this republic.'"

From a mass of additional testimony which might be adduced, I shall select but one other item.

In 1886, pending the execution of the Chicago anarchists, Dr. Aveling, a well-known socialist of England, visited this country, for the purpose of promoting sympathy for the convicted men. He brought with him, a daughter of Karl Marx, the real Mrs. Aveling remaining in England; a fact of which people here were not generally aware, else perhaps the gentleman mentioned in the following report, might have refrained from his very direct and leading question.

It was my fortune to meet these people, and to listen to a discussion, carried on in the presence of many witnesses, of the

teachings of socialism in regard to marriage. I subjoin the strictly impartial report of the interview furnished, by one of the ladies present, to the "Chicago Tribune," Nov. 14, 1886:

SOCIALISM IN THE HOME. — DOES IT MEAN FREE LOVE AND  
POLYGAMY?

STATEMENTS BY DR. AND MRS. AVELING THAT GO FAR TO INDICATE THAT SHOULD SOCIALISM PREVAIL THE CHRISTIAN HOME WOULD BE A THING OF THE PAST. DR. AVELING'S QUEER WAY OF DISCUSSING THE MATTER WITH LADIES WHO PUT THE QUESTION FAIRLY.

During Mr. and Mrs. Aveling's recent visit to Chicago a conversation was held in which they presented some of their views on Socialism to a few friends invited to meet them.

The doctor opened the subject by giving a general statement of the meaning and aims of socialism; but when some questions were asked about its influence in the home, he referred the question to his wife, as she had given those lines of thought her particular study, and was, therefore, better qualified to speak than he.

Mrs. Aveling is a charming little woman, full of courage and enthusiasm, evidently devoted to her cause and to her husband. It was really very delightful to see the cordial understanding existing between them and the proud confidence that each reposed in the other. Mrs. Aveling said that love is the only recognized marriage in socialism, consequently no bonds of any kind would be required; that divorces would be impossible, as there would be nothing to divorce, for when love ceased, separation would naturally ensue. A gentleman asked: "Do you mean that if I have a wife who has grown old and sickly, that I can put her away and take a young and healthy one?"

Mrs. Aveling hesitated for a moment, but only a moment, for she is brave and has the courage of her convictions; then she answered: "Yes, you could, but we would make you ashamed of such an act." She did not explain how they would make him ashamed, when they admitted such an act in their code, such a principle in their ethics. Public opinion is general approval or disapproval; how could they teach the disapproval of that which they advocated?

In the meeting at Turner Hall, Sunday evening, November 7, Dr. Aveling referred to a paper on Socialism which he had been told had been recently read in a club composed of women who represented the culture and ability of Chicago; and in that paper the essayist claimed that Socialism might lead to communism in wives, and consequently to the destruction of the home. He appeared to be intensely annoyed at such an interpretation of socialistic teachings, and surprised that a cultivated woman could read in their principles anything so opposed to their ideas.

This essayist, so deeply deplored, happened to be present at the conversation which is the subject of this article, though she knew nothing of the reference made to her and the club in Dr. Aveling's Sunday evening lecture. She, in a very ladylike and earnest manner, said she had been devoting some time to the study of Socialism, and, while she was profoundly interested in its theories and found truth in some of its principles, still she hesitated to adopt the philosophy, as she thought it threatened the purity of women and the integrity of the home, and asked him his thought upon the subject, as though she had been convinced against her will and would gladly be disproved.

Dr. Aveling could scarcely wait for her to formulate her question. He moved uneasily in his chair, his open hands gradually closed and tightened into clenched fists, and as soon as possible, he exclaimed that she was entirely mistaken, that she had read a meaning into the writings which did not exist, which was entirely foreign to their teachings. "When a woman of your culture," he declared, "fails to understand us, it fills me with despair; for what can we expect of the uncultured and ignorant."

To divert the awkwardness occasioned by this remark another lady said: "I wonder, Dr. Aveling, if I have read into your and Mrs. Aveling's article on 'The Woman Question' a meaning which you did not intend to convey? In that article do you not say that while you personally believe in monogamy, you still recognize the possibility that polygamy may be the outcome of socialism?"

Here was as candid a question as had been presented to Mrs. Aveling, but he had not her courage. He evaded it by declaring

impatiently and heatedly: "You have polygamy now." His questioner refused to accept that definition or interpretation of polygamy, and claimed that here one wife only was recognized by law, consequently she was respected and the home protected, while polygamy legally recognized several wives — a great distinction, for that legal recognition of one wife only, made all the difference between a Mohammedan harem and the Christian home.

Dr. Aveling only answered this by reading an extract from his article on "The Woman Question," in which are the following sentences:

"Whether monogamy or polygamy will obtain in the socialistic state is a detail on which we can only speak as an individual. The question is too large to be solved within the mists and miasmata of the capitalistic systems. Personally we believe that monogamy will gain the day, . . . and whether we are right or not in regarding monogamy as the best form of society, we may be sure that the best form will be chosen."

He then said he must close the conversation in order to take the train. Now the question arises, Was the essayist right who read the paper on Socialism to the club composed of Chicago's most cultured women, when she concluded that Socialism menaced the well-being of the home?

When we consider Mrs. Aveling's assertion that love recognizes no bonds, that divorces will be unknown because there will be no bonds to annul, that a man will be able to put away an old wife and take a young one, and that Dr. Aveling, while professing his own belief that monogamy "will gain the day," still admits that the victory may be on the side of polygamy, we think that the essayist's fears were well grounded and her conclusions just. Moreover, we think that Dr. Aveling was unfair when he denied the possibility of such a question arising from the study of socialism.

#### ONE OF THE MEMBERS OF THE CLUB.

It is perhaps proper to state that the essay in question forms part of Chapter XXII. of this book.

The incident was widely commented upon by the newspaper press at the time. From the "Chicago Tribune's" editorial, nearly a column in length, I clip the following:

"SOCIALISM IN THE HOME. — During the recent visit of Dr. and Mrs. Aveling in this city they were met in private by some members of a woman's club who asked them some direct questions as to the effect socialism would have upon the home as it is recognized in all Christian countries. The substance of this interesting interview has already been printed in the 'Tribune' and deserves some consideration, as it is the first time, we believe, that the views of these Socialistic representatives, as to the influence of their doctrines upon the condition of women and the status of the home, have been brought out. Dr. Aveling evidently did not like to define himself, but, when pressed into a corner from which he might have wriggled out, had the honesty to declare that while he personally believed in monogamy he must admit that polygamy might be the outcome of socialism. Mrs. Aveling was more unreserved in her admissions. She frankly acknowledged there would be no obligations for a man and woman to remain together, and no bonds to hold them; that divorces would not be possible or necessary, as there would be nothing to divorce when people could separate at pleasure; and that a man could at any time put away an old wife for a younger one, or a sickly wife for a healthy one. In other words, the doctrine of elective affinities would be carried to its utmost limits. Nothing would hold a man and woman together but individual choice, and where no obligation of any kind existed, and human nature was free to assert itself in all its meanness, if not in all its depravity, it is easy enough to picture the outcome of this promiscuous herding of men and women.

.....

"The American people will never have any sympathy with a doctrine that leads to promiscuous prostitution as a substitute for the family, and that would abolish the Christian home and set up a code of social morals by the side of which Mormon polygamy and

the Mohammedan harem are commendable and altogether virtuous. Should such a calamity ever occur as the success of Socialism, the last of its confiscations will be the home — and after that chaos.”

I have only to say in conclusion that the question is often asked, What is the difference between socialists and anarchists? After many years of study and research, I believe it to be in the main this: The theories they hold are essentially the same. The Social Democrats of Europe and America believe in achieving their ends by the use of moral agitation and the ballot; anarchists advocate a resort to force. As a Master Workman of an Assembly of Knights of Labor once said to me, ‘Our beliefs are the same as those of the Social Democrats of Europe; but we do not mean to use dynamite if we can help it.’”

Since writing the foregoing, my attention has been called to the works of Mr. Laurence Gronlund,<sup>1</sup> as representing the ideas of the Nationalists or Christian Socialists. They are not new to me. Considered as ideas, many, though not all, of them are truthful and just. Why any one should call himself a Christian Socialist, I cannot see. The term is tautological. Socialism, as defined by those whom, on account of their visionary methods I have called *dilettante* socialists, is a system in which the moral and religious nature of mankind is in the ascendancy, holding in subservience to it, all selfish impulses. But this is simply the Kingdom of Heaven arrived. The very heart and core of the whole problem is, how is this result to be brought about?

The Nationalist school proposes to achieve it by a new and improved method of labor and wage reward. It may be due to my stupidity, but the fact remains that after no little effort to inform myself, I have never yet been able to get a clear idea of the practical side of Nationalism. Ideally it has its fascinations, but in just simple, plain, everyday practice, I cannot by any effort of my imagination get it set up and a-going before my eyes. It presupposes so many things that we have not yet on hand, that it

<sup>1</sup>“The Coöperative Commonwealth,” “Our Destiny,” “Ça Ira,” By Laurence Gronlund. Lee and Shepard, Boston.

seems to me precisely like an effort to lift one's self by one's bootstraps. Before Nationalism can be carried into effect, there must be a generation of men and women, just, wise, and unselfish. How to arrive at that improved condition of mankind is precisely what I have been trying to tell in this volume. But Nationalism goes far afield from this simple following out of the plain dictates of nature and revelation, when it sets woman at work upon an individual basis to earn her own living. That is a backward turn in the wheel of evolution. It forbids competition between individuals, but encourages it between trades and towns; although why a practice which is baleful to the individual should be beneficial to humanity in the lump, it is difficult to see. In fact it merges the individual into his craft or guild, and obliterates so much of the human selfhood of man in evolving the social self of the craftsman, that one begins to fear that instead of its taking nine tailors to make a man, it will henceforth require nine men to make a tailor; other craftsmen in proportion. A portion of the Nationalists pin their faith to coöperation, as the industrial system of the future; but so far, coöperation does not seem to coöperate, unless under a strong capitalistic leading, as at Saltaire, England, South Manchester, Conn., and to an extent, Pullman, Ill. No head at all seems to be almost as bad as a head that is afflicted with hydrocephalus.

The whole system of Nationalism seems to be very much as though one should get up a set of patent wings, intended to enable a caterpillar to fly, to which the worm might well object: "In order to fly, gentlemen, I need the body as well as the wings of a butterfly. Nature will furnish me with both in time, and then I shall have no need of your patent device. Besides, her methods suit my constitution better."

When it can be shown that by any mechanical means, like the making of new systems out of whole cloth, the fashioning of jackets on a new pattern, with the expectation that humanity will perforce grow into the unaccustomed shapes, the world can be made better, the very real evils of excessive class distinctions destroyed, and the millennium brought in by a calcium-light process, men may, though I doubt it, give up the old hopes, the old promises,

the old revealings, by which humanity has been led along the toil-some pathway of progress, from the beginning even unto this day. But at least, until that time, let us beware of too sudden revolutions and depend rather upon the slow but wholesome processes of nature and God.

“The agitation of thought is the beginning of wisdom,” and to become widely familiar with those phases of socialistic thought, which are coming to the surface all over the civilized world, and prophesy in the near future great and beneficent changes in our social system, and to exercise concerning them a deeply discriminating judgment, is the imperative duty of the times.

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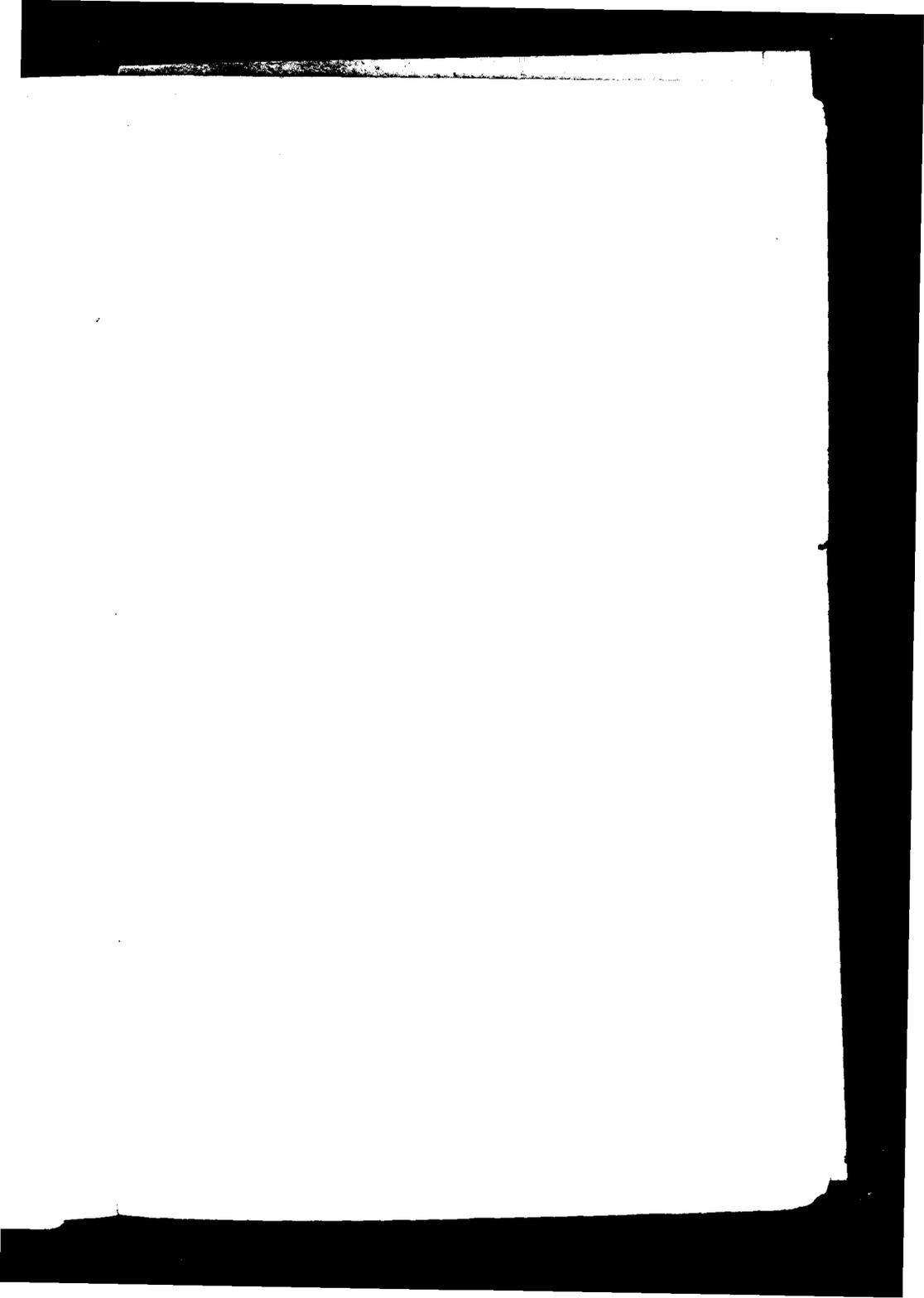
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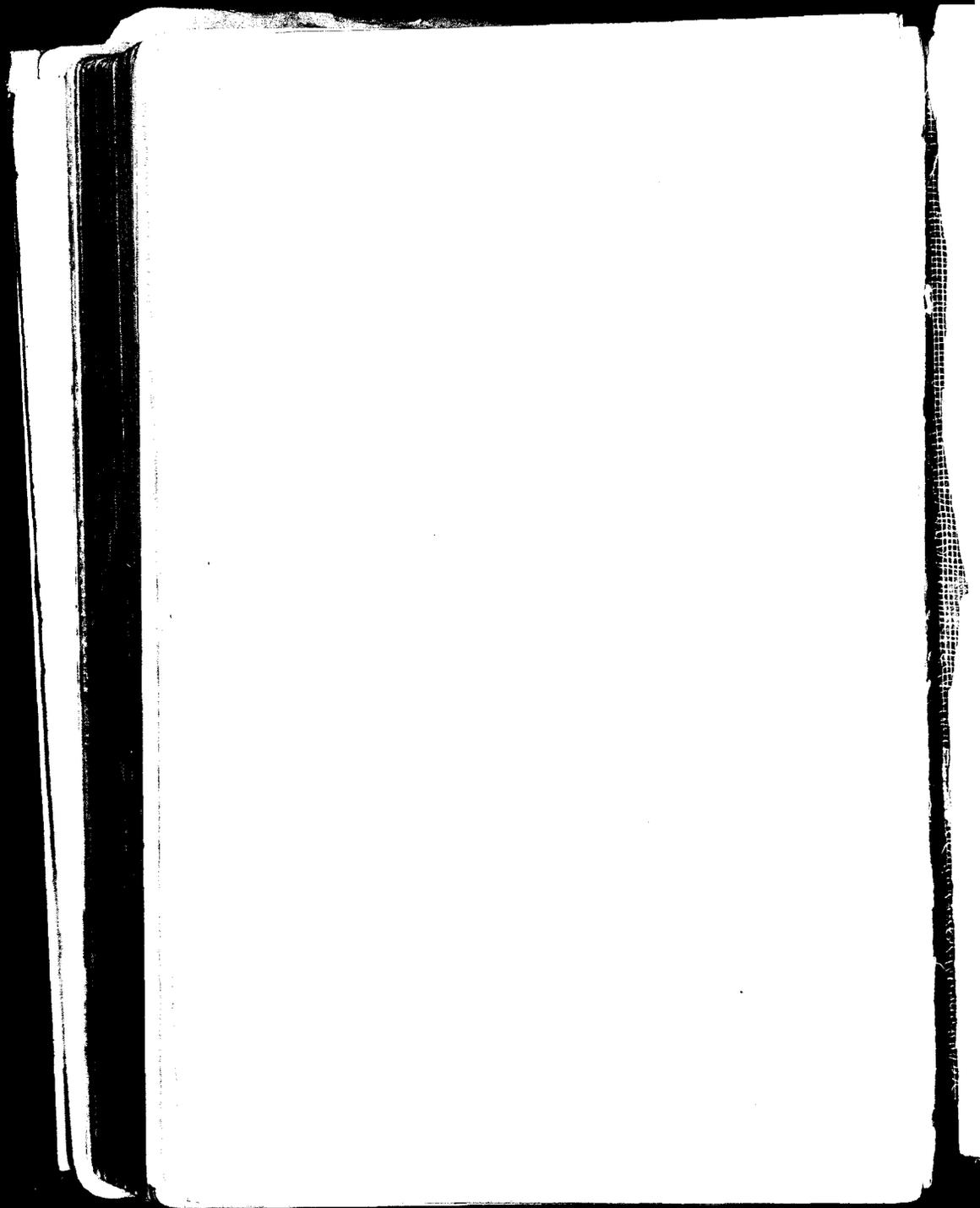
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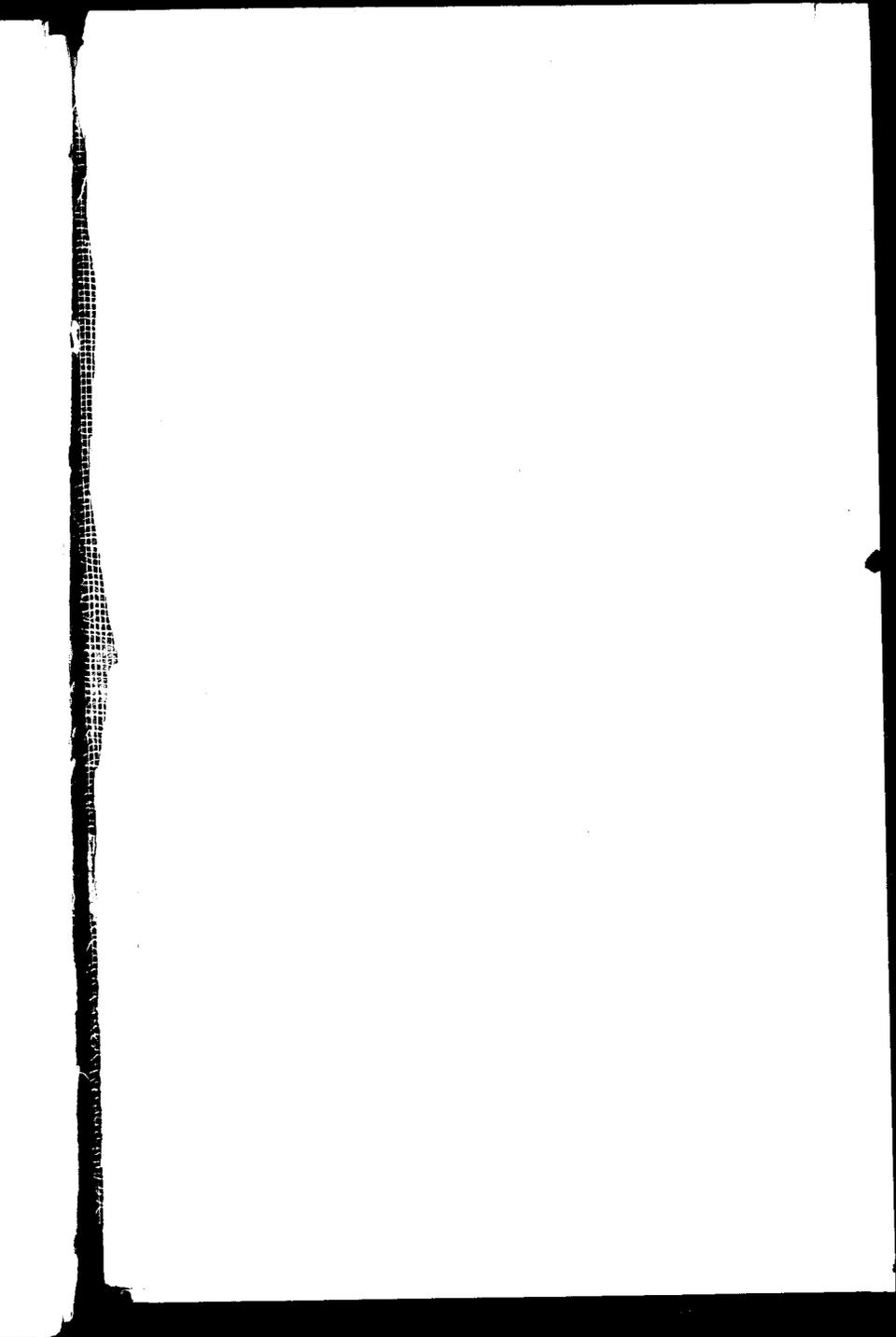
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